1689

GAZETTEER

OF THE

58659
ac.

PROVINCE OF OUDH.

VOL. III.—N. TO Z.

Published by Authority.

X 97

ALLAHABAD:
NORTH-WESTERN PROVINCES AND OUDH GOVERNMENT PRESS.
1878.

Digitized with financial assistance from

on 07 January, 2017

A GAZETTEER

OF THE

PROVINCE OF OUDH.

N. TO Z.

NABINAGAR*—*Pargana* LÁHARPUR—*Tahsil* SITAPUR—*District* SITAPUR.—Nabinagar was founded about two centuries ago by Nabi Khan, son to Nawab Sanjar Khan of Malihabad. Some fifty or sixty years afterwards the Gaur Chhattris took it, and ever since it has been held by them, and is the headquarters of the taluqdar of Katesar. It is 20 miles from Sitapur to the north-east, and 3 miles north-west from Láharpur, on the cross-country road which joins that town to Hargám. It has no other communications, but one mile to the west is the river Kewáni, which is navigable during the greater part of the year. It is a poor place, with only one masonry house in it, the taluqdar's residence; the mud houses being 323, and the population 2,649.

The only public building is the school. And the only sacred place in it is a tank, on the brink of which stands a mean Hindu temple.

There are no shopkeepers in the town with the exception of the Banián, who supplies the taluqdar's establishment.

The inhabitants get their necessaries from Kesriganj, which was founded by Kesri Singh, grandfather to the present taluqdar, and which lies between this town and Láharpur.

The annual value of the yearly sales being close upon Rs. 1,00,000.

NAGRÁM—*Pargana* MOHANLALGANJ—*Tahsil* MOHANLALGANJ—*District* LUCKNOW.—Situated at the extreme eastern boundary of the pargana, about midway between the two roads from Lucknow to Sultanpur and Rae Bareli. The date of its foundation is unknown, but it is said to have been called after Rája Nal, a Bhar chieftain, who had a large fort here, the site of which, a high mound in the centre of the village, still exists. For some considerable time the village appeared in the Government records as Nalgrám, so the tradition assigning the foundation to Rája Nal is a well attested historical fact. It seems to have fallen in the track of Sayyad Sálár's invasion; for on the mound of the fort are the graves of *Munawwar* and *Anwar* Shahíds, and outside is the tomb of Píran Háji Burd, and a "Ganj Shahídán," or "martyr gathering." There is no proof that Sayyad Sálár's conquest was in any way permanent. The place seems to have been left to the Bhars, and was subsequently occupied by

* By Mr M. L. Ferrar, C S., Assistant Commissioner.

the Kumhráwán Amethias, a branch of the family established at Amethi Díngur. They were led by Jaipál Singh, and were probably driven out by the same Musalman invasion that established the Ansári Shekhs in Amethi at about the end of the 15th century. But the Rajputs did not forget their rights nor the solemn duties of prosecuting the blood feud which they had inherited. Twice afterwards—once in the reign of Farrukh Siar when they were led by Sher and Baghar Singh, and fought a battle at the Gurha tank, called after this the Ran-i-Gurha, the Gurha of the fight, and again in the time of Álamgír II., under Chhatar Dhar and Gobar Singh—did they attack the village, and the second time with some success, for they secured four villages which they still hold, and established an impost called Satráh of Rs. 4 on the shopkeeper, and Rs. 24, a road cess, on the inhabitants of Nagrám, which was maintained throughout the Nawabi. In the reign of Akbar, Nagrám was made the centre of a pargana, and was not broken up till the time of Ásif-ud-daula in 1789 A.D. With this administration came the usual accompaniment of pargana officials—chaudhris, qázis, muftís, mutawallís. The latter three offices were conferred on members of the chief Sayyad family that had assisted in the invasion, and who now hold two out of the three *tarafs* of the village. In addition to the tombs already mentioned, there is that of Míran Shah, a Sayyad, the founder of the Sayyad family, and some lesser ones erected to the faqírs of the village who have died here. The town is of very considerable size, the population numbering nearly 5,000 souls, of which a very fair population are Musalmans. All the trades are fairly represented, but there are in special some 14 families of a Káyath class called professionally Koh-hál, who practice the profession of oculist, and are held in great repute. The annual bazar sales amount to, 35,500, and the chief article of sale is rice, which is largely grown in the neighbourhood. In the old *dih*, the site of the fort, stands the Government school which overlooks the village. The people seems to evince some appreciation of education, for, in addition to the boys' school there is a girls' school. The town presents a somewhat ruinous appearance, for the old masonry houses of the Musalmans are not rebuilt, and probably the Musalmans are poorer than they were. The country round is fairly wooded, and finely cultivated towards the south. But to the north the land is very low and marshy, though well adapted for rice cultivation.

NÁIN—*Pargana* SALON—*Tahsil* SALON—*District* RAE BARELI.—This village was founded by Naini, an Ahírín, about 500 years ago. It is two miles north of the road from Salon to Rae Bareli, fourteen miles from Rae Bareli. This place is now the headquarters of a branch of the Kanhpuria clan, the most turbulent Chhattris in Oudh. In 1802, there was a fight between the chakladar Shukr-ulla and Ishuri Bakhsh. In 1815, another fight occurred with Ihsán Ali, chakladar. In 1833, Mirza Kázim, chakladar, again attacked the fort. In 1826, Názim Darshan Singh besieged the fort, attacking it when some marriage festivities were in progress. Many of the guests were killed and wounded, and the Kanhpurias had to leave the estate for this year. Rána Beni Mádho was wounded in this mêlée. In 1836, again Rája Kundan Lál, chakladar, had another fight with the taluqdars of Náin. Again in 1843, five thousand men fought

round Náin. In 1853, Khán Ali Khan, chakladar, and the Náin gentlemen fought again. In 1857, at the commencement of the mutiny, the Náin taluqdars joined the rebel soldiery, and plundered the station of Parshádepur :—

Population	...	...	811 Hindus.
Ditto	...	...	16 Musalmans.
			827

The fort was formerly a strong place : it is in the middle of ravines, covered with brushwood, which extend to the bank of the Sai, here a narrow deep channel, with lofty banks, picturesquely clothed with jungle. This is celebrated for being the haunt of many wild cattle; these animals differ little from ordinary cattle, yet it is almost impossible to keep them alive if caught and put in confinement.

NAKPUR—*Pargana* SURHARPUR—*Tahsil* TÁNDA—*District* FYZABAD.—This town is on the Tons, 52 miles from Fyzabad. It was founded by one Muhammad Naqi three hundred years ago. The population consists of 1,248 Hindus and 1,569 Musalmans—all Sunnis. There is one mosque. This, as far as population is concerned, is the chief place in the pargana, as it contains 2,672 persons, but in appearance it rather resembles three or four rural villages joined together than a town. It is on the same bank of the river Tons as Jalálpur, and not more than two miles from that place. It is said to have been founded by an early member of the Barágáon family, Sayyad Naqi by name, and to be older than Jalálpur, but very little seems to be known of its past history.

NANDORA—*Pargana* BIHÁR—*Tahsil* KUNDA—*District* PARTABGARH.—This village was founded by one Rája Nand, on the road from Bihár to Allahabad. It is three miles north of the Ganges, 31 from Bela, two from Bihár. The population is composed of—

1,522	Hindus.
1,240	Moslems.
2,762	

There are eight mosques, and the tomb of one Saná-ul-Haq. There is a bazar called Lálganj, at which property to the amount of Rs. 3,00,000 is annually sold.

NÁNPÁRA *Pargana**—*Tahsil* NÁNPÁRA—*District* BAHRAICH.—Nánpára pargana is a creation of the English Government; the whole of it under the late rule (with the exception of 63 villages formerly included in Firozabad) having formed a portion of pargana Bahraich. It is well nigh conterminous with the taluqa of the same name; 259 villages out of 314 belonging to that estate. It is bounded on the north by the Naipál territory, on the east by pargana Charda, on the south by Bahraich, and on the west by Dharmánpur and the Gogra. Its extreme length is 38 miles; its extreme breadth 24 miles; its area being 523 square miles.

* By Mr. H. S. Boys, C.S., Assistant Commissioner.

The eastern portion lies high, and forms a part of that table-land which acts as the watershed of the two river systems of the Rápti and the Gogra. The western half of the pargana is a portion of the basin of the latter river and its affluent the Sarju, which joins the main river just below Khairighát, and has been channelled in all directions by these streams in their wanderings over the country. This section is peculiarly fertile, having a rich yet light alluvial soil which requires no irrigation, and but little labour to induce it to yield very fine crops. The pargana is not so well wooded as its neighbours to the south; only 1·71 per cent. being grove land. The proximity of the jungle tracts, however, in some degree compensates it for this drawback. There is an immense area of culturable waste land, there being 213 square miles of it to 257 square miles of cultivation out of a total area of 523 square miles. Irrigation there is none, except in the higher lying villages to the east. Here, as in the Bahraich pargana, there is every facility for irrigation, the water being near the surface.

The following shows the areas of land under the main staples of the pargana:—

	Acres.		Acres.
Wheat	2,706	Indian-corn	10,408
Barley	19,044	Rice	18,777
Wheat and barley mixed ...	5,761	Rape seed	5,970
Sugarcane	66	Other grains	79,464
Arhar and lahra	2,444		

The revenue demand is distributed as follows:—

Class of village.	Number of villages.	Area in square miles.	Government demand.	Incidence of Government demand per acre.		
				On cultivation.	On total assessable area.	On total area.
			Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Taluqdari — Perpetual settlement.	8	10	2,280 0 0	0 8 8	0 6 3	0 5 6
Taluqdari — 30 years ditto.	290	439	1,90,920 0 0	1 4 1	0 11 11	0 10 11
Taluqdari — 10 years ditto.	8	27	3,970 0 0	0 11 5	0 6 5	0 3 10
Total ...	306	476	1,97,170 0 0	1 3 5	0 11 7	0 10 4
Independent villages ...	3½	3	1,569 2 5	1 6 1	0 14 5	0 13 3
Revenue-free for lifetime only.	1½	1	...	...	...	...
Grand Total ...	311	480	1,98,739 2 5	1 3 6	0 11 7	0 10 5

The following statement gives the population :—

Total Population.	Agricultural ...	77,547	*Hindus, high castes.*	Brahmans ...	5,615	Of the Rajputs— 34 per cent. are Chauhán.
	Non-agricultural ...	46,553		Chhattris ...	2,871	
Hindus.	Total ...	1,24,100		Vaishya ...	4,231	
				Káyath ...	1,406	
	Agricultural ...	12,709	*Hindus, low castes.*	Ahír ...	12,560	20 " Bais.
	Non-agricultural ...	11,763		Bhunjwa ...	2,930	16 " Raikwár.
Mahamadans.	Total ...	24,472		Pási ...	4,514	10 " Janwár.
				Teli ...	2,656	10 " Kalhans.
	Agricultural ...	90,256		Chamár ...	10,593	10 " Sombansi.
	Non-agricultural ...	58,316		Kurmi ...	10,897	
	Males ...	78,385		Kahár ...	6,353	
	Females ...	70,187		Kalwár ...	2,754	
				Kori ...	5,278	
				Gararia ...	2,439	
				Náo ...	2,798	
				Lodh ...	9,189	
				Lonia ...	3,344	
				Murão ...	3,061	
				Others ...	24,645	
			Musalmans and others.	Sayyad ...	437	Of the Brahmans— 40 per cent. are Kanújia. 35 " Sangaldípi. 27 " Sarwaria.
				Shekh ...	2 430	
				Patháns ...	8,666	
				Juláha ...	1,695	
				Others ...	5,772	
				Miscellaneous	5,452	
	Total population ...	1,48,572		Total ...	1,48,572	
	Number of souls per square mile, exclusive of Oudh Forest areas.	310				

The large number of Musalmans, of whom the Patháns form the greater portion, are mostly residents of Nánpára itself, and are the retainers of the former taluqdars.

The main road from Bahraich to Naipálganj passes through Nánpára, and second-class district lines run from Nánpára to Motipur, 16 miles, to Bhinga 29, and to Khairighát 12 miles. The main bazars are at Nánpára and Khairighát; a great quantity of grain being shipped at this last-named place for exportation. Timber also is floated down from here. Large fairs are held at Jangli Náth, seven miles to the south, and at Takiaghát, Shah Sujan's Dargáh, on the Sarju; at the latter place in November, and at Jangli Náth several times during the course of the year. Besides the Government vernacular town school at Nánpára there are village Government schools at—

Bohra	30	boys.
Itáha	34	"
Shiupur	64	"
Rámpur	43	"
Gáeghát	29	"
Gopia	46	"
Mithgáon	30	"
Sohbatia	27	"
Total ...	303	

There are district post-offices at Motípur and Shiupur bazar. Besides the thána at Nánpára, there is also a police station at Motípur.

Situated on the skirt of that belt of Tarái which lies immediately under the Naipál hills, the pargana has been the scene of continual contests for the debateable land between the lieges of the Delhi Sovereign and the tribes of the north. As early as the reign of Bahlol Lodi—*viz.*, 891 Hijri (A.D. 1474)—one Rája Sangrám Sáh, a hill chieftain, is found paying nominally a revenue of Rs. 54,921 for pargana Rajhat, which lies between Nánpára and the hills, but it may safely be assumed that the entry of this payment was a mere boast, and that Sangrám Sáh was independent, for Todar Mal is more honest and admits that his imperial master only held sway over 4,064 bíghas of cultivated land in Rajhat.

There is a tradition that shortly before Akbar's reign—*viz.*, in 1500 A.D.—the whole of this part of the country had the misfortune to be cursed by a saintly mendicant, by name Shah Sujan, who had his dwelling at Dúgáon, a town on the banks of the Sarju. The ban was effectual, the city was deserted by its inhabitants in one day, and the country side was overrun by the Banjáras. It is certain, however, that this did not happen until after the time of Akbar; for in Abul Fazl's record the town is spoken of as being a flourishing place, the centre of a considerable trade with the hill tribes; and in the Aráish-i-mahfil, under the name of Deokhan or Deokan, it is described in similar terms, mention being made also of a mint of pice which was established here. The town was evidently one of some importance, the ruins of the houses which still exist proving the very substantial character of the buildings. The Banjáras in the reign of Shah Jahán became so troublesome that Salona Begam, the wife of Prince Dára, was unable to obtain possession of a jágír of 148 villages, which, under the name of Salonabad pargana, had been granted to her by her husband's imperial father. It was then, in 1632 A.D., that one Rasúl Khan, Afghán, Togh, received a commission from the emperor to coerce the Banjáras, obtaining a grant of five villages and one-tenth of the rental of the whole of this disturbed tract of country. This risáldár is the ancestor (seventh in ascent) of the present Rája of Nánpára, whose family gradually secured a firm hold of the large estate now owned by him. In 1662 A.D., the Rája of Saliána, a fort situated within the hills, held the pargana of Rajhat, and also a portion of pargana Sujauli on the west, but he was apparently unable to penetrate further south, though he was supported by other hill chieftains on the east of Salonabad. In 1784 A.D., the condition of this part of the country is illustrated by a clearing lease that was given to Bhayya Himmat Singh, of Piágpur, by Asif-ud-daula, from which it appears that out of 1,734 villages in the north of Bahraich 1,486 were completely deserted, while the Nánpára estate only comprised 59 villages. Subsequently the Nánpára rája pushed further northwards, and occupied 105 villages of pargana Rajhat; the Rája Kansúr Sáh of Saliána being driven back until his Tarái territory was limited to 173 villages. This remaining tract of country was, after the successes achieved by General Ochterlony, annexed by the British, and made over to the Oudh Government in 1816 A.D.; Kansúr Sáh being killed in 1822 A.D. by the Chauhán Rája of Tulsipur, to whom this portion of the conquered territory was

assigned. The next thirty years seem to have been a period of progress. The jungles gradually disappeared, and the taluqdars being men of a strong hand were able to hold their own against the avaricious chakladars (native collectors). For the 16 years, however, prior to annexation, the internecine quarrels of the two ránis, widows of Munawwar Ali Khan, inflicted injuries on the estate from which it is but just recovering. The wide expanse of waste, however, is now gradually coming under the plough, and the pargana is entering on a period of prosperity which it will be difficult even for the present bad management entirely to avert. The estates of the Tulsipur Taluqdar were confiscated for rebellion, and conferred on the Mahárája of Balrámpur, but the Government subsequently made over all the villages of what was formerly pargana Rajhat, except a few held by the rája of Nánpára, to the Naipál sovereign, from whom they had been wrested in 1816 A.D., and the Balrámpur Mahárája received the Charda and Kákardari estates in lieu of his first assignment.

NÁNPÁRA—*Pargana** NÁNPÁRA—*Tahsil* NÁNPÁRA—*District* BAHRAICH (Latitude 27°51′20″ north, longitude 81°32′23″ east)—Lies 22 miles to the north of Bahraich on the road to Naipálganj, the well known iron mart of Naipál. It is about 520 feet above the sea level, and is situated about one mile from the edge of the high ground which forms the watershed of the Sarju and the Rápti. It is the headquarters of a tahsil and the Rája of Nánpára, who owns the larger portion of the pargana of the same name; has his residence here. Tradition says that the town was founded by an oil-man named Nidhai, whence the name Nidhaipurwa, corrupted into Nádpára, and latterly to Nánpára. In 1047 Hijri (A.D. 1630), one Rasúl Khan, the ancestor of the present rája, obtained it and four other villages in service grant. Ahírs are said to have been the prevailing caste of this part in old times; the Musalmans, however, have lately increased in numbers. The population numbers 6,818, of whom 3,808 are Musalmans. There are 1,267 houses, of which 12 are of brick. Five Hindu temples, four mosques and idgáhs, a school house, a tahsil and police station, a saráe, and the rája's houses, are the only buildings which call for notice. The vernacular town school is maintained by Government. The police force stationed here consists of one chief constable, three head constables, one mounted constable, and 18 constables. The through trade with Naipál along the Naipálganj road is as follows:—

Imports.	Rs.	*Exports.*	Rs.
Cereals	78,566	Salt	14,006
Oil seeds...	33,978	Sugar and gur ...	7,894
Iron	10,954	Metals, manufactured utensils	11,970
Spices	63,945	Cloth and piece-goods ...	1,56,755
Hides	2,200	Miscellaneous ...	8,436
Timber	7,528		
Ghi	30,369		
Miscellaneous	1,000		
Rs. ...	2,28,540	Rs. ...	1,99,061

A municipality has lately been established in the town, and the value of goods subject to octroi brought to market for local consumption (exclu-

* By Mr. H. S. Boys, C.S., Assistant Commissioner.

sive of piece-goods, brass vessels, &c.) is Rs. 1,01,450: grain is sent out by way of Khairighát on the Sarju, and timber and firewood find their way to the same place. A fair increasing yearly in importance is held during the Dasahra festival at Jangli Náth on the old bank of the river, 8 miles to the south, and another in November at Takiaghát, 5 miles to the north-west, main roads go from Nánpára to Bahraich and Naipálganj, and there are second-class district lines to Motípur (*vid* Saraghát) 16 miles, to Katáighát on the Kauriála *vid* Shiupur, Barúhi, and Khairighát, and to Bhinga *vid* Bhangha, 30 miles,

NASIRABAD—*Pargana* ROKHA JÁIS—*Tahsil* SALON—*District* RAE BARELI.—This town lies in latitude 26°15′ north, longitude 81°34′ east, and is situated forty miles west of Sultanpur, four miles south-east of Jáis, and fourteen miles north-east of Salon. This town is partly built on a rising ground which covers the ruins of an ancient fort. The water of the wells is sweet. No forests are near the place. There is a Government school here in which Urdu and Hindi are taught. There is neither saráe nor bazár here. It has only a few shops from which articles of daily consumption are supplied. The annual sales amount to Rs. 20,787. The population amounts to 8,420. And the number of houses is 875, of which as many as 162 are brick-built. Sayyad Dildár Ali, the Mujtahid (high priest) of the Shia Musalmans, was a native of this town. He settled at Lucknow, and was appointed mujtahid in the reign of Saádat Ali Khan. Sayyad Muhammad, the mujtahid, who died in 1868 was his son. Maulvi Khwája Ahmad of this town, belonging to the Sunni sect, has a good many desciples. Rája Har Parshád, Káyath, a native of this town, was the Názim or Commissioner of Khairabad Division during the reign of the ex-king. He joined the mutineers and went up to Naipál where he is said to have died.

In 1867 A.D., during the Muharram, a fight took place between the Sunnis and Shias, but no lives were lost. The town is said to have been named after Nasír-ud-dín Humáyún, of Delhi, who founded it on the site of four villages. He also built a masonry fort here. But there are two more stories relating to the origin of the name; the one ascribes it to Ibráhím Sharqi, who is alleged to have built the fort in the name of his son, Nasír-ud-dín, and the other to Sayyad Zikria, who transmigrated from Jáis to this place, and is said to have founded the town in the name of his grandfather, Nasír-ud-dín. The descendánts of Zikria are still in possession of the place, and thus give some clue to the latter story. The Musalmans reached this place not before they occupied Jáis. The Hindus, however, seem to have come to this place at a time anterior to theirs, though the exact dates are unknown. The Káyaths of Nasírabad are descendants of Ráe Híra Mal, who, on the overthrow of the Ujjain ráj, came to Múngi Pátan, and thence accompanied the Bais chief, Ráe Ahban, who invaded Oudh along with the forces of Alá-ud-dín Ghori. Ráe Bhikham Ráe, son of Sánbhar Mal, came here as paymaster-general.

NAWABGANJ *Pargana—Tahsil* NAWABGANJ—*District* BARA BANKI.—This pargana is bounded on the north by Rámnagar and Fatehpur, on the east by Daryabad, on the west by Dewa, and on the south by Partabganj.

Its area is seventy-nine square miles, or 50,479 acres, of which 32,266 acres are cultivated, 11,276 culturable, and 5,592 barren. The irrigated area amounts to 9,691 acres, and the unirrigated to 22,575. The river Kalyáni skirts the pargana on the north, and flows for about eight miles within its limits. There are about twelve villages on its banks. Water is met with at from six to twelve feet. The principal manufactures are sugar and cotton cloth. Nawabganj town has a considerable market. The metalled road from Lucknow to Fyzabad passes through this pargana: also a road leading to Bahramghat, the great timber market. The railway traverses it, and it also contains the village of Bara Banki, in which is the civil station. The district post and registry offices, the head dispensary, the police stations, and the Government high school, are all at Nawabganj. There are two other village schools. The Government revenue amounts to Rs. 87,441; and the seventy-seven villages of this pargana are held as follows:—

Taluqdari	44
Mufrad	33

The population is returned as 62,832, being at the rate of 795 per square mile. The only villages having a populations of over 2,000 are Nawabganj and Masoli.

The pargana has been known as such since the Nawabi. Out of the forty-four taluqdari villages twenty-five are held by Rája Farzand Ali Khan, of Jahángírabad, the rest are divided between several neighbouring landowners.

NAWABGANJ—*Pargana* NAWÁBGANJ—*Tahsil* NAWABGANJ—*District* BARA BANKI.—Nawábganj, the headquarters of the tahsil and pargana of the same name, lies in latitude 26° 55′ north, longitude 81° 15′ east, at a distance of seventeen miles east of Lucknow, 61 west of Fyzabad, and 22 south of Bahramghat. The civil station is situated at Bara Banki, a mile west of the town on some high ground sloping down to the Jamuriha—a small stream flowing between the two. The ground in its immediate neighbourhood is very barren, and cut up by a net work of ravines. The Deputy Commissioner's kachahri, the offices of the assistant engineer, and the assistant opium officer, the jail, police lines, and a few bungalows constitute the station. The imperial road to Fyzabad after crossing the Jamuriha passes close by the town. The main street is broad and the houses on either side well built. A country house was built here by Nawab Shujá-ud-daulá some 100 years ago on the land taken from two villages, Rasúlpur and Faiz-ulla-ganj. The land was made nazúl and the town founded by Asif-ud-daula, but it was never of importance until Bara Banki became the headquarters of the district. The well-to-do Hindus are chiefly Baniáns and Saráwaks (if the latter can be called Hindus), who carry on a large trade in sugar and cotton. The public buildings are the thána, Government school, three saráes, and a very commodious dispensary. The drainage is good, water plentiful, and climate remarkably healthy. The Oudh and Rohilkhand Railway passes about half a mile to the north of the town, and the railway station, at which there is a junction, with the branch line to Bahramghat, is about a mile to the west of it.

There is a temple to Debi, and a shiwála of Nágeshwar Náth Mahádeo. The people attend on Mondays and Fridays at these temples, and the fairs of Chait and Phágun, in honour of both respectively are attended by a great assemblage. The total population is 10,606, of which Hindus are 7,411, and Muhammadans 3,195.

The battle of Nawabganj, in 1857, may be related from Ballis' History of the Mutiny.

"At length it was considered proper to put an end to operations that produced so much needless anxiety; and at midnight, on the 12th of June, Sir Hope Grant, with a column of all arms, amounting to 5,000 men, marched for Chinhut on his way to beat up the quarters of a division of the enemy, reported to be commanded by the Maulvi.

"The night was dark, but the guides were skilful, and the force, without accident, reached Jaadrigunge, near Nawabgunge, where it was to cross the Beti Nuddee. Here the advance guard was challenged by a picket of the enemy, and the column halted. At daylight it again moved forward, and crossed the bridge under a fire of musketry and guns, so placed in adjacent topes as to sweep the line of advance. The enemy's fire was well directed, but fortunately the river bank was sufficiently elevated to cover the bridge and the approach to it, and as soon as the artillery had got up and opened fire, the rebels began to retire to their main body (about 16,000 strong), a short distance in the rear of a tope and ravine.

"The troops followed, and in a short time found themselves surrounded—a heavy ill-directed fire opening upon them from the brushwood in their front, their rear, and both flanks. Encouraged by the success of the manœuvre by which the European troops had been as it were drawn into a trap, the rebels ventured to emerge from the wood, and bringing their guns into the plain commenced an assault; but Grant's artillery, only 200 yards distant, opened upon them with such a destructive shower of grape as inflicted a fearful slaughter in their ranks, and deterred them from any further effort to attack.

"While yet hesitating, two squadrons of cavalry and one of Hodson's horse charged, with the infantry, and cut down about 500 of them, and the remainder of the insurgent force, finding themselves beaten on all points, retired precipitately on Nawabgunge, where they remained till the following day, when they were driven out with considerable loss by the English troops, leaving also a great portion of their baggage behind them. At noon on the 14th, Sir H. Grant occupied Nawabgunge, which he at once proceeded to fortify. The rebels, who had retired to Bittowlee, at the confluence of the rivers Ghagra and Chauka, lost no time in throwing up strong earthworks for their protection at that place. The loss sustained by them in the action of the 13th amounted in killed and wounded to 1,000 men, with nine guns and two standards; that on the British side amounted to thirty-six killed and sixty-two wounded."

NAWABGANJ *Parganat—Tahsil* BEGAMGANJ—*District* GONDA.—This pargana is bounded on the north by parganas Mahadewa and Manikapur, on the south by the river Gogra and some villages of the Fyzabad district,

on the west by parganas Digsar and Mahadewa, and on the east by the district of Basti. The former area was 90,040 acres; but since settlement the pargana has received an addition, raising its present area to 91,080 acres or 143 square miles, divided into 128 demarcated mauzas or townships. The area of the pargana is divided as follows:—

Unculturable waste	...	...	19,979 acres or	21·8 per cent.
Culturable ditto	...	...	28,484 „ „	31·2 „ „
Cultivated	...	...	41,274 „ „	45·6 „ „
Groves ...	...	...	1,343 „ „	1·4 „ „
			91,080	

6,039 acres are irrigated from wells, 4,469 acres from tanks, and 30,766 acres are left to natural irrigation. In other words, 28 per cent. of the actual cultivation is irrigated, and 72 per cent. is left unirrigated.

The Gogra borders the pargana on the south. The smaller streams are the Tirhi, the Jamni, and the Sujoi. These rivers are of no use for irrigation purposes, and occasionally do mischief by overflowing their banks during the rains. There are about 12 villages of this pargana which border the Gogra, and about 15 which lie near the Tirhi. The Jamni skirts 12 villages, and the Sujoi 2. All these are liable to injury from floods. Water is met with at from 14 to 21 feet below the surface. There is no disease peculiar to the pargana. The villages near the jungle suffer much from fever during the cold weather.

The revenue demand amounts to Rs. 68,307-5-0, land revenue Rs. 66,530, and cesses Rs. 1,777-5-0. The varieties of tenure are:—

Taluqdari	...	116	* Demarcated mauzas	...	128
Zamindari	...	76	Copercenary muháls	...	144
Pattidari	...	80			
Total	...	272*	Total	...	272

The tribal distribution of property is as follows:—

Brahman	...	...	...	...	110
Chhattri	...	...	...	...	82
Musalman	...	...	...	...	27
Káyath	...	...	...	...	26
Bairági	..	...	...	...	17
Europeans	...	...	...	...	7
Nának sháhi	...	...	...	...	2
Others	...	...	...	...	1
		Total	...	...	272

The taluqdari villages are mostly held by Pánde Krishan Datt Rám, of Singha Chanda, and the Basantpur and Birwa taluqdars.

The population of the pargana is given in the census at 57,439. These reside in 10,345 houses, of which 35 are masonry. The number of the prevailing castes is as follows:—

Brahman	...	...	...	...	10,079
Ahír	...	...	...	...	9,011
Kahár	...	...	...	...	4,478
Chhattri	...	...	...	...	4,193
Baniá	...	...	...	...	2,079
Murá	...	...	...	...	1,901

Chamár	...	...	...	1,587
Kurmi	...	...	...	1,282
Teli	...	...	...	1,254
Gararia	...	...	...	1,194
Chái	...	...	...	1,106
Pási	...	...	...	1,073
Káyath	...	...	...	1,044
Náo (Hindu)	...	...	...	1,019

The traffic is carried on *rid* the metalled road from Gonda to Fyzabad which crosses the Gogra at Míran Ghát just above Fyzabad city. A bridge of boats is kept during a great part of the year, but is removed during the rains, and communication is kept up by ferries. It is but seldom, and that only during the rainy season, that boats are seen in the Tirhi. The town of Nawabganj has a considerable grain mart; in it are the post and registry offices; schools have been established at the following places:—

Tulsipur	with	...	...	...	53 pupils.
Anbhola	,,	...	...	...	48 ,,
Bisnoharpur	,,	...	...	...	32 ,,
Kalyánpur	,,	...	...	...	57 ,,
Female school at Kalyánpur	,,	...	...	...	20 ,,
Another female school	,,	...	...	...	20 ,,
Hargobindpur female school	,,	...	...	...	20 ,,
Town school, Nawabganj	,,	...	...	...	110 ,,
Rámanpur	,,	...	...	...	25 ,,

History.—This pargana was formerly known as Ráj Rámgarh Gauri, and was in the possession of a chief of the Saráwak or Jain religion. These sectaries worshipped the sun, and also a god named Sobh Náth. Their dominions extended to the hills on the north, to the south the Gogra was the boundary, and on the east were the mountains of Butwal.

When Suhel Deo came to the throne, Sayyad Masaúd led his crescentade to Oudh, and having fought with him was killed at Bahraich. Rája Suhel Deo met his destruction by his fort having been turned topsy-turvy, and the whole of his family crushed to death. His kingdom remained for some time without a lord, till in 1141 A.D. the Muhammadans conquered India, and the Emperor of Delhi bestowed this ráj upon Ugarsen Dom as jágír. He built several forts in these parts, and fixed his abode near Gorakhpur on the bank of the Rápti. That place is still called Domangarh. In 1376 A.D., the Dom Rája became very powerful, he demanded the hand of a Brahman girl of mauza Karghand, pargana Amodha, district Basti, and on his request being refused confined the family to their house. The girl then on the pretence of a pilgrimage to Ajodhya, went to Ráe Jagat Singh, Káyath, subahdar of Sultanpur, and implored his aid. The subahdar, on the day the marriage was to take place, crossed the Gogra, reached the place with a large force, and cut down all the rája's family and retainers. The Pánde, father of the girl, then came out rejoicing, and in gratitude for his having saved the Brahman religion, he took off his sacred cord, and threw it on the neck of the valiant subahdar. His descendants are all invested with the sacred cord, and, though Káyaths, are known by the surname of Pánde. These Káyaths abstain from all alcoholic drinks.

The subahdar after this adventure reported the matter to the Delhi Darbár, and in consequence was granted the ráj of Amodha, and of all this

part of the country. Ráe Jagat Singh then parcelled out the country, and gave portions of it in reward to his followers. There was one Newal Sáh, a Bandhalgoti Chhattri, who held the office of risáldár in the Ráe's force, and had shown his bravery in subduing the fort of Rámanpur, in the possession of Ráma Bhar, a lieutenant of the Dom Rája. This officer was a native of Amethi, in the district of Sultanpur; he received the part of country which is now known by the name of the Nawabganj pargana as his share of the booty.

Pargana families.—Maháráni Subháo Kunwar.—This taluqdar is the widow of Mahárája Sir Mán Singh, K.C.S.I., and "Qáim Jang," of Sháhganj.

Rajá Krishan Datt Rám, Pánde, of Singha Chanda.—Hannún Rám Pánde was the progenitor of the line. He was a native of mauza Durjanpur in pargana Digsar, and by profession a banker. Mardan Rám, a son of his, rose to be názim. Rám Datt Rám was another able man in the family, who was murdered by Názim Muhammad Hasan. * Rája Krishun Datt Rám is the present owner. The number of villages in his possession is 368, and the Government revenue of his estate amounts to 2,07,357-15-2. (For further account of the family, see Gonda pargana and district article, "historical part.")

Mahant Harcharan Dás, of Basantpur.—The present owner is successor to Mahant Gurnaráin Dás, a Nánaksháhi faqír of Lucknow. He was much respected by the Káyath Ahlkárs and other Hindu gentleman, and he obtained vast estates in Oudh by receiving rent-free grants, and purchasing to a large extent. His estates lie in seven districts of Oudh. His total land revenue paid to Government amounts to Rs. 81,096-13-8.

Antiquities.—Of the antiquities there is only the Bágh-i-Harharpur, built by Nawab Shujá-ud-daula in 1184 A.D.

There are 30 religious places of both creeds, as follows:—

Hindu places of worship ...	...	...	26
Muhammadan mosques, &c.	...	...	4

The only religious fair is held on the day of Rámnaumi in Chait (March), on the opposite bank of the river, where the fair of Ajodhya assembles. The gathering amounts to more than 50,000. Common articles of daily use are sold. People who come to this fair are those who dont wish to go across the Gogra to Ajodhya. The gathering disperses as soon as the bathing ceremonies are over.

NAWABGANJ*—*Pargana* NAWABGANJ—*Tahsil* BEGAMGANJ—*District* GONDA.—Latitude 26°52′ north, longitude 82°11′ east. A century ago the present teeming parganas of Nawabganj and Mahadewa were but thinly populated, and Nawab Shujá-ud-daula, in his frequent hunting expeditions from Fyzabad to Wazírganj, found it necessary to establish a bazar on the north of the Gogra for the supply of his troops and attendants. A site was selected about two miles from the river, just far enough

* By Mr. W. C. Benett, C. S., Assistant Commissioner.

to be tolerably safe from the rain floods, on the boundary of the villages of Agampur and Tathia; and, from the small beginning thus made, has grown the largest grain market in the district, and perhaps in the whole of Oudh. During the interval of English rule (1802-1816 A.D.), two new quarters were added to the infant bazar, but up to annexation it was never of sufficient importance to be the seat of a government official, and it is since the mutiny that the ten new quarters of Golâganj, Pakka Darwâza, Châi Tola, Lonia Tola, Teliâni Tola, Pûrâ Râm Sahâe, Pura Koriâna, Juláha Tola, Thatherâi Tola, and Bazzaz Tola, have sprung up round the old muháls of Nawabganj, Motíganj, and Sanichari bazar. The present town contains 6,131 inhabitants and 1,273 mud-built houses. The religion of the people is reflected in the distribution of their places of worship, of which 22 are dedicated to Mahádeo, while three are mosques. It contains one small and very dirty saráe for the accommodation of travellers; and a school, attended by 106 boys, contends without any striking success against the indifference of the local traders to any learning beyond the art of writing their unintelligible business characters. In plan it is a long street, with shops and dwelling-houses on each side, in front of which are piled heaps of grain to attract the attention of dealers. To the north the street broadens on to a good-sized plain, which is bordered here and there by substantial sheds for the storage of merchandize, and serves as a standing place for the innumerable carts, which bring down the produce of the Tarái. The principal export is the rice of Tulsipur, Utraula, and the north-west portions of the Basti district, and during the end of the cold weather the infamous road from Utraula, which forms the only channel for this trade, is blocked by strings of carts, often numbering over a hundred in a single line.

Besides rice the Tarái contributes large quantities of oil seeds, and the more southern parts of the district their wheat, Indian-corn, and autumn rice. A considerable export business is done in hides, but there is no other article of merchandize of any importance, and the imports are quite insignificant, being confined entirely to salt, and a few thousand rupees worth of English cloth, and pots and pans from Mirzapur or Bhagwantnagar. The trade on leaving Nawabganj takes two main directions—one by the Gogra to Dinapore, Patna, and Lower Bengal, the other through Fyzabad to Cawnpore, and the cotton country. The main export by the latter is rice, while Bengal absorbs the greatest part of the oil seeds, Indian-corn, and hides. Of such part of the trade which passes through other districts before leaving the province, there are absolutely no means of making at all an accurate estimate: nor do I attach any great value to the returns of the registration office for the merchandize which leaves the province at once. It is obviously for the interest of the natives stationed there to leave as many carts out of their tables as possible, and pocket the fees themselves, and effective supervision is impossible. Anyhow the returns, if absolutely accurate, could only give an inadequate idea of the trade actually carried on, as there is nothing to confine carts to this one halting place, and numbers of them dispose of their merchandize at small bazars, a few miles to the east—in Sháhganj, Ismáilpur, and other stations—along the river, where they are free from Government toll, Government police protec-

tion, and Government regulation cleanliness. An abstract of the returns is given for what it is worth. As far as I can tell their audacious mendacity puts them beyond the pale of criticism. For instance, that only 360 hides left the market for Lower Bengal in 1871-72 is wholly incredible, as it is hardly possible to visit the place for a single day without seeing a far larger number collected there. The fact that these returns only cover the direct trade with Lower Bengal is here of no consequence, as that province takes all the hides exported from Gonda.

Till two years ago octroi was levied on every article sold in the bazar, and a light *ad valorem* duty provided from the traders' pockets, the cost of repairing roads, which is now paid in addition to his land revenue by the proprietor of the soil. When this was abolished a small fixed toll on each cart and beast of burden was substituted; and the register shows that in 1870-71 A.D., the market was visited by 36,500 carts and 9,100 beasts of burden, while the numbers in 1871-72 were 42,344 and 26,680 respectively. Assuming, as will be near the truth, that a fourth of the carts were drawn by four bullocks, and allowing twenty maunds for a four-bullock, ten for a two-bullock cart, and four maunds to each beast of burden, we get the following results. Total exports in 1870-71, 4,81,400 maunds, total in 1871-72, 6,50,160 maunds.

The mart is connected by a good metalled road with Gonda (24 miles), a good grass road runs through Paráspur to Colonelganj (35 miles), while Utraula is divided from it by an almost impassable embanked way, which in a length of thirty-six miles opposes at least as many formidable obstacles in the shape of broken bridge arches, or severed banks, to the toiling cart bullocks.

Export returns viâ *the Gogra from Nawabganj bazar.*

	Wheat.	Value.	Rice.	Value.	Oil-seeds.	Value.	Other edible.	Value.	Hides.	Value.	Total exports.	Value.
1867-68,	153,173	2,45,077	52, 233	69,644	290,604	4,61,907	254,998	2,03,998	14,320	7,159	750,908	8,04,688
1868-69,	105,241	2,64,348	442	1,105	793,867	19,94,171	610,561	1,155,852	10,540	5,890	1,525,372	34,74,354
1869-70,	3,902	9,498	272	590	432,300	11,93,102	71,745	1,19,535	38,330	34,338	546,866	13,60,569
1870-71,	46,813	46,400	325	539	92,639	1,99,818	16,186	17,079	...	...	155,963	1,63,834
1871-72,	19,648	27,474	1,135	1,490	56,287	1,47,748	23,693	28,213	360	600	101,123	2,05,525

NAWABGANJ—*Pargana* JHALOTAR AJGAIN—*Tahsil* MOHÁN—*District* UNAO.—Lies 12 miles north-east of the sadr on the metalled road to Lucknow, from which place it is 25 miles distant. A thána, a tahsil, and school were all established at this place, but all have been removed. There is a large fair in the end of Chait every year in honour of the Durga and Kusahri Debis. The temple of the former goddess lies in Nawabganj, and that of the latter in village Kusumbhi, where there is also a pick-up station of the Oudh and Rohilkhand Railway, Cawnpore Branch. This fair attracts a very large gathering from Lucknow and Cawnpore, besides the people of the neighbourhood.

This ganj was built by Amín-ud-daula, the prime minister of Oudh in 1249 fasli (1842 A.D.), with a saráe and mosque. There is also a tank built

by Naubat Ráe, treasurer. Though the removal of the tahsil from it, and the introduction of the railway to Cawnpore, caused material damage to the local trade, as it was a dâk station, and most traffic since then passes by railway, the annual sales still amount to Rs. 18,000; a great part of course being made up by the bargains made in the fair. The population is 3,128, of which 547 are Musalman.

NEOTINI—*Pargana* MOHÁN AURÁS—*Tahsil* MOHÁN—*District* UNAO.—Neotini is a Muhammadan town, situated south-west of Mohán about two miles off on the right bank of the river Sai. It is the seat of the only Muhammadan colony that seems to have come into the pargana. But the arrival of the Musalmans was early, and they took possession of nine villages, which they hold to the present day. The town is said to have been founded by a Dikhit, Rája Rám, a descendant of Rája Balbhadr of Jhalotar, who on a hunting expedition saw the spot, and attracted by its beauty cut away some of the thin grass that grew there, and founded a town which he called Neotini. There is an old *dîh* in the place still assigned as the site of his fort. It remained with the Dikhits till the time of Rája Apre, who having, it is said, ill-treated and plundered a great merchant, whose complaints reached the ears of Mahmúd of Ghazni, was driven out by an invasion headed by Míran Muhammad and Zahír-ud-dín "Aftáb." They and their descendants have occupied the place ever since. They said it was *Khuda Dád* which gives the date 614 A. H. (1197A.D.), so it must have been occupied in the reign of Shams-ud-dín. The place bears an air of prosperity. There are several old mosques and shrines and some good houses belonging to members of the family, who hold appointments under the British Government, and are pleaders in the courts. The land round the town is extraordinarily rich and well cultivated; the crops being poppy, vegetables, spices, and medical herbs. The *pân* gardens are very numerous; the families of *tamolis* number no less than 37. The whole population is 3,809, and the number of houses 718. There is a Government school in this place. There is only a small bazar.

NEWALGANJ-*cum*-MAHRÁJGANJ—*Pargana* MOHÁN AURÁS—*Tahsil* MOHÁN—*District* UNAO.—(Latitude 26°48′ north, longitude 80° 43′ east.) This is a junction of two market towns situated on the road to Mohán from Lucknow, about 13 miles from the city. It is two miles east of the tahsil station Mohán, and 26 south-east of the sadr (Unao.) The former was built by Mahárája Newal Ráe, the Náib of Nawab Safdarjang, and the same who built the bridge over the Sai at Mohán; the latter is a continuation of it built by Mahárája Bálkrishn, the late finance minister of the ex-king. It is approached by a long and handsome bridge which terminates in an archway, the entrance into the bazar. The ganj is about one-fourth of a mile long, and ends in another archway, passing under which, a sharp turn to the right brings the traveller opposite a third arch, which is the entrance into Newalganj. The bi-weekly bazar is held in Mahrájganj, and is one of the largest in the neighbourhood. The total annual sales amount to Rs. 25,000, and consist of all the usual conntry produce of grain, tobacco, spices, and vegetables, with country cloth and European piece-goods. There is also a separate trade in brass vessels,

which are made in large quantities in Newalganj, where a large colony of Thatheras (braziers) has established itself. The climate of the place is healthy, water good, and scenery tolerable. The remains of an enclosure built of solid masonry round the town and its gateway are historical features.

The Machberia gate contains the Government school. There is also an old saráe; it boasts of three temples to Mahádeo and eight mosques. A fair is annually held on the day of Dasahra, the 10th of the lunar half of Jeth (May-June), having an attendance of not more than 500 people.

At the west end of Newalganj is the police station where a force of 12 policemen is kept up, who have the whole of the pargana to look after. The station is not very centrically placed. The total number of inhabitants is 3,728, and the houses 725, but none are of masonry. The inhabitants are chiefly Hindus, and largely made up of braziers, Baniáns, and Brahmans. There are of these classes 77,129, and 91 families respectively. The rest consist of food and vegetable-dealers, Bhurjis (grain-parchers), Halwais (confectioners), Ahírs, (herdsmen), Telis (oil-men), and Chamárs (tanners). The population amounts to 4,028; Hindus being 3,618, and Musalmans 310. The place is a thriving centre of trade.

NIGHÁSAN *Pargana*—Tahsil* NIGHÁSAN—*District* KHERI.—Pargana Nighásan has been quite recently constituted. It consists of the Trans-Chauka portion of the old pargana of Bhúr; like that pargana it somewhat resembles a wedge in shape, lying from west to east, with the narrow end at the west, and the broad end at the east. On the north lies pargana Khairigarh, which is separated from Nighásan by the river Suheli or Sarju, which flows from west to east with a very winding course of about 45 miles from Dudhua Ghát, where it enters the pargana to Shitábi Ghát, where it flows into the river Kauriála. The length of Nighásan, however, is only on the northern side 35 miles from east to west. On the south lies pargana Bhúr, which is separated from Nighásan by the river Chauka, which has a tolerably straight course of about 30 miles. The length of Nighásan on the southern side from east to west is 26 miles. On the west side Nighásan touches Palia, which till recently belonged to the district of Sháhjahánpur in the North-West Provinces. A straight line eight miles in length going due north and south from the Sarju to the Chauka, and marked by masonry pillars, denotes the boundary between the two parganas, which was also for about 53 years the boundary between British India and the kingdom of Oudh. On the east Nighásan marches with pargana Dhaurahra, and is 14 miles in breadth from the Chauka at Pachperí Ghát to the Sarju; at Shitábi Ghát there is no natural boundary, and the line of demarcation is irregular, and about 18 miles in length.

This pargana forms a part of the low plains lying between the great rivers and the mountains which are called the Gánjar. It nearly all lies in the tarái of the rivers Chauka and Sarju; there is some high land

* By Mr. J. C. Williams, C.S.

between them; the pargana possesses certain geographical features which may be now described.

The Sarju is a narrow stream of an average width of 50 yards; the depth of water at the fords is only a few feet, and the fords are numerous; the current is slower than that of the Chauka; the banks are generally about 20 feet high, both on the north and south side, or even higher; sometimes they follow close along the edge of the river, and sometimes reach to a distance of a mile or two miles from it, leaving a low tarái along the river side. Innumerable small tributary streams flow down into the Sarju from the higher land to the south, but many of these are backwaters through which the autumnal floods often escape out of the Sarju and inundate the tarái; occasionally but seldom rising to the level of the higher lands.

This tarái is generally covered with a jungle of khair, shisham, and gúlar trees, and is subject to inundation during the autumnal rains. After the reconquest of Oudh a large portion of this jungle was appropriated by Government, and was afterwards made over to the Forest Department; for the first 28 miles of the river's course, after entering the pargana at Dudhua Ghât, the jungles along its banks belong to the Forest Department; for the next 17 miles they belong to revenue-paying villages.

The course of the Sarju is so winding that its distance from the Chauka and consequently the width of the pargana varies from 4 to 14 miles. Between the two rivers there exists a long high ridge of land, with a good loamy soil, forming a central plain varying in width from one to nine miles, the greatest width being at the east. This plain can only be called high by comparison with the lower lands along the rivers to the north and south. There is probably no part of it where water is not found 14 feet below the surface; and the soil is so moist that except vegetables, poppy, and tobacco no crops need irrigation. It is intersected by "sotas" or backwaters of the Sarju and Chauka, which frequently communicate with each other; and it is covered with jhíls of the curious formation called "bhagghar," which have been already described under the head of pargana Bhúr.

One of these *sotas* is called the Bahatia; it has a wide bed, and in the autumn carries a large volume of water; it crosses the pargana in the centre, flowing at right angles to the Sarju and Chauka from north to south, or from south to north, according as the floods from the Sarju or that from the Chauka be the stronger. The *bhagghars* assume the most fantastic shapes, but always retain the one characteristic attribute—a very high bank on one side and a low marsh on the other.

In addition to the *bhagghars* and *sotas*, large shallow jhíls are scattered over the whole surface of the central plain, while dry water-courses and ravines intersect it in every direction, running into the *jhils*, *sotas*, and *bhagghars* at every imaginable angle.

In the higher parts of the central plain the soil consists of a very thin loam, mixed with much gritty earth and very small stones. This soil

shines like sand, and generally has a substratum of pure sand at a distance of from a few inches to a few feet below the surface. It is poor and unproductive, and known by the local name of *tápa*.

In my report of pargana Bhúr, I said that I believed the whole country between the high bank in that pargana and the corresponding high banks in Khairigarh formed once a large inland lake.*

The general appearance of the country, its interminable network of lakes and streams, dry water courses, and gritty high land, and specially the alternate ridges and depressions of soil by which the high land gradually slopes down into the river taráis—all seem so many evidences of a time when the whole country was part of a great inland lake. The absence of *sákhu* trees, which only grow in soils beyond the influence of fluvial action, may be mentioned as another argument; they grow in abundance to the south of the high bank in Bhúr, or north of the high bank in Khairigarh, but hardly anywhere between the two rivers.

Though the period when the country was a lake has long ago passed from the memories and traditions of the people, the fact that the river Chauka or Sárda and the river Sarju were once the same stream is still fresh in their minds. These rivers are known to have been once connected quite recently by a water-course now almost dry which passes near Newalkhár, and when they were thus connected, the waters passing down the stream flowing under Khairigarh, now called the Sarju, were called the Chauka, and far exceeded in volume those contained in the most southern channel of the Chauka. Now the case is exactly the reverse, and the name Chauka is restricted to the southern stream. I have mentioned that the two rivers are even now connected by the Baita river which flows across this pargana.

An argument that the rivers were once the same may be derived from the etymology of the words. Sarju is of course a mere euphonious contraction of Sárda kojú; the river of Sárda, and *as jú* is Persian, the name must have been given first in Muhammadan times. This reduces the three names to two. Now Sárda is the title of a goddess, and is assumed both by Saraswati, wife of Barmha, and by Durga, wife of Shiva. The mythology of the Brahmans, which assigns divine protectors to mountains, rivers, and all great natural features, necessarily provided a goddess for a stream mightier even than the Ganges; probably the goddess was originally Saraswati, but she receives now but scanty honour. The Chauka is now looked on by the residents on its banks as under the peculiar protection of Durga. It is frequently called Maháráni or Chauka Maháráni; sometimes Sárda, or Sárda Maháráni. These two names therefore are evidently the names of one river and of its tutelary goddess. The word Chauka

* An argument in support of this conclusion may be drawn from the etymology of the word *tápa*. For it is evidently the same as *tápú*, which in Hindi means an island, and I think the conclusion is possible that the patches of high land which have the soil now called tápa were orginally islands in the middle of the large lake or inland sea which once stretched from the Sarju to the Chauka; being the highest land, they are of course the parts of the plain which would first be left dry by the receding waters.

is I understand derived from a Sanskrit word meaning cleanliness, purity. The Hindus even now believe that its waters possess peculiar efficacy both for ordinary cleansing purposes and for ceremonial ablutions. Some go so far as to maintain that its waters yield not even to those of mother Ganga: Chauka therefore means the pure river, Mahárani Chauka, the Queen of purity.

On the south of the central plateau is a low plain forming the tarái of the river Chauka, and generally resembling the low plain already described in pargana Bhúr. It is completely inundated for several months of every year. The floods reach it by simply overflowing the river bank, and not as in Bhúr and Srinagar by first flowing up backwaters communicating with the stream, and generally joining it at almost a right angle. In Nighásan the bank of the Chauka is seldom more than 5 feet in height, but the northern bank of the river Ghághi, which is now to be described, is on an average quite 20 feet in height during the eastern part of its course.

There are hardly any backwaters or *sotas* running out of the Chauka. Their place is taken by a branch of the Chauka called the Ghághi. The Ghághi leaves the Chauka between the Ghâts of Marauncha and Patwára in pargana Palia, and flows in a direction nearly parallel to that of the Chauka to a spot some three miles north of Pachperi Ghát only 22 miles to the south-east. The Ghághi draws the high country in the centre of the pargana, and a great number of jhíls and streams run into it.

The course of the river has so many windings that it is some 32 miles in length. Its average distance from the Chauka is from one to four miles, and it may be considered as the boundary between the central plain and the Chauka tarái.

The Ghághi joins the Chauka at Chhedoipatia for about a quarter of a mile and then again leaves it. From this spot it has increased in volume of water greatly within the last few years, and it now flows with a deep and rapid current between high and steep banks, but in a very narrow bed, about 15 yards in width. Year by year the volume of its waters is increasing, and there appears a probability that the Chauka may soon altogether leave its present bed and pass off into that of the Ghághi.

This will be a mere repetition of the process that we have seen has been at work in pargana Bhúr for many ages, where apparently every change of the river's course brought it further to the north.

If this happens, as the present bed of the Ghághi will be far too small to contain the whole stream of the Chauka, the waters will sweep over the country bordering on the Ghághi, and spread ruin far and wide over some of the finest villages in this pargana.

The change of the Chauka's course opposite Bhúrguda has been mentioned in my Bhúr report. Abandoning its old bed it has cut through Maurias Loki and Munria Mahádeo, leaving Dhundhila and the jungle grant No. 12 on its south; and joining the Ghághi it re-enters its old bed three miles above Pachperi ghát in company with that stream. From the spot where the Ghághi rejoins the Chauka, the latter has a high bank

on its northern side, somewhat similar to the high ridge which meets the river on its southern side just above Bhúrguda, about two miles west of junction of the two rivers. At annexation several villages of this pargana were found to be deserted, some lay on the Palia frontier, forming a considerable tract of country, to a great extent overgrown with jungles, several others lay along the banks of the Chauka, these villages had all formed part of the great Bhúr taluqa, and appear to have fallen out of cultivation, and become abandoned by their inhabitants in the time of Rája Ganga Singh, or at any rate within 30 years of annexation.

At the reconquest of Oudh these villages were appropriated by Government, and were soon repeopled by immigrants from Khairigarh, Dhaurahra, Bahraich, and Shahjahánpur. After being held for sometime on lease by the taluqdar of Patihan, they have lately been decreed to Government, the north-west corner of the pargana,—in fact the whole of the forest Chak is still very scantily inhabited.

The forests along the Sarju river swarm with wild animals, and herds of wild pigs, deer, blue bulls, and antelopes wander about undisturbed, and find abundant pasture and water; they do great injury to the crops in the villages alongside the forest; and great labour and trouble have to be devoted to the necessary task of watching the fields by night. Tigers are occasionally but seldom found to the south of the Sarju; panther and leopards are more frequently met with.

The inhabitants of the villages in the forest chak suffer terribly from goitre, which occasionally reaches the stage where it becomes cretinism, and from jungle fevers, generated by the decaying vegetation in the malarious swamps within the forest.

These villages are mostly small and thinly peopled, but they all have very large areas of fallow, waste, and forest land within their boundaries. Tilokpur and Majáon are the only considerable villages in this portion of the pargana. The former gives its name to the taluqa held for some years by Sarabjít Sáh, Taluqdar of Patihan, and now decreed to Government.

On the south also, in the Gánjar chak, there are no large villages except one Munra Munri which has the remains of an old fort. Here every village has a number of small hamlets scattered over its lands, and situated on rising ground just out of reach of the floods; generally this part of the pargana is exactly like the Gánjar plain of pargana Bhúr.

There are some large, fine, and populous villages in the central chak, of these Lodhauri was formerly one of the headquarters of the Bhúr taluqa; Nighásan has a police station, a tahsil station, and a large bazar, and gives its name to the pargana. Rakheti and Parua have some fine masonry mosques and temples, and are surrounded with magnificent mango groves.

There is a road running through the pargana from Palia on the west to Shitábi Ghát on the east frontier, being a part of the high road from Bahraich to Shájahánpur; and at Bahrámpur, near the centre of the par-

gana, it is crossed at right angles by a road from Sirsi Ghát, on the south to Khairigarh on the north. There are no other roads.

The ghâts or ferries on the Chauka are at Margha, Sirsi, or Lálhojhu and Pachperi, a hamlet in Munra, and have been mentioned in the Bhúr report. On the Sarju there are fords at Dudhua, Khairigarh, Dukherwa, and Shitábi, where the Sarju and Kauriála meet. The area and population of the whole pargana is here given—

Number of villages...	73
Cultivated area without fallow	66,124
Culturable area including fallow...	64,891
Barren and revenue-free	16,045
Total ...	1,47,160
Population	54,683
Population per square mile	239

The one grant which has now been partly cultivated, and is held by Ráo Tula Rám, lies on the river Chauka. It has an area of 3,252 acres, and a population of 159 persons. This grant belonged at first to a Eurasian, Mr. Taylor, but was sold in execution of a decree of the civil court, and purchased by its present owner.

The seven tracts of forest along the river Sarju have an area of 15,971 acres. In these forests there are a few huts here and there inhabited by herdsmen tending cattle, and boatmen taking logs of timber down the Sarju river, but the population is fleeting and inconsiderable, has never been enumerated, and is not known. For the whole pargana then the figures are as follows :—

	Total area.	Population.	Population per square mile.
The 73 villages...	146,160	54,683	239
„ 1 grant	3,252	159	33
„ forest	15,971	Not known.	Not known.
	165,383	54,842	212

But as the forest will never be brought under cultivation, the forest area is to the settlement officer the same as barren land, and is excluded from all calculations about the relation of population to the cultivated and culturable areas. For purposes of assessment, the population per square mile is not 212 but 239.

There are no data for giving exact details of the number of the various castes, as the pargana has been newly constituted since the census tables were compiled. Approximately I estimate them as follows :—

Muhammadans	2,900
Brahmans	3,800
Chhattris	1,400

Vaishyas	800
Ahírs	9,000
Banjáras	1,800
Pásis	3,500
Chámárs	6,300
Kurmís	1,500
Grarias	2,000
Lodhs	4,000
Lonias	2,000
Muráos	7 800
Náos	1 000
All other castes having less than 1,000 each	7,142
Total ...	54,842

There has been a considerable immigration of Muráos and Lodhs since the reconquest of Oudh. There is only one proprietary caste throughout the whole pargana, the Chauhán Rajput family of the Bhúr taluqa. The old pargana of Bhúr was conterminous with the boundaries of the Bhúr taluqa. Proprietary rights in the pargana are thus distributed :—

Name of taluqdar.	No. of villages.	Remarks.
Joint estate of the Ráni of Ráj Ganga Singh, Ráj Gubardhan Singh, Ráj Gumán Singh, and Ráj Dalipat Singh... ...	49	
Ráj Gumán Singh	1	
Ráj Lálta Singh, a relative of the family	1	Rent-free for life.
Ráj Miláp Singh, ditto ditto	1	
Ráj Dalípat Singh ... ditto ditto	6	
Ráni Ráj Ganga Singh ditto ditto	4	
Mathura Dás Gosháin	1	Rent-free for ever.
Government	10	
Total ...	73	

The eleven villages which do not now belong to this family did so once, the Gosháin's village was given to him by a former taluqdar, and the ten villages now belonging to Government were appropriated at annexation as waste land: because they had become deserted by their inhabitants, and entirely fallen out of cultivation; they are called the Tilokpur taluqa from the name of the principal village.

In a description of this pargana, the Muráos from their number and prosperity claim special notice. Like almost all of the agricultural and artizan castes, the Muráos claim to have seven subdivisions, and these subdivisions are bound down by very strict rules regulating what they may and what they may not cultivate. The name of the subdivision that ranks first is, as in the case of many other castes, Knaujia. The other six tribes are Thakúria, Kachhwáha, Haridwára, Mánwa, Jaiswár, and Kori.

Muráos are enterprising and bold men, and are always ready to emigrate from their homes and settle in new lands, specially if they are offered easy tenures, and find soil suitable to their pecular crop, "*Ubi bene est, patria est,*" should be the Muráos motto. Muráos cultivate all the common cereals that are grown by other castes, and a Murâo's field may generally be known by the closeness of the furrows to each other, and the smallness of the clods into which the plough has broken up the soil. Of crops almost exclusively grown by this caste turmeric is the principal. This crop is grown only by the Thakurias and Haridwáras, and since annexation there has been a considerable immigration of these men into the northern villages of Bhúr, who are bringing large areas of lands under turmeric cultivation.

The Kanaujias are the sub-caste that abound all over pargana Nighásan, and they have been up to the present time increasing in number by immigration every year. They are not allowed by the rules of their caste to grow turmeric; their peculiar crops are vegetables and poppy and tobacco; they also grow onions and garlic, in great quantities, and here all castes eat garlic, and all except Brahmans eat onions. Recently the district authorities have been directed to aid the Opium Department in stimulating the cultivation of the poppy, and within the last year the plant has spread very greatly all over this pargana. Besides turmeric, onions, garlic, tobacco, and poppy, the following articles are occasionally grown by the Muráos of this pargana:—

Coriander (dhania).	Marshmallows (khatmí).
Pepper (mirch).	Ginger (sonth).
Purslain (luniya).	Endive (kásni).
Fenugreek (methi).	Anise (saunf).
Aniseed (ajwáin).	

The fear of destruction by wild animals prevents Muráos from growing these plants in the *hár*, and they are all grown quite close to the village; whereas in England a farmer never will sow his most valuable crops, such as turnips and carrots, anywhere except at some distance from a village or town from fear of being robbed by them at night.

It speaks well for the morality of the peasantry that the market gardener can rear his valuable produce unprotected by wall or fence, and, surrounded by the dwellings of a dense population, without the slightest fear or risk of being robbed.

In the settlement report of the Bhúr pargana I have described Gánjar scenery, but when closing my description of pargana Nighásan, I cannot refrain from making a few remarks on the description of the people of Gánjar country recently written by the Extra Assistant Commissioner, Káli Sahâe. He states that the customs and manners, the dress, the food, and the language of the Gánjar people are all totally different from those of the people in the upper country,—in fact, he seems almost to consider the inhabitants of the Gánjar as a separate nation.

These statements are, I think, somewhat exaggerated and likely to mislead. There are some differences, but they seem to me to be only such as

are naturally attributable to the backwardness and remoteness of the country. There is no great highway of commerce through it or near it, and large forests and enormous rivers are formidable barriers to the progress of civilization. The usual characteristics of a rustic population are found in an exaggerated form. This is the principal point of difference between the Gánjar and the upper country.

The simplicity and ignorance of the people is certainly greater than in any other part of Oudh. I have been in villages where a European had never before been seen, where on several occasions the thekádárs came forward to offer me their nazars (presents) of three or four rupees, and showed great surprise when they were refused. In fact, once a lengthy explanation and apology on my part became necessary to remove from an old gentleman's mind the impression, that the refusal of the nazar was a direct insult, or at least a signal mark of the Hákim's displeasure.

There is no difference in the language, but the pronunciation is peculiar; the vowels are broadened and softened, and some of the inflections in the conjugation of the verb are different from anything I have heard before. These differences are sufficient to cause some difficulty in understanding the people. But there is great ignorance of the most ordinary Urdu or Persian words, which sometimes lead to puzzling and amusing errors. I recollect two villages, Girda Kalán and Girda Khurd. None of the inhabitants know the meaning of the distinguishing epithets. They had always called their villages Bará Girda and Chhota Girda, and now considered that two new names—*Kalán* and *Khurd*—had been bestowed on them by the Government. They were loth to give up the old names, yet hesitated to disobey a supposed order, so they had compromised the matter by naming their villages *Bará Girda Kalán* and *Chhota Girda Khurd*. An old instance of a new application of a familiar term, and also of the rapidity with which historical facts are forgotten, is the name given to pargana Palia by the inhabitants of the Oudh pargana bordering it. It is always known as the Angrezi Maurúsi, the hereditary dominion of the English.

In dress I have found no difference except in the case of one caste, the Banjáras, whose women wear petticoats and jackets made of different coloured patches of cloth, and having no sleeves for the arms, which are bare of clothes, but generally almost covered with silver ornaments. But Banjára women dress thus wherever they may be settled.

Customs and manners differ only so far as they are agricultural, and are modified by the peculiar circumstances under which husbandry is in this country carried on.

In the matter of food there is some difference,—for instance rice, jundhri, and barley are almost the only grains eaten by the people, specially the first of the three; wheaten bread is an unheard of luxury, only the cheaper kinds of rice are eaten, and the better kinds are exported.

The differences in social customs, if they exist, are certainly not apparent to a European But the remoteness and backwardness of the country is a constant theme of merriment to native visitors from the upper country and the contempt with which an inhabitant of Kheri pargana, or of any place south of the Úl, regards the people of the Gánjar, and their country

is most amusing to a European; the southerner looks on the people of the Gánjar as rustic boors, and on their country as an outlandish jungle, and parties and witnesses in court constantly apologize for their inability to speak intelligibly, or their ignorance of the simplest rule of procedure, by begging the presiding officer to remember that they are simple people living in the Gánjar.

The aversion with which the low river plains are regarded is most advantageous to the inhabitants, though they do not know it. But it keeps out population, and therefore keeps down competition for land. Immigrants from the upper country have to be tempted to settle by the most liberal offers. The nakshi tenure is probably more favourable to the cultivator than any other in India.

Consequently the people as yet are very well off, and it is gratifying to see their prosperity, and the independence that must accompany it, shared by low castes as well as by high. The evidences of it stare one in the face. Little children, with golden ear-rings and bracelets, meet me in every village, and the wives of even Chamárs and Pásis load themselves with silver ornaments. The same is the case in Khairigarh.

The independence and prosperity of the lower castes tends to weaken the feelings by which caste distinctions are supported. Brahmans, Chhattris, and Goshains are not ashamed here to plough with their hands; whereas in Baiswára the high caste man is degraded by the touch of the plough. In the densely inhabited villages of Baiswára, and districts in the south of Oudh, the females of the lowest castes are not allowed to wear any jewellery whatever, and generally would be too poor to possess any.

The low castes keep great herds of swine, and pigs attain a size and fatness that would win them honourable mention even in Baker street. Dogs abound in Gánjar villages, testifying by their independent bearing and loud and bold barkings that they too share in the general prosperity. Banjáras specially have a fine large breed of dogs which they use for the chase of wild animals, principally boars, of the flesh of which this caste is immoderately fond. Garerias also keep dogs in great numbers for watching their flocks of sheep and goats.

Table showing the population of the pargana.

Nighásan | Tahsil.	HINDUS.								MUSALMAN.								TOTAL.	
	AGRICULTURE.				NON-AGRICULTURE.				AGRICULTURE.				NON-AGRICULTURE.					
	Male.		*Female.*		*Male.*		*Female.*		*Male.*		*Female.*		*Male.*		*Female.*			
Nighásan | Pargana.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	Children.	Adults.	
73 vgs. 1 grt. | Number of villages and grants.	14,403	7,759	12,402	6,513	5,657	2,399	4,111	2,076	578	319	493	318	293	134	209	96	38,249	Adults, male.
263 | Total area in British square mile.																	21,034	Adults, female.
103 | Total cultivated area in British square mile.																	17,216	Children.
																	19,594	Boys.
																	10,801	Girls.
																	8,793	Males.
																	31,835	Females.
																	27,377	Total.
																	57,212	

NIGOHÁN SISSAINDI *Pargana*—Tahsil* MOHANLALGANJ—*District* LUCKNOW.—The pargana of Nigohán Sissaindi lies between latitude 26°30′ and 26°50′, and is crossed by 81° of longitude. It is one of the two parganas into which the tahsil of Mohanlalganj is divided. Its area is seventy-two square miles. In shape it is oblong, with a length of from twelve to thirteen miles, and an average breadth of five. The Mohanlalganj pargana lies on its north, and it is bounded on the south by the river Sai, which separates it from the district of Unao.

It is traversed by two roads—one running from Rae Bareli along the north side of the pargana through Mohanlalganj to Lucknow, and the other from Sissaindi, lying at its south-west corner to Mohanlalganj.

The pargana is finely wooded to the south and round the town of Nigohán, but to the north-west it is bare, and crossed by large barren plains. The country along the Sai is light and sandy, and also along the banks of the Bánk stream, which crosses the pargana obliquely from the north, and joins the Sai at a point to the south of Nigohán. This sandy land amounts to twenty per cent. of the cultivation, and very much affects the fertility of the pargana. Except round the large villages, and in the south-west of the pargana, the cultivation is not so high as in the other parganas of the district.

The Sai is the only river, and is little fitted for irrigation, which is carried on chiefly from small jhíls and wells. The only large jhíls are at Sissaindi—where the water is almost unfailing—and Jabrauli. The cultivation round the former village is specially fine. Water throughout the pargana can be met with at a distance of thirteen feet from the surface, and well-irrigation is more than ordinarily common, amounting to thirty-seven per cent. of the whole extent irrigated.

The old pargana consisted of sixty-four villages, but by demarcation they have been reduced to fifty-seven, averaging an area of 805 acres each.

The population is in density 517 to the square mile, and Musalmans amount to only 4·6 per cent. of the whole. In this it stands lowest of any of the parganas in the district.

The agricultural element is fifty-two per cent. This is also below the average, and is perhaps due to the presence of Brahmans, who are more than usually numerous in this pargana.

Of the total area fifty-seven per cent. is cultivated, and the population falls on this at the rate of 1,005 per square mile. The culturable is high, amounting to 34·19 of the whole, but 9,890 or forty-three per cent. of this is under groves. What is left is situated towards the north of the pargana, and being largely mixed with úsar, will not readily be broken up. Probably all that is worth much has been taken in hand.

With the percentage of agriculturists somewhat less than in other parganas their average holdings are large; they amount to from three and a half to five acres. The rents are very equitable, and, as might be expected

*By Mr. H. H. Butts, Assistant Commissioner.

from the nature of the pargana, low. They vary from Rs. 4 to 5 per acre except for a few Muráos, who pay Rs. 8-14 per acre.

The summary revenue was	...	...	Rs.	37,330
The revised demand is ...	...	...	,,	48,450

The revenue falls at a rate of Rs. 2-0-0 on the cultivated, Re. 1-5-0 on the cultivated and culturable, and Re. 1-1-0 throughout.

It falls lower than any other pargana in the district.

The only two towns, with a population of more than 2,000, are the old pargana centres of Nigohán and Sissaindi. These two towns are separated from each other by a distance of some ten miles, and lie at the east and west ends of the pargana. The former contains 2,306 and the latter 3,104. Besides these there are seven other towns, with a population of over 1,000. They are Bhadewán, Bhasanda, Bhandi, Jabrauli, Dayálpur, Diburia, Sherpur Láwal.

Schools are established at Nigohán and Sissaindi, at Jabrauli, Diburia, and Láwal. Its chief bazars are held at Nigohán, Sissaindi, and Dayálpur. The former, situated on the road to Rae Bareli, is the most important; its annual sales are said to amount to Rs. 17,000.

For police arrangements the pargana lies within the jurisdiction of the station fixed at the Mohanlanganj tahsil.

The two towns of Nigohán and Sissaindi are of importance as being the old headquarters of the two clans of Janwárs and Gautams, who colonized—the former forty-two and the latter twenty-two villages. It seems that the latter were much the earliest comers, for their traditions connect them with the Bais of Baiswára and the kingdom of Kanauj. The former came with or subsequently to the Janwárs of Mau and Khujauli, at perhaps the end of the sixteenth century, and, it is said, drove out a tribe of Bhars, whose stronghold was on the Kakoha *dih* on the village of Siris. The two settlements combined form the modern pargana of Nigohán Sissaindi.

Both were included in the Baiswára jurisdiction, and the Bais of the Naistha house claimed to be lords of the soil. Even at as late a date as 1231 fasli, one of the houses transferred the lordship of the pargana of Sissaindi to Rája Káshi Parshád, of whose estate it forms the chief part, while Thákur Bhagwán Bakhsh, Bais of Kusmaura, successfully occupied and still holds five villages in Nigohán.

But in the Nigohán pargana, Gautams, inheriting from the Janwárs, and the Janwárs of Jabrauli kept the rest, though in the end the latter were dispossessed by the Khattri bankers of Mauránwán, who farmed their villages.

Both the towns that formed the headquarters of these parganas are very old. Sissaindi was founded by Shiu Singh, one of the Gautam leaders. But to Nigohán some mythic history is attached. It is said to have been founded by Rája Náhuk, of the Chandrabansi line of kings. And near the village to the south is a large tank, in which the legend says

that the rája, transformed into a snake for cursing a Brahman, was condemned to live. Here at length the Pándu brothers in their wanderings after their battle with the Kurus came; and to each as he reached the edge of the tank to draw water were five questions, touching the vanity of human wishes, and the advantage of abstraction from the world, put by the serpent. Four out of the five brothers failed to find answers, and were drawn under the water, but the riddle was solved by the fifth. The spell was thus loosened, the rája's deliverer had come; the Pándu placed his ring round the serpent's body and he was restored to his human shape. The rája then performed a great sacrifice, and to this day the cultivators, digging small wells in the dry season in the centre of the tank come across burnt barley and rice and betel nut. Probably the root of the word Nigohán, Nág, exists in this legend, which points to some former Nág worship, and not in the name of Náhuk.

It seems not unlikely that the settlement of Janwárs in Nigohán was subsequent to the time of Akbar, forin the *Á'in-i-Akbari* no such pargana is mentioned.

The tenure is largely taluqdari. The total number of demarcated villages is only fifty-seven, and of these thirty-six belong to taluqdars. They are divided between three taluqdars—Rája Chandra Shekhar of Sissaindi, Thákur Bhagwán Bakhsh of Kusmaura, and Lála Kanhaiya Lál of Jabrauli; but the latter taluqdar belongs more properly to Mauránwán in Unao. The remaining villages are pretty equally divided amongst the Hindu caste, but Brahmans and Chhattris predominate. The following account is from the settlement report. Rája Kashi Parshad has since died, and has been succeeded by his abopted son, Chander Shhekár.

Rája Káshi Parshád of Nigohán is one of the six loyal taluqdars who, for their adherence, and the assistance they gave to the British Government during the mutinies, were conspicuously rewarded by grants of villages, and a remission of ten per cent. on their revenues.

The rise of this family is recent, and dates from the marriage of the present taluqdar into the family of Páthak Amirt Lál, the chakladar. The Rája's grandfather was Lál Man, a Tewári Damán, Brahman of Misr Khera, and of one of the most honoured Brahman houses, who only give their daughters in marriage to the Awasthi Parbhákar the Bájpei of Hira, and the Pánde of Khor, Brahman tribes. Lál Man was a banker of his native town, and rose to be chakladar of Baiswára in 1240 or 1442 fasli (1833 A.D.). In the latter year he was imprisoned as a defaulter, but was released on the security of Páthak Mohan Lal, son of Amirt Lál, who gave him, moreover, Rs. 10,000, and arranged for the marriage of his grandson, Káshi Parshád, with one of his the Páthak's daughters.

Káshi Parshád is now a great man. He has built himself a fine house at Sissaindi, and a handsome temple and ganj in the village of Mau, on the road from Lucknow to Rae Bareli, which he has called Mohanlalganj after his father-in-law, and which now has become the headquarters of the tahsil,

and gives its name to both the pargana and tahsil. He holds a large iláqa consisting of the whole of—

(1) The Sissaindi pargana, with the exception of one village.

(2) Of Mau and Dewa, and the estate of Karora in Mohanlal ganj, eleven villages in all.

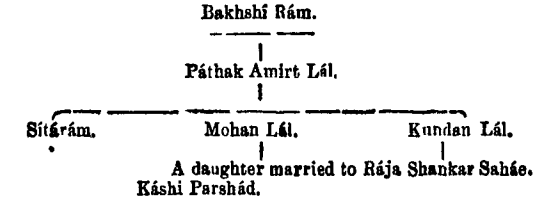
(3) Of Barauna, &c., twelve villages in pargana Bijnaur.

(4) Of Dadlaha, &c,, twenty-five in the district of Unao.

Fifty-eight villages in all, assessed at Rs. 54,989.

The Dadlaha estates he received for his services during the mutiny. The Barauna estates he acquired by sale. Karora he got by a mortgage transfer in 1238 fasli (1831 A.D.), the genuine nature of which transaction however is strenuously denied by the old zamindars. Mau and Dewa were only held on farm. But the Sissaindi estate was acquired through Páthak Amirt Lál. The proprietary of this pargana is said to have vested on the chief of the Bais family of Kurar Sidauli, and it was one of the nine parganas that fell to the Naistha house on the partition of the Baiswára principality. In 1231 fasli (1824 A.D.), on the occasion of the investment of Shankar Saháe, grandson of Amirt Lál, with the Brahmanical cord, he induced the Ráni Basant Kunwar, the widow of Rája Dirgpál Singh, to confer the pargana on him in *shankalp*.

Páthak Amirt Lál had three sons:—(1) Kundan Lál, whose son was Shankar Saháe, whose cord-investment occasioned the gift. The wife of Shankar Saháe still holds her share in the estate, though subordinate to the taluqdar. (2) Sítárám, whose share Rája Káshi Parshád bought up when he defaulted. (3) And Mohan Lál, father-in-law of Rája Káshi Parshád. These three all died previous to 1248 fasli (1841 A.D.); and from 1243 fasli to 1259 fasli (1836 to 1852 A.D.), the estate was held either by the widow of Shankar Saháe or Mohan Lál. This is the pedigree:—



The history of Taluqdar Thákur Bhagwán Bakhsh, of Kusmaura, lies in the Rae Bareli district, and he only possesses in this pargana of Nigohán the small estate of Kusmaura consisting of five villages, which he inherited from his adoptive mother, the widow of Jawáhir Singh, Bais.

The Bais's title is however questionable; there are no records of his holding at all till 31 fasli (1847 A.D.). But it seems that Nigohán was one of the nine parganas of the Baiswára principality that are said to have fallen to the Naistha house on the division of Rája Tilok Chand's kingdom.

The Bais, however, had no real zamindari here, and the real owners of the soil were Gautams and Janwárs, who were regarded and treated as the zamindars on the annexation of the province. But the widow of Jawáhir Singh, the Thakuráin Gulább Kunwar, was settled with to their exclusion on its re-occupation in 1858 A.D., and has been succeeded by her adopted son, the present taluqdar, a member of another branch of the family. His estate in this pargana is assessed at Rs. 5,300.

Taluqa of Jabrauli.—The history of Lála Kanhaiya Lál, of Jabrauli, better known as the taluqdar of Mauránwán, lies more properly in the Unao district.

NIGOHÁN—*Pargana* NIGOHÁN SISSAINDI—*Tahsil* MOHANLALGANJ—*District* LUCKNOW.—Nigohán, on the Lucknow and Rae Bareli road at the 23rd milestone from Lucknow, lies a little off the road to the right, and is beautifully surrounded by woods. It was under the native rule, the administrative centre of the pargana known as Nigohán, and was included in the Baiswára division of the province. The name of the town is said to have been derived from Rája Náhuk of the Súrajbansi line of Ajodhya, but the tradition is mixed up with the mythology of a snake whose body the rája, it is said, was condemned to assume, and which dwelt in a tank to the south of the village. A yearly festival is held to the memory of this snake, and the origin of the name (Nigohán) probably lies in this. It is said to have been one of the centres of Bhar rule, and the Bhars were driven out by Janwárs, who migrated here from Ikauna in the Bahraich district. A generation or two after him saw his line ending in a daughter who had been married to Lúka Singh, Gautam of Kunta Naraicha, royal dynasty, and Nigohan, with a few villages, fell to him, and it has ever since remained in his family. It is probably that the Janwárs did not arrive in this part of the country till some time towards the end of the 16th century. They are nearly connected with the Janwárs of Mau, who, it is said, were admitted by the Shekhs of Rahmatnagar, of the same family as the Salempur Chaudhris, the owners and occupiers of a great part of the adjoining pargana of Mohanlalganj during the reign of Akbar. It was during the reign of this emperor that a pargana was made out of two tappas, 22 Gautam and 24 Janwár villages, with Nigohán as its centre. As its history will show the population is very largely Hindu. It was an unimportant division of a revenue circle of the Baiswára division, and was ruled from Haidargarh maintaining here only a tahsildar and qánúngo. The population is 2,306 inhabiting 509 houses, and the Brahman element in this is very strong. Their principal means of subsistence are the numerous large groves which surround the village and which have always been held rent-free. The few remaining inhabitants that are not agricultural follow the ordinary village trades. There is a Government vernacular school here, and the sales in the bazar amount to 17,500.

In the centre of the village is a small shrine on which offerings are made on Sundays and Mondays to the eponymous hero of the place, Bába Náhuk, and the Gautams light in his house a daily taper. And in the month of Kátik there is the annual snake festival at the Abhíniwára tank, the tank where the snake was thrown off (Abhíniwára). On the bank of

this jhíl is a picturesque grove of old trees in which is a small brick enclosure dedicated to Mahádeo, to whom offerings are made at this festival, and amongst other observances milk is poured into a small hole in the ground probably to the special honour of the snake. Near the grove is a small hamlet of Ahírs.

NIHÁLGARH CHAK JANGLA—*Pargana* JAGDÍSPUR—*Tahsil* MUSÁFIR-KHANA—*District* SULTANPUR.—This village stands 36 miles west of the Sadr Sultanpur on both sides of the Lucknow-Sultanpur road. The village Sáthan lies six miles north of this. It was founded 150 years ago by Rája Nihál Khan, the ancestor of the husband of Ráni Sádha Bíbi, taluqdar of Mahona in this district, on the land of the village Chak jangla whence the village derived its name. The mud-built castle, built by Rája Nihál Khan, was occupied by the tahsildar who resided here up to annexation, but it has been razed since. This village has a police station, and there is also a Government school. There are 562 mud-built houses, and only one brick-built belonging to Bálmukand, a banker of the Agarwála Banián caste, who has acquired the zamindari right in some villages by mortgage and sale deeds. By the census of 1869, the population amounts to 2,593; of these there are 1,292 males and 1,301 females. There are three small brick-built Hindu temples. The bazar of this town contains some shops of Thatheras (braziers) besides those of the ordinary dealers in articles of food and clothing.

NIMKHÁR OR NÍMSÁR*—*Pargana* MISRIKH—*Tahsil* MISRIKH—*District* SITAPUR.—This town is 20 miles from Sitapur, and lies on the left bank of the Gumti at the junction of the Khairabad and Sitapur roads in latitude 27°26′ north, longitude 80°35′ east. A third road connects it with Hardoi, and there is good water communication afforded by the Gumti, which flows down through Lucknow, Sultanpur, and Jaunpur, to the Ganges. It is unbridged here. The town is famous for its sacred tanks, and the traditions connected with them, to treat of which would be out of place here. Suffice it to say that its origin is buried in remote antiquity, and no trace remains of the original founders, who they were or whence they came. The name is derived either from "nawa saranga," the forest of holiness, or from nímas, which bears locally the meaning of the holder of the discus: because it is said that Brahma flung a discus into the air bidding people to deem holy the place where it fell. It is a poor place with but 2,307 inhabitants, who are mostly Brahmans and their dependents. A bazar is held on Tuesdays and Fridays, the annual sales being but Rs. 18,540 in value.

The tanks and temples are numerous; of the former those called the Panch Parág (containing the water of five holy places), the Chakr Tírath, wherein thousands of people attend to bathe on Sombári Amáwashyás, the Godáori, the Káshi, the Gangotri, the Gumti, &c., are very famous. The temple of Lálta Debi has widespread celebrity. There is but one mosque. There are the pakka remains, bricks, and blocks of limestone, of the old Government fort, the residence of an ámil under the native regime.

* By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

Here commences the pilgrimage or paikarma described in the notice of Misrikh, where it is brought to a conclusion. The climate of Nimkhár is peculiarly salubrious. Cholera has never been known to appear in it. The camping ground is good, and water is abundant. There are several masonry and 610 mud built houses. The following is from Colonel Sleeman:—

"This place is held sacred from a tradition that Ram after his expedition against Ceylon came here to bathe in a small tank near our present camp, in order to wash away the sin of having killed a Brahmin in the person of Rawun, the monster king of that island, who had taken away his wife (Seeta). Till he had done so, he could not venture to revisit his capital (Ajoodheea).

"There are many legends regarding the origin of the sanctity of this and the many other places around, which pilgrims must visit to complete the pykurma or holy circuit. The most popular seems to be this. Twenty-eight thousand sages were deputed, with the god Indur at their head, on a mission to present an address to Brimha, as he reposed upon the mountain Kylas, praying that he would vouchsafe to point out to them the place in Hindoostan most worthy to be consecrated to religious worship. He took a discus from the top-knot on his head, and whirling it in the air directed it to proceed in search. After much search it rested at a place near the river Gomtee, which it deemed to be most fitted for the purification of one's faith, and which thenceforth took the name of Neem Sarung—a place of devotion. The twenty-eight thousand sages followed, and were accompanied by Brimha himself, attended by the *deotas* or subordinate gods.

"He then summoned to the place no less than three crores and a half or thirty millions and a half of teeruts or angels, who preside each over his special place of religious worship. All settled down at places within ten miles of the central point (Neem Sarung); but their departure does not seem to have impaired the sanctity of the places whence they came. The angels or spirits, who presided over them sent out these offshoots to preside at Neemsar and the consecrated places around it, as trees send off their grafts without impairing their own powers and virtues."*

NIR*—*Pargana* GOPAMAU—*Tahsil* HARDOI—*District* HARDOI.—(Population 2,481, chiefly Chamárs.) A rich agricultural village, six miles south-east from Hardoi. It was founded by Nír Singh, a Chamar-Gaur in the service of the Hindu kings of Kanauj, who drove the Thatheias out of their stronghold at Besohra, and utterly destroyed it. A ruined mound of brick remains still marks its site.

OEL—*Pargana* KHERI—*Tahsil* LAKHIMPUR—*District* KHERI.—This large village is situated on the road from Lakhímpur to Sitapur, eight miles west of the former. It lies on a plain of fine clay soil, beautifully cultivated and studded with trees, intermixed with numerous clusters of graceful bamboos. The two villages, Oel and Dhakua, adjoin each other and form a large town, but the dwelling-houses have a wretched appearance, consisting of ruinous mud walls and thatched roofs. There is a handsome

* "Sleeman's Tour through Oudh," Vol. II. pages 4-5.
†By Mr. A. H. Harington, C.S., Assistant Commissioner.

temple dedicated to Mahádeo in the centre of the town, and the houses are close upon the ditch of the fort, which has its bamboo fence inside the ditch and mud parapets. This temple was built by Bakht Singh, grandfather of Rája Anrudh Singh, the headquarters of whose estate Oel is. There are two other temples, one of which was built by Rám Dín, náib of the said rája. There are four sugar manufactories, but no market.

Population, 3,003—

Hindús	...	...	2,643	Muhammadans	...	...	360
Male	...	...	1,387	Male	...	...	182
Female	..	...	1,256	Female	...	...	178

PACHHIMRÁTH *Pargana**—*Tahsil* BÍKAPUR—*District* FYZABAD.—It is said that an influential Bhar chief, of the name of Ráthor, founded the village of Ráth, now known as Ráhet, to which he gave his own name. Here he had his residence, and made his revenue collections. He is also traditionally believed to have founded another village to the eastward in the direction of Chirán Chupra, to which he gave the same name and used in the same way. From that day the one village was known as Pachhim (the western) Ráth, the other Púrab (the eastern) Ráth, This is the qánúngo's account. The more likely tradition as to the name is that mentioned in the account of pargana Haweli Oudh, and which I obtained from Mahárája Mán Singh—*viz.*, that at a former period the territory between the rivers Gogra and Gumti was known as Pachhimráth and Púrabráth. From the village of Pachhimráth or Ráhet the pargana takes its name.

More than 200 years ago one Bhagan Ráe, Bais, whose family history will be detailed further on, came from Baiswára, and founded the bazar still known as Rámpur Bhagan. A Government fort was also there built, and the Government revenue was thereafter collected there.

No.	Name.	No. of townships.
*1	Ráheb	84
2	Búru	72
3	Mehdona	56
4	Malahtu	70
5	Ankári	62
6	Mawái	64
7	Kút-saráon ...	100
8	Bhadauli	74
9	Parswi	92
10	Pendái	90
11	Ahran	82
	Total ...	856

This tahsil contained the four zila subdivisions of Kúl Saráon, Achhora, Asthána, and Bhadaula. There was also formerly the usual tappa distribution, and the names of these subdivisions are marginally indicated, but they have long been set aside.

The pargana during native rule consisted of 856 townships, of which 50 were offshoots (*dákhilis*). Under the operations of the demarcation department these villages were reduced to 467 in number. Of these 104 villages have since been transferred to parganas Amsai and Mangalsi, to give convenient jurisdictions, while 52 other villages have, for the same reason, been added from the jurisdictions marginally noted, so that pargana Pachhimráth, as now constituted, contains 415 townships.

Mangalsi.
Haweli Oudh.
Majhaura.

Jagdíspur.
Sultanpur.

*By Mr. P. Carnegy, Commissioner.

This pargana is bounded on the east by Majhaura, on the west by Rudauli of Bara Banki, on the north by Haweli Oudh, and on the south by Sultanpur Baraunsa, of the Sultanpur district. The pargana is intersected by two unnavigable rivulets, the Madha and the Bisoi. The former stream takes its rise in the village of Basorhi in the Bara Banki district. The latter has its source in the Anjar jhíl in pargana Sultanpur of the district of that name. After passing through Pachhimráth these streams unite in the neighbourhood of the town of Majhaura, and from that point the river is known as the Tons, on which stands the station of Azamgarh; the stream is rendered memorable by traditionary associations with Rám Chandra.

There are remains of the former Bhar population in about 32 villages of this jurisdiction, the chief of these being those which are marginally mentioned.

Intgáon.
Mehdona.
Khiáran.
Ráhet.
Sárdi and Gandor.

The following details embrace such meagre particulars as have been ascertained regarding the former landed proprietors of the jurisdiction—

Chauháns of Ahran.—The family traditions set forth that one Ráe Bhán Ráe of this clan, the ancestor of Tahdil Singh and Amar Singh, the present representatives of the family, came with his followers from Mainpuri to bathe at Ajodhya, some 400 years ago, and ended in replacing the Bhars and assuming possession of 565 villages, of which however 125 only were of this pargana, the rest being of Isauli, Sultanpur, and Khandánsa. Ráe Bhán Ráe was succeeded by his two sons, Jále Ráe and Dunia Ráe, who divided the property equally between them. The estate of the former of these brothers was swallowed up by the Bhále Sultán tribe, a century and a half ago. The portion of the estate (62 king's mauzas) which pertains to this pargana, and which belonged to the other brother, remained in the proprietary possession of his descendants till annexation; they have since lost the Intgáon estate under settlement decree. The offspring of Ráe Bhán Ráe are still found inhabiting 16 villages, and the revenue they pay under the revised assessment amounts to Rs. 19,721.

The Bais of Malahtu.—The family traditions have it that some 200 years ago, one Jamuni Bhán Singh, of this clan, the ancestor of Kunjal and Bhabút, the present representatives of the family, came from Mungi Pátan, in the province of Málwa (the locality whence the Bais of Baiswára also trace their advent), and overthrew and dispossessed the Bhars, and increased his estate till it contained 84 villages, including the Kuráwán and Pára Malahtu properties of 42 villages in this pargana, and the Joharampur property of 42 villages in pargana Sultanpur. The 42 Pachhimráth villages are now included in 10 demarcated villages, and to these the descendants of Jamuni Bhán have subproprietary claims; they are residents of five of them.

The Bais of Sohwal and Burú.—Jagat Ráe, of this clan, the ancestor of Subhán Singh, Antar Singh, and others, now living, came from Baiswára some 400 years ago, and aided in the suppression of the Bhars. He had

two sons, Rudr Sáh and Mehndi Sáh. The former established the Burú estate of 27 villages, the latter the Mehdona estate of a similar number of villages. These properties are now included in the estate of Mahárája Sir Mán Singh, and in six of these villages only have the Bais anything resembling a subproprietary position, in some of the others they still cultivate the soil.

The Bais of Uchhápali.—About 300 or 400 years ago, Newád Sáh, of this tribe, the ancestor of Isri Singh and others, still living, came from Baiswára, and succeeded the Bhars in the management of this estate, which he then increased to 20 mauzas (villages). Newád Sáh in his lifetime made over eight of these villages to his priest, a Tiwári Brahman. The offspring of Newád Sáh are still in subordinate possession of the remaining 12 villages.

The Bais of Rámpur, Bhagan—Tikri, &c., Moti Ráe, and Chhote Ráe, two brothers of this tribe, the ancestors of Jaskaran Singh, Binda Singh, Saromán Singh, &c., who are still living, came from Baiswára with a farmán for 104 villages, and the office of chaudhri, from Jahángír Shah, and fought the Bhars, replacing them in the possession of mauza Nitwári, Chhatarpur, and 51 other villages of tappa Parsúmi, and 52 villages of tappa Pindú, including Rámpur Bhagan. The office of Chaudhri of tappa Rahet was also held by the family in the person of the direct ancestor of Jaskaran Singh, but this office they had lost long before annexation.

This family still holds most of the ancestral property in direct engagement with the State, and it is now represented by 41½ demarcated villages. Five other villages had, however, passed into taluqas before annexation.

The Bais of Gandor.—One Chhatai Singh, of this tribe, the ancestor of Dunia Singh and Daljít Singh, now living, came from Baiswára 300 years ago, and took service with some Bhar chief. Having afterwards invited his master to partake of his hospitality, he put him to death, and took possession of his estate. Chhatai Singh had three sons, Chandi Ráe who succeeded to Gandor, and whose descendants in the present generation still hold the parent village in their proprietary possession. They have been named above. Kalián Ráe, who founded Kalián Bahadarsa, pargana Haweli Oudh, and Barsingh Ráe, who founded mauza Barsingh in the same pargana.

From the above details it will be seen that there are no less than five families of Bais alleging a separate and distinct advent and origin in this pargana. There are four similar families in the neighbouring pargana of Mangalsi, and one in Haweli Oudh. I request attention to my note on the Bais of Mangalsi, for the observations there recorded apply equally here. All these Bais are looked down upon and disowned by the Tilokchandi Bais, and I have no doubt that their ancestors were persons of low origin, who have been admitted within the last few centuries only to a place amongst the Rajput tribes.

Two taluqas have their centres in this pargana, Khajuráhat and Mehdona. Of these I now proceed to give some details.

The Bachgotis of Khajuráhat.—Bábu Abhai Datt Singh, the present owner of this taluqa, is the younger brother of Bábu Jai Datt Singh of Bhíti; both being offshoots of the Kurwár ráj. An account of the elder of these brothers is given in the Majhaura history, but some further particulars of the family have since been obtained, and these may as well be given here.

After the overthrow of Shujá-ud-daula at the battle of Buxar, more than 80 years ago, he is known for a time to have abandoned the neighbourhood of Fyzabad, and to have spent some months in the direction of Rohilkhand. Advantage was taken of his absence by, amongst others, Duniápat, the then taluqdar of Kurwár, to increase his possessions by annexing thereto Khajuráhat and numerous other estates of parganas Pachhimráth and Haweli Oudh, but, on the return of the Nawab, the Bábu was again deprived of all these new acquisitions. After the death of Shujá-ud-daula, and in the days when his widow, the Bahú Begam, held this part of the country as jágír, Bábu Bariár Singh, a younger brother of Duniápat, again succeeded in acquiring a property in these parganas, which paid an annual demand of Rs. 80,000 to the State, and of this estate he retained possession till 1232 fasli. In the following year, owing to the Bábu's default, the then Názim Valáyat Ali deprived him of his entire property. In 1234 fasli, the názim returned to the Bábu the Khajuráhat portion of the property, consisting of 26 villages, held on an annual rent of Rs. 6,000, but of which sum Rs. 4,700 was remitted on account of the taluqdar's nánkár. The rest of the estate was settled village by village with the zamindars, with whom the názim entered into direct engagement. This state of things ran on till 1243 fasli, when the then Názim, Mirza Abdulla Beg, made the Bhíti and Khajuráhat properties, consisting of the entire estate that Bábu Bariár Singh and his predecessor had accumulated, over to the chief of the rival clan of the neighbourhood, Bábu Harpál Singh Garagbansi, the ancestor of the taluqdar of Khaprádíh. Bábu Bariár Singh then fled to the British territories where he soon afterwards died.

In 1245 fasli, Rája Darshan Singh became názim, and during his rule the sons of Bariár Singh, Bábus Jai Datt Singh and Abhai Datt Singh, were restored to the Bhíti and Khajuráhat estates, which moreover were considerably added to. The two brothers divided the family property in 1259 fasli, the elder receiving the Bhíti estate, estimated at one and a half share, and the younger Khajuráhat, of one share. The former of these now consists of 81 villages paying Rs. 37,850-10-0 per annum to the State, the latter of 54½ villages paying Rs. 21,472. These brothers are highly respected, and I look upon them as amongst the best of our smaller taluqdars.

The Sangaldípi Brahmans of Mehdona.—According to the family records, Sadásukh Páthak was a Sangaldípi Brahman of note in Bhojpur, who held the office of chaudhri. In the general confusion that followed the overthrow of Shujá-ud-daula by the English in that quarter, Gopálrám, the son of Sadásukh Páthak, left his home, and finally settled in the village of Nandnagar Chori, pargana Amorha, zillah Basti, about the

end of the last century. Purandar Rám Páthak, son of Gopálrám, subsequently crossed the river, and married into the family of Sadhai Rám, Misr, zamindar of Palia, in the Fyzabad district, which latter village he thenceforth made his home. Purandar Rám had five sons, whose names are marginally detailed. The eldest of these commenced life as a trooper in the old Bengal Regular Cavalry. Whilst Bakhtáwar Singh was serving in this capacity at Lucknow, his fine figure and manly bearing attracted the notice of Nawab Saádat Ali Khan, who having obtained his discharge, appointed him a jamadar of cavalry, and shortly afterwards made him a risáldár.

Bakhtáwar Singh.
Shiudín Singh.
Inchha Singh.
Darshan Singh.
Debi Parshád Singh.

After the death of Saádat Ali, Bakhtáwar Singh secured the favour of Gházi-ud-dín Haidar, the first king of Oudh, which led to his further advancement, and to the acquisition of the life-title of rája. This title was subseqently granted in perpetuity by Muhammad Ali Shah, when he also turned the Mehdona property into a ráj, under the following farmán, under date the 13th Rabi-us-sáni, 1253 Hijri.

"Whereas the services, intelligence, and devotion of Rája Bakhtáwar Singh are well known to and appreciated by me, I therefore confer upon him the proprietary title of the Mehdona estate, to be known hereafter as a ráj, of which I constitute and appoint him the rája in perpetuity. All rights and interests pertaining thereto—such as sír, sáyar jágír, nánkár, abkári, transit dues, &c., as well as a revenue assignment of 42 mauzas, and some smaller holdings, are also gifted to him for ever. He is, moreover, considered the premier rája of Oudh, and all the other rájas are to recognize him as such. All Government dues and revenue from the villages alluded to are released for ever, and no other is to consider himself entitled to share these bounties with the rája.

"The detail of the grant is as follows:—

"1. Cash nánkár, Rs. 74,616-8-9.
"2. Muáfi and jágír lands, 41 villages, and some smaller holdings.
"3. Sir, 10 per cent. (? of the estate) to be revenue-free.
"4. Sáyar, including the bazar dues of Sháhganj, Darshaunagar, and Ráeganj, and all transit duties on the estate.
"5. Abwáb faujdári, including all fines levied.
"6. Abwáb diwáni, including periodical tribute, occasional offerings, and fees on marriages and births.

"Bakhtáwar Singh then summoned his younger brother Darshan Singh to Court, and the latter soon received the command of a regiment. This was followed in 1822-23 by the appointment of Darshan Singh to the chakla of Salon and Baiswára, and in 1827 to the nizámat of Sultanpur, including Fyzabad, &c. Shortly after this Darshan Singh obtained the title of Rája Bahádur for his services to the State, in apprehending and sending in to Lucknow Shuidín Singh, Bahrela, Taluqdar of Súrajpur, district Bara Banki, a notorious disturber of the public peace and revenue defaulter of those days. In 1842 A.D., Rája Darshan Singh obtained the nizámat of Gonda Bahraich, which he had previously held for a short time in 1836, and he then seriously embroiled himself with the Naipál

authorities in the following year, by pursuing the present Mahárája of Balrámpur, Sir Digbijai Singh, whom he accused of being a revenue defaulter into that territory. The circumstances connected with this aggression of territory are fully detailed by Sleeman at page 59, Vol. I., of his Journal. The pressure at that time put upon the king of Oudh by Lord Ellenborough, led to the dismissal from office and imprisonment of Rája Darshan Singh, and to the resumption in direct management of the Mehdona estate, which the brothers had already created. But all these punishments were merely nominal, for in a very few months Rája Darshan Singh was released from confinement, retiring for a time to the British territories, while the elder brother, Rája Bakhtáwar Singh, was allowed to resume the management of the Mehdona estate; and this was almost immediately followed by Rája Darshan Singh being again summoned to court, when without having performed any new service to the State, he had the further title of Saltanat-Bahádur conferred upon him. But the rája did not long survive to enjoy these new honours, for within a few weeks he was seized with an illness from which he never recovered, and it was with difficulty that he was conveyed to the enchanted precincts of holy Ajodhya where he speedily breathed his last, leaving three sons whose names are marginally indicated.

Rája Rámádhín Singh, Rája Raghubardayál Singh, and Mahá ája Mán Singh, (originally named Hanumá Singh.)

"In 1845 A.D., Mán Singh, the youngest of these sons, was appointed nazim of Daryabad-Rudauli, at the early age of 24, and to this charge the Sultanpur nizámat was also afterwards added. Mán Singh soon gained his spurs by an expedition against the then owner of the Súrajpur estate (for overthrowing whose predecessor, Shiudín Singh, his father, had also obtained honours, in October, 1830), in the course of which that taluqdar's fort was surrounded and assaulted, and its owner, Singhji Singh, captured and sent to Lucknow (see *Sleeman's Journal*, page 256, Vol II). For this service Mán Sing obtained the title of Rája-Bahádur. In 1847 A. D., Mán Singh was ordered to proceed against the stronghold of the Gargbansi chief, Harpál Singh. The details of that affair are also to be found in *Sleeman's Journal*, Vol. I, page 144. There are two sides to the story. The one is that Harpál finding his fort surrounded, and resistance hopeless, surrendered at discretion and unwittingly lost his life. The other is that he was betrayed under promises of safety into a conference, and was beheaded in cold blood. One thing is certain, that the transaction was looked on in different lights at Fyzabad and at Lucknow. The local tradition of what occurred is not favourable to the chief actor in the tragedy, while the service he had performed was thought so important at the capital, that Qáemjang (stedfast in fight) was added to the existing distinctions of the young rája. As an impartial historian, I am bound to add that I have yet to learn that any fight at all took place, when Harpál Singh, who was at the time in wretched health, met his death. In 1855, Rája Mán Singh obtained the further honourary titles of Saltanat-Bahádur for apprehending and sending to Lucknow, where he was at once put to death, the notorious proclaimed offender Jagannáth chaprási, whose proceedings occupy no inconsiderable space in *Sleeman's Journal.*

"Almost simultaneously with the last recorded event, Rája Bakhtáwar Singh died at Lucknow. He left a widowed daughter but no son, and on the evidence of Sleeman, who had good opportunities of knowing (and who wrote in February, 1850, while Bakhtáwar Singh still lived), he had previously nominated as his sole heir Rája Mán Singh, the youngest of the three sons of Darshan Singh. The following is a free translation of Rája Bakhtáwar Singh's last Will and Testament, now in the possession of the family of the Mahárája:—'It is known to one and all that by my own unaided exertions I obtained the favour of my sovereign who conferred on me the title of rája, the proprietary functions of which rank I have to this time exercised in the Mehdona estate, which was also created by the royal order into a ráj; and moreover other properties were also purchased or acquired by mortgage by me, which are held in the name and under the management of my brothers, Rája Darshan Singh, Inchha Singh, and Debiparshád; and also in the names of my nephews. It had recently happened that in my old age I had been imprisoned for arrears of revenue, and although my brother Inchha Singh and others of my family still lived, it fell to the lot of Mán Singh alone to assist me as a son, and by the payment of lacs of rupees to release me from my difficulties. Whereas the recollection of a man is only kept alive by the presence of offspring, and whereas I have not been blessed with a son, therefore be it known that while still in the full exercise of my senses, I have voluntarily adopted Rája Man Singh as my own son and representative, and have made over to him, with the sanction of the Government, my entire property howsoever acquired and wheresoever situated, and whether till lately held in my own name and management or in the name and management of other members of the family. All my possessions have now been transferred by me to Rája Mán Singh, and his name has been substituted for my own in the Government records. No brother or nephew has any right or claim against the said Rája Mán Singh, who will be my sole representative in perpetuity. But whereas it is a duty incumbent on me and on Rája Mán Singh to make provision for the other members of the family, both now and hereafter, therefore the following details are to be followed, so that they may never suffer from want. At the same time it is incumbent on the said relatives to treat Mán Singh as their own son, taking care that they never fail to conform to his wishes in all things Should they fail in doing so, he has full power to resume their allowances.

"In view to these wishes being carried out this deed of gift (Hibánáma) has been penned:—

Detail.

1.	To my widow	Rs.	201	per mensem	in cash.	
2.	„ Rámádhín Singh	„	600	„	„	„
3.	„ Raghubar Singh and his sons ...	„	500	„	„	„
4.	Inchha Singh and his sons, Rs. 500 per mensem: thus, Rs 300 to Inchha Singh and 200 to his sons					
5.	To Hardatt Singh and his brothers and his sons	Rs.	300	per mensem	in cash.	
6.	„ Harnaráin Singh	„	100	„	„	„
7.	„ Darshan Singh's temple	„	300	„	„	„
	The Sargaddwár Thákurdwára	„	80	„	„	„
	The Rájghát	„	20	„	„	„
	The Súrajkund	„	10	„	„	„
8.	Certain lands were also assigned to different persons and objects which need not be detailed.'"					

When Oudh was annexed Rája Mán Singh was found in possession of Mehdona, the family property, with a then paying jama, after deduction of Rs. 66,053 nánkár, of Rs. 1,91,174.

He was at that time returned as a defaulter to the extent of Rs. 50,000 of revenue due to the ex-king. In consequence he was deprived at the first summary settlement of his entire estate, and sought refuge for a time in Calcutta. This did not, however, prevent his offering protection and convoy to such of the Fyzabad officials as chose to accept it, when they had to flee from Fyzabad, nor did it prevent him from procuring boats for them, and starting them safely on their voyage down the river.

The mutiny found the rája a prisoner in our hands, and he was released in order that he might protect our women and children. Of these proceedings the Deputy Commissioner, Captain Reid, at the time thus wrote:—

"Without Rája Mán Singh's assistance it would have been quite impossible to get away this large number, and for his good services he well deserves our gratitude. I was always opposed to the plan of imprisoning him. He was the only man who could have saved Fyzabad aided by our treasury, and I believe he would have done it."

At a subsequent period the rája was instrumental in saving Mrs. Mill and other Europeans, who certified to his uniform kindness and consideration.

On these services Sir John Lawrence made the following remarks on the occasion of his great Lucknow Darbár:—

"You have in my estimation a special claim to honour and gratitude, inasmuch at the commencement of the mutiny in 1857, you gave refuge to more than fifty English people in your fort at Fyzabad, most of whom were helpless women and children, and thus, by God's mercy, were instrumental in saving all their lives."

In the earlier days of the mutiny, Mahárája Mán Singh remained in constant communication with Mr. Gubbins, the former Financial Commissioner, and Sir Charles Wingfield, who was then at Gorakhpur, and he was an earnest advocate for an advance against Lucknow by the Gogra and Fyzabad route. So long as there was a chance of such a movement being carried out, he never wavered in his allegiance to the British Government, but having previously made it distinctly known that such would of necessity be the result if no such movement was speedily carried out, no sooner did he hear that the scheme of an advance by the Gogra route had been abandoned, than he proceeded to join the rebel cause at Lucknow.

During the siege of the Residency, although the Mahárája had command of an important rebel post, he was in frequent communication with the garrison, and there is little question that had his heart been in the rebel cause, he could have made our position even more disagreeable than it was, and colour is given to this belief from the fact, that when Lucknow fell, Mán Singh returned to his fort of Shahganj, where he in turn was

besieged by the rebels, and had actually to be relieved by a force under Sir H. Grant.

On the return of peace, the title of Mahárája was conferred on Mán Singh. The estate he possessed at annexation was restored to him, and the confiscated property of the Rája of Gonda was made over to him in proprietary title for his services.

In the great Oudh controversies that have for several years engaged so large a share of the public attention, Mahárája Mán Singh was the mouthpiece, as he undoubtedly also represented the intellect of the taluqdars; and it was for the assistance rendered in bringing these controversies to a satisfactory close, that he had so recently been decorated by command of Her Majesty with the Star of India. The words of the Viceroy on presenting this decoration were these:—"Mahárája Mán Singh, Her Majesty the Queen of England and India, having heard of your good services in various important matters connected with the administration of the province of Oudh, has thought fit to appoint you a Knight Commander of the Most Exalted Order of the Star of India."

It will thus be seen that the Sháhganj family is but of yesterday. It was created by a daring soldier of fortune, and it was ennobled by another, who to courage of an admittedly high order, added an intellect than which there were few more able or more subtle.

Since this biography was sketched, the subject of it has been gathered to his fathers. He died in his 50th year after a protracted illness of eighteen months, contracted in the over-zealous performance of onerous duties connected with the final settlement and consolidation of the taluqdari system of Oudh.

It is a remarkable circumstance that the year 1870 has proved fatal to all the three sons of Rája Darshan Singh. Raja Raghubardayál, the second son, died on the second May, 1870; Mahárája Sir Mán Singh, K.C.S.I., the youngest, on the 11th October, 1870, and Rája Rámádhín, the eldest, on the 13th November, 1870. Of these the first mentioned will ever be remembered with a shudder by the readers of Sleeman's Journal, as the cruel official devastator of the Trans-Gogra districts. The latter long devoted himself with credit to the management of the family property, but in consequence of a petty zanana dispute he relinquished the charge and betook hiself for several years to a life of devotion at Benares. He, however, returned to Oudh shortly before the province was annexed, and since then the brothers have made Sháhganj a fortified town, founded by the uncle and father, and which is situated 14 miles south of Fyzabad, their general residence.

Mahárája Mán Singh has left a daughter who has a son, Kunwar Partáb Naráin Singh, to whom it was his intention that his fine estate, which at present yields a revenue of Rs. 4,32,128 per annum to Government (not including the Gonda property) should eventually descend, but the will leaves the property to the widow who is not the lad's grandmother, and to her is assigned the duty of finally naming the heir.

The will is in the following terms :—

"Whereas my intentions as to the nomination of any of the youths (of the family) as my representative have not as yet been finally matured, it is necessary in the meantime to appoint the Maháráni as representative and proprietrix, that she, until such time as she may appoint a representative, may remain as my representative and proprietrix, but without the power of transfer. No co-sharer has any concern whatever with my property, real or personal. I have therefore written and filed this will and testament, that at the proper time it may take effect. Dated 22nd April, 1862."

The other brothers, who were men of an altogether inferior stamp, have each left several sons, who are supported by the estate.

It is popularly averred, with what truth it is hard to say, that on one occasion Rája Bakhtáwar Singh intimated his intention of leaving his estates to Rámádhín, his riches to Rughubardayál, and his army to his favourite, Mán Singh. He was asked how the army was to be supported without property or wealth, and he is said to have replied *naively*,—"I am no judge of men, if he who gets the army does not very soon possess himself of the estates and the treasure as well." Be the truth of this story what it may, the Mahárája rested his right and title to the estates on Rája Bakhtáwar Singh's last will and testament, a free translation of which has already been given.

The following letters referred to the *Mahárája's* services during the mutiny :—

"The undersigned being about to leave the escort of Rája Mán Singh, desire to place on record the high sense they entertain of the services he has rendered them.

"When the danger of the mutiny of the troops at Fyzabad became imminent, he came forward of his own accord and offered an asylum to all the ladies and children at his fort of Sháhganj, and his offer was gladly accepted, and eight women and fourteen children of this party (besides three others) were sent there.

"Shortly after the *emeute* took place they were joined by their husbands, and Raja Mán Singh made arrangements to forward the whole by water to Dinapore.

"Though the party lost their money and valuables *en route* (this was owing to an untoward accident which the rája could not possibly have foreseen), the voyage on the whole has been as satisfactory as could be expected, and free from the extreme misery and discomfort which other refugees have experienced.

"Without the personal aid of the rája, it would have been quite impracticable to get off such a large number of persons (29). There can be no

doubt that under Providence we are indebted to him for our safe passage to this place.

(Sd). J. REID, *Capt.*
„ A. P. ORR, *Capt.*
„ F. A. V. THURBURN, *Capt.*
„ JOHN DAWSON, *Capt.*
„ E. O. BRADFORD, *Ex. Asst. Commr.*

GOPÁLPUR,
The 24th June, 1857.

"This is to certify that by the kind assistance of Rája Mán Singh, I and my three children, and also three sergeants' wives, with their families, have been protected, and our lives, indeed, saved.

"When the disturbance took place at Fyzabad my husband, Major Mill, Artillery, had made, as he imagined, every careful arrangement for the safety of myself and our children, but by some mismanagement and untoward circumstances, of which I know not the cause, it appears he was obliged to fly without me, though he gave orders for me to be sent for. As I and the children were hidden and placed under (on the night of the 7th June) the care of a person who had promised to do everything that was needed but who proved false to his trust, I did not get a boat till Wednesday, the 9th, and that was through other people's influence. I proceeded scarcely above a mile from Guptár Ghát when my boat was stopped by order of the sepoys of the 6th Regiment Oudh Irregular Infantry, and several came on board and threatened to kill me and my children unless I immediately left the boat, which I therefore was obliged to do. I was told that we should be killed if we remained in the station, and the same fate would also await me if I took another boat; however I determined to try if safety could be obtained by water, and engaged a small boat, for which I had to pay 80 rupees. I was taken over to the opposite side, and there again threatened with death from every one I met, as the Delhi Bádsháh had given orders to that effect. We were then put on shore, hurriedly left there, and all my property left behind. I wandered from village to village with my children for about a fortnight, existing on the charity of the villagers, when Rája Mán Singh discovered the fact, and most generously took us under his care, and has been exceedingly kind and attentive, providing us with all we needed, food and clothing; and he is now about to send me on towards Gorakhpur, to the charge of Mr. Osborne, by the request of Mr. Paterson. I most sincerely hope and trust Government will amply reward the Rája for his uniform kindness to all Europeans; had Rája Mán Singh not protected us we must all have perished, and we are deeply indebted to him for his great assistance.

"OUDH,
"*The 7th July*, 1857.

"(SD.) MARIA MILL,
"*Wife of Major John Mill, Arty.*"

Rajputs	...	24 per cent.
Brahmans	...	29 „
Koris, Kurmis, and Ahírs		16 „
Musalmans	...	7 „
Other castes	...	24 „

Population.—The distribution of races in this pargana is as per margin. The residents are mostly agricultural, one-half of which are well-to-do, the other half being poor. Sixty per cent. of the houses are tiled.

Trade.—The principal bazars are marginally indicated, and trade is in the hands of petty dealers who appear to have few, if any, transactions beyond the limits of the pargana.

Name.	*Souls.*
1. Rámpur Bhagan ...	550
2. Aghánganj ...	225
3. Sháhganj ...	725
4. Dárábganj, ...	415
5. Dharampur ...	250
6. Jánán ...	350

Fairs and shrines.—There are three paltry annual fairs in this pargana.

(1). *Astik.*—In mauza Púrai Bírbal a fair is held for two or three days in the month of Sáwan, in connexion with the feast of snakes (Nág Panchmi), which is attended by some hundreds of people of the neighbourhood who go to make offerings at this shrine.

(2). *Sítákund.*—In mauza Taron Dárábganj a fair is held in Kártik and Chait, where those of the neighbours assemble who cannot join in the larger half-yearly gatherings at Ajodhya for the purpose of commemorating important events in the life of Rám Chandar. The tradition is that Síta offered sacrifice at this place on her way back from the wilds, and dug the tank in which the pilgrims bathe to commemorate the event.

(3.) *Súrajkund.*—In mauza Rámpur Bhagan 1,000 or 1,200 people assemble here the first Sunday after the 6th day of Bhádon to commemorate the birth of the sun. During the day salt in every shape is eschewed, and a strict fast, extending even to abstaining from drinking water, is maintained from sunset till sun rise the next morning.

PACHHOHA *Pargana—Tahsil* SHAHABAD—*District* HARDOI.—This pargana is bounded on the north by the Sháhjahánpur district of the North-Western Provinces, on the east by pargana Shahabad, on the south by Pali pargana, and on the west by the districts of Farukhabad and Sháhjahánpur. The area is 56,280 acres or about 88 square miles, divided as follows :—

Cultivated	42,361	acres.
Irrigated	13,802	,,
Unirrigated	28,559	,,
Culturable	10,275	,,
Unculturable	3,644	,,
Total ...	56,280	,,

The soil is chiefly bhúr (sandy). There are two rivers—the Garra and the Sunsaha Chanab. There is only one road from Thatheora to Farukhabad. The Government revenue demand amounts to Rs. 44,284-2-6. There are 17 schools and two post-offices. The population is 30,420; the number of houses 4,980.

Pachhoha pargana was in the Nawabi, included in Pali. In 1834 the pargana was named "Pachhoha Dehát," and a tahsildar was appointed owing to the defalcation of the Pachhoha zamindars. This tahsildar resided at Bilsar. Pachhoha was formed into a separate pargana after annexation. The village of Pachhoha lies west of the fort of Pali, and hence the name. The zamindars are mostly Panwárs.

PAHÁRAPUR *Pargana—Tahsil* GONDA—*District* GONDA.—This pargana is bounded on the north by pargana Gonda, on the south by Guwárich, on the west by Hisámpur of the Bahraich district, and on the east by some villages of pargana Gonda. Formerly it contained only 63,193 acres, divided into 114 villages, but since the recent survey in 1876, 14 more villages, with an area of 10,098 acres, have been transferred to this pargana from Hisámpur. Now therefore the pargana contains 128 villages, with an area of 73,391 acres, or 115 square miles. The surface is level; unculturable land amounts to 7,346 acres, barren land to 15,026 acres, and groves cover 3,880 acres. The irrigated land is 8,095 acres, or 19 per cent., and unirrigated 39,044 acres or 81 per cent. There are no forests within the limits of the pargana. There are no large rivers. The Tirhi, which traverses the pargana from west to east, is neither used for navigation nor irrigation. It does mischief during the rains by inundating the villages which border it.

The only crop peculiar to this pargana is dúnsi dhán, which is sown in Baisákh (April) and cut in Sáwan (July). It is never in danger of being submerged by the flood, as it continues to grow as the water rises, so that its top is never covered. Water is met with at 6 to 9 feet from the surface. There is no disease peculiar to the pargana. During October and November fever is somewhat prevalent.

The revenue of the pargana amounts to Rs. 93,618-2-0, Rs. 91,328, being land revenue and Rs. 2,290-2-0 cesses.

The pargana is held chiefly by the rájas of Kapúrthala and Singha Chanda. The Bishambharpur estate belongs to the heirs of Mah rája Mán Singh.

The villages are thus held:—

Taluqdari	85
Zamindari	55
Pattidari	21
Bhayyachára	5
Total ...	166

Including coparcenary muháls.

The tribal distribution of property is as follows:—

Brahman	83
Bais Chhattri	12
Kalhans Chhattri	9
Musalman	9
Nánakshábi faqír	8
Chauhán Chhattri	2
Gosháin	2
Janwár Chhattri	1
Bairági faqír	1
Kurmi	1
Total ...	128 villages.

The total population amounts to 46,990. The numbers of the prevailing castes are as under:—

Brahmans	7,352
Ahír	2,556
Kahár	2,529
Muráo	1,957

Lodh	...	...	...	1,655
Kurmi	...	...	...	1,166
Goshain	...	...	...	1,438
Chhattri	...	...	...	1,396
Pathán	...	...	...	1,361
Dhunia	...	...	...	1,285
Gararia	...	...	...	1,087
Bhurji	...	...	...	1,057
Banián	...	...	...	973
Káyath	...	...	...	962

These live in 11,587 houses, all of which are mud built. The only masonry buildings are four thákurdwáras.

As has been before said, there is no other river in this pargana than the Tirhi which runs only during the rains. Then communication is made by ferries at the following places:—

Chhoti Ghát.	Púra Horí.
Kakarha.	*Bálpur Ghát.
Sháh Jot.	†Ráwanpur Ghát.

There is hardly any traffic. There is a bazar called Katra in this pargana, which is a cattle market of some note.

Village schools have been established at the following places:—

Muhammadpur,	with	...	...	60 pupils.
Katra bazar	„	...	...	71 „
Bráuwan	„	...	...	48 „
Parsa	„	...	...	40 „
Dahnagar	„	...	...	47 „
Bartpur	„	...	...	33 „
Paháráapur	„	...	...	40 „

There is a registry office at Katra bazar.

History.—It is said that formerly the headquarters of the district were in village Lauda, which still exists three miles west of Paháráapur. The country was then in the possession of Núle Sáh, a Tháru chief. This was at the time when Judhishtir, the hero of the Mahábhárath, reigned at Hastinapur. Some time after the Tháru line became extinct, and Rája Pithora of Delhi annexed this country to his kingdom. On the fall of the Hindus at Delhi, and the ascendency of the Muhammadans, Chhítan, a Brahman, became lord of it. Nothing further is known till the end of the 17th century when (1692) Rája Datt Singh, of Gonda, annexed this country to his dominions, and gave it the name of Paháráapur. Since this time it has remained in the uninterrupted possession of the Gonda rájas.

The only famous battle is that fought between Aláwal Khan Názim and Rája Datt Singh of Gonda, It occurred at Bálpur Ghát, cost the life of the Názim himself and thousands of his followers.

---

*This is crossed by the road that leads from Gonda to Bahramghat.

†This is crossed by the road from Colonelganj to Balrámpur. A wooden bridge is only kept up in the dry weather.

There is no religious building in this pargana which particularly requires notice. The only fair is that held in Phágun on Shiuráttri in honour of Barkhandi Náth Mahádeo.

Katra bazar is the only place in the pargana which has a population of over 2,000

PAILA *Pargana—Tahsil* LAKHÍMPUR—*District* KHERI.—Pargana Paila includes the old pargana of Karanpur which has lately been joined to it. It now contains 119 villages covering an area of 105 square miles. The general features and history of the two portions of the pargana—*viz.*, pargana Paila proper and the old pargana of Karanpur, which were separately assessed, are as follows:—

Pargana Paila proper is bounded on the north by the old pargana of Karanpur, on the east by pargana Kheri, on the south by pargana Basára, and on the west by parganas Kasta and Sikandarabad. It contains 59 regularly demarcated villages, comprising a total area of 32,910 acres or 51·42 square miles, with a population of 345 to the square mile. The cultivated area is 17,649 and the culturable and fallow 11,091 acres more, or a total assessed area of 28,740 acres, out of 4,170 acres. Of the unassessable area there are 910 acres under groves, and 32 acres still released as rent-free grants, which latter have now been separately assessed at Rs. 74. There are 4,243 cultivators and 3,419 ploughs, being 1·24 men and 5·16 acres of cultivation to each plough. Again, the percentage of the irrigated land is 32 from wells and tanks chiefly. The pargana is almost entirely free of jungle; it has much good average loam and clay soils, and in certain localities a good deal of wet land producing two crops a year. Owing to some feuds between Rája Lone Singh and Rája Anrudh Singh of Oel, several of the villages, Atwa, Shankarpur, &c., to the north of the pargana were destroyed and thrown out of cultivation since 1248-49 fasli, when Rája Lone Singh got these villages in his lease under the Huzúr Tahsil. Many of these villages were in possession of the Rája of Oel at the time. According to Colonel Sleeman's account "Rája Lone Singh got the lease in March, 1840, and commenced his attack in May." The result was, a great fight occurred between him and the Oel rája on the Paila plain, and Lone Singh is represented to have been beaten back and lost some of his guns. The Rája of Oel eventually left the villages he held. These villages are now held by several of the grantees, and are now only beginning to revive.

In Atwa and Shankarpur and some others large areas are still waste, but rapidly are being brought under the plough. The soil in these villages is everywhere good.

The largest jhíl is at the village of Kutwa; it is a long narrow deep jhíl, with high and sandy banks on both sides, which prevent the lands being irrigated from it. After the rains another jhíl is formed in the hollow of some low land lying between the villages of Rasúlpur and Kishanpur on one side, and Partábpur and Sajwán on the other side. At certain seasons much of the waste is available for irrigation, and the flooding from the jhíl adds much to the fertility of the adjoining lands. There are two streams,

which partly form the boundary of the pargana, the Jamwári on the north-east and Saráyan in the south-west, but at present very little use is made of the water of these rivers.

Nature of tenures and number of villages.—The following are the varieties of the tenures in the 59 villages of this pargana:—

Taluqdari	...	...	33
Decreed to Government		...	6
Pattidari	...	...	2
Zamindari	...	...	18
			59

These are all khálsa villages; of these 48 villages were formerly given over to grantees. Subsequently Gayá Parshád, grantee, was allowed to exchange four villages he held in this pargana for other villages in the Unao district; so these and two others have been decreed to Government, the remaining nine villages are still held by the former proprietors. Paila was formerly a part of Nímkhár pargana.

That portion of the Paila pargana which was formerly the Karanpur pargana is separated from Haidarabad on the west by a curious range of low sand hills, with sál jungle along both bases and a succession of jhíls; these at Kaimahra become a river which flows west and joins the Kathna; formerly probably a branch of the Chauka passed down here. After leaving these hills the pargana presents the appearance of a flat plain well watered with numerous jhíls and large wells. Water is more abundant than in Haidarabad, but so is úsar. After passing the river Jamwári the soil is lighter, but water is everywhere plentiful from rivers, jhíls, or wells, which unlike those of Haidarabad are often stable enough for using leather buckets. Towards the north the boundary is the Ul for 14 miles, but this is hardly available for irrigation on account of the height of the banks. The Karanpur pargana was likewise formerly a part of the Bhúrwára, and one of the earliest seats of the Ahbans. The present village (Bhúrwára) lies a mile south of the Ul, and the whole way along the banks of this river to Rámpur Gokul; remains of old buildings are numerous opposite Fatehpur Karra; near the latter place there are numerous mounds, and wherever the earth has been turned up large blocks of carved stone, capitals of pitters, friezes, and architraves have been discovered. Silver and gold coins of the Kanauj series have been found in considerable numbers. The original zamindars are Ahbans. The Bhúrwára estate was divided among the five sons of Muhammad Husen Khan mentioned in "Sleeman's Tour." Siathú, with Kupia Murtehar; belongs to a family headed by Imám Ali Khán. The Janwárs represented by the Rája of Oel and Thákur of Mahewa seized a number of villages between 1840 and 1850. Simrai, an old village on the bank of the largest jhíl in the district, and several villages round it, then passed into the hands of the Thákur of Mahewa, who had held the village of Karanpur before.

The Karanpur pargana contained 60 villages covering an area of 54 square miles, principally owned by the Janwárs of Kheri, the lords of Mahewa and Oel; their occupation is a recent one.

PAILA—*Pargana* PAILA—*Tahsil* LAKHIMPUR—*District* KHERI.—The town of Paila is built on some high land, looks very dilapidated now, and is nothing beyond an ordinary-sized village; the residents being chiefly Brahmans, Kurmis, Pásis, and Chamárs. The returns showing a population of 1,613 in 317 houses. No trade seems to be carried on in the town.

PAINTEPUR*—*Pargana* MAHMUDABAD—*Tahsil* BÁRI—*District* SITAPUR.—This town lies in about 3 miles west of the high road from Bahramghat to Sitapur, which latter place is 42 miles south-east; latitude 27°14′ north, and longitude 81°13′ east.

The town is said to have been founded 300 years ago by one Paint Pál, an Ahban Rája of Maholi, and to have been named after him. It is now the residence of Kázim Husen Khán, who owns estates in the neighbourhood, and who is cousin of the Taluqdar of Mahmudabad, four miles off. The population is 5,127, there being about seven Hindus to every Musalman. The only Government building in the town is the school at which the average daily attendance is 70. Paintepur contains 1,189 mud-built and but two masonry houses, one of which latter is the taluqdar's residence—a substantial edifice.

The local bazar is held on Sundays and Tuesdays; and in the month of December there is a fair at which all the commodities in ordinary demand are to be purchased. The annual value of all sales is estimated at Rs. 1,31,060. There is a large community of bankers settled here, in addition to whom, the Banián element is strong in the town, which on the whole is flourishing and of considerable local importance.

PALI *Pargana*†—*Tahsil* SHAHABAD—*District* HARDOI.—A light sandy tract in the south-eastern corner of the Shahabad tahsil, between the Garra and Sendha rivers. On the east the Garra separates it from parganas Shahabad and Saromannagar, and on the west and south-west the Sendha from parganas Allahganj (Farukabad) and Katiári. Barwan adjoins it on the south and Pachhoha on the north. In an area of 73 square miles, of which 46 are cultivated, it contains 92 villages. In shape it is irregularly square, with a maximum length and breadth of nearly 12 and 11 miles respectively. Its general aspect is thus described in Captain Gordon Young's assessment note book:—

"The whole, as a rule, is bhúr, not necessarily of one standard, but generally light and sandy. There are, however, strips of tarái or low-lying moist lands all along the Garra, and by the sides of the long jhíls which intersect the pargana from north to south. Between these jhíls are long high tracts of bhúr, and along the sides of the jhíls and between these ridges are strips of tarái. From Pali to Sahjanpur all is bhúr of the very sandiest, with numerous shifting sand-hills brought into position by any stump or scrub which arrests the eddy and thus forms the nucleus of a sand hill. If vegetation gets a hold on the hillock it is probably stationary for ever, otherwise the first high wind carries it away to another spot."

* By Mr. Ferrar, C.S., Assistant Commissioner.
† By Mr. A H. Harington, C.S., Assistant Commissioner.

The villages skirting the Garra though light of soil are the best in the pargana. In some of them the lands by percolation from the river remain moist till March or April, so that irrigation is scarcely required. In others, where the river runs between higher banks and with a narrower flood-basin, fine crops of opium, tobacco, and vegetables are raised along the river bank, owing to the ease with which a never-failing supply of water is drawn from it by lever (*dhenkli*) wells. To the west of these villages, with an average breadth of about three miles, runs parallel with the Garra a belt of high, dry, uneven, unproductive bhúr.

All the villages in this tract have been rated in the third or fourth class. Here rents are low and wells are few. In some of the villages there is no irrigation at all. To the west of this tract, and up to the boundary stream, the Sendha, breadths of dhák jungle copiously intersected by narrow marshy jhíls, along whose edges cultivation is gradually extending, alternate with treeless ridges of thinly cropped bhúr. Many of the jungle villages are fairly productive with average soil and good water-supply, but in some the soil is cold, stiff, and unproductive, and in almost all cultivators are still scarce, rents low, and mischief done by forest animals considerable. In the extreme west of the pargana, as in the east along the Garra, a narrow strip of moderately good villages fringes the Sendha. There is not a mile of road in the whole pargana. Cart-tracks wind deviously from village to village. Along these, except in the rainy season, a light bullock cart (*Shikram*) can be driven without much difficulty.

The staple products are bájra and barley, which, in the year of survey, occupied three-fifths of the crop area. Wheat, arhar, rice, and gram made up the greater part of the remainder. Tobacco, opium, and kitchen vegetables are raised principally in Pali, Nizámpur, Amtára, Barwára, Laknaur, and Bharkani. The nodular limestone (*kankar*) is found at Morair and Behti.

Rent-rates vary from Rs. 10-8 and more per settlement bígha (⅝ths of an acre) on market gardeners' lands in Pali to nine annas on the dry uneven bhúr. Cash rents prevail; but here and there payments are still made in kind.

Sombansi Rajputs hold more than half the pargana; Brahmans nearly a fifth; Muhammadans a tenth. Three villages have been decreed to Government. The tenure is zamindari in 56 and imperfect pattidari in 17 villages; 19 belong to the Sewaichpur taluqa.

Sombansis	...	50½
Misr Brahmans	...	1
Pánde	...	16
Tirbedi	...	5½
Shekhs	...	5
Sayyads	...	3½
Pathán	...	1
Káyaths (Sribástab)	...	5½
Goshains	...	1
Government	...	3
		92

Excluding cesses, the Government demand is Rs. 37,041, a rise of 47 per cent. on the summary assessment. It falls at only Re. 1-4-1 per cultivated acre; Re. 0-12-8 per acre of total area; Rs. 10-8-5 per plough; Re. 1-13-2 per head of the agricultural, and Re. 1-5-1 per head of the total population.

The number of inhabitants is 28,087, or 385 to the square mile. Hindus to Muhammadans are 25,578 to 2,509, males to females 15,243 to 12,841, and agriculturists to non-agriculturists 20,298 to 7,789. More than a fourth of the Hindus are Brahmans; Chamárs and Chhattris each constitute a ninth; Muráos a twelfth; Kahárs, Ahírs, and Kísáns predominate in the remainder.

There are no important fairs. Village schools have been established at the following places—Pali, Sahjanpur, Babarpur, Madnapur, Saráe, and Lakmápur.

The only market is at Pali on Sundays and Thursdays.

For some account of the past history of the pargana see Pali town. The qánúngos say that Pali has been a pargana for seven hundred years—*i.e.*, since Shahábud-dín's conquest. It is probable that if not so ancient as this, its formation into a revenue subdivision dates at least from the reign of Humáyún. In the *Ain-i-Akbari* it is mentioned as containing 56,156 bíghas, and as paying 12,061,230 dáms of revenue, and 36,488 dams are set down as jágír. No fort is mentioned, but there was a garrison of 30 troopers, 1,000 foot-soldiers. Ananas (?) are entered as the zamindars. Pali originally contained the whole of what are now parganas Shahabad and Pachhoha, and a part of parganas Saromannagar and Katiári.

PALI*—*Pargana* PALI—*Tahsil* SHAHABAD—*District* HARDOI.—(Population 5,122.) The chief town of pargana Pali lies in latitude 27°30′ north, longitude 79° 44′ east, and is pleasantly situated on the right bank of the river Garra on the old route from Fatehgarh to Sitapur, nine miles south-west from Shahabad, 18 miles north from Sándi, 20 north-west from Hardoi, 19 north-east from Farukhabad, 64 west from Sitapur and 90 north-west from Lucknow. Its general appearance was thus described by General Sleeman twenty-three years ago:—

"The road for the last half way of this morning's stage (along the Sandi road) passes over a good doomuteea soil. The whole country is well cultivated and well studded with fine trees, and the approach to Palee at this season (January) is very picturesque. The groves of mango and other fine trees, amidst which the town stands on the right bank of the Gurra river, appear very beautiful as one approaches, particularly now that the surrounding country is covered by so fine a carpet of rich spring crops. The sun's rays falling upon such rich masses of foliage produce an infinite variety of form, colour, and tint, on which the eye delights to repose."—*Sleeman's Tour, Vol. II., page* 40.

The Garra here is fordable at Rájghát for about five months of the year. A ferry is kept up at other times. The river has shifted a good deal northwards away from the town within the last forty years.

Local tradition describes the circumstances of its foundation, but does not furnish any clue to the derivation of the name. The tract of coun-

* By Mr. A. H. Harington, C.S., Assistant Commissioner.

try of which Pali is the centre was conquered from the Thatheras by the Sombansis under Rája Sátan before the Muhammadan conquest.

The name may, not improbably, be connected with the Pál dynasty of Kanauj, from which place Pali is distant only 34 miles.

The founding of Pali is placed by local tradition at the close of the twelfth century, shortly after the great compaign of Shaháb-ud-dín Ghori, and the downfall of the Ráthor dynasty of Kanauj. In those days the country round Pali was ruled from Sátannagar (Sándi) by the Sombansi Rája Harhar, surnamed Shiusál Deo, son of Rája Sátan. The office of mace-bearer at Rája Harhar's court belonged hereditarily to a powerful family called variously Gabrs (fire-worshippers) and Kisáns. They lived a little to the west of the present town of Pali on the new ruined site called Sándi Khera, and enjoyed the revenues of a considerable tract lying round it, known then as Sándi Pali. These Gabrs (or Kisáns) seized the opportunity of the Ghorian invasion to revolt from their prince, and possess themselves of his dominion. Harhar strove in vain to recover it. In his strait he despatched Giám Pánde, his family priest, to his brother, a risáldár in the Musalman garrison of Kanauj. At his request troops were sent from thence under the command of Shekh Moín-ud-dín Usmáni, son of Háji Sálár. The upstart Gabrs were crushed; Rája Harhar was restored. Shekh Moín-ud-dín, Giam Pánde, and his brother, the risáldár, were each rewarded with a rent-free grant of five hundred bighas. Settling down on their grants they gradually cleared away the forest along the river bank, and founded the present town of Pali. The Brahmans established themselves to the north and the Shekhs to the south of the site. The former became the chaudhris and the Shekhs the qázis of the tract. At this day Shekh Moin-ud-dín is represented in Pali by his descendants Shekhs Nazír Ahmad, Tajammul Husen, and Qázi Niwázish Ali; Giám Pánde by Chaudhri Hanwant Singh, and the risáldár by Chaudhris Ráe Singh, Dariáe Singh, and Buddhi Singh. Mr. Carnegy (I do not know upon what authority) assigns a much later date to the founding of the Shekh colony at Pali under Shekh Moín-ud-dín:—"There, about "1350, really began the Muhammadan immigration. Shekh Moín-ud-"dín, grandson of a lieutenant of Alá-ud-dín Khilji, Governor of Oudh, "stationed at Kanauj, crossed over to Pali and established a colony which "was afterwards increased by the assimilation of numerous adventurers." (Notes on Tribes, page 66.)

In the Nawabi, from 1839 to 1854, the náib or deputy chakladar of the Sándi Pali chakla, or revenue circle, was stationed at Pali.

There are five muhallas or wards—(1) the Shekhs quarter, (2) Qázi Saráe, (3) the Malik and Pathán quarters, (4) the Maghrabi or western quarter, inhabited exclusively by Pathán, and (5) the Hindu town, in which Pánde and other Brahmans preponderate. The Hindu town looks well to do, but the Muhammadan muhallas have, for the most part, a decayed and impoverished appearance. The resumption of rent-free grants, and the loss of Government service, have been felt here as elsewhere. Out of 1055 houses only 32 are of brick. There are two mosques and a

thákurdwára. One of the mosques is a very showy florid structure, built recently by Risáldár Imtiáz Ali, the principal Muhammadan resident.

A brick school-house was built in 1865. The school is a village one, with an average attendance of 60 pupils. There is a small mud-built Saráe, which is repaired annually from local funds. At the market on Sundays and Thursdays grain, salt, vegetables, tobacco, and cloth are bought and sold. The only shops are those of two grain-sellers, two confectioners and one seller of pán-leaf. A little coarse country cloth is manufactured.

PALIA *Pargana—Tahsil* NIGHÁSAN—*District* KHERI.—This pargana lies between the Sarda on the south and the Suheli—an old, channel of the Chauka—on the north; it is bounded by Nighásan pargana on the west, by the Sháhjahánpur district and a portion of Naipál on the east. It is 23 miles long and 11 miles broad; its area is 139 square miles, divided into 50 townships. Of cultivated land there are 37 square miles. Much of the arable land recorded as barren being included in the Government forest, there is really hardly any barren land in the pargana. The level lies generally very high, quite above the reach of inundation, still it is not so elevated as that beyond the Suheli northwards, and the forest generally consists therefore not of sál but of dhák, khair, and shísham. Up till 50 years ago the Sárda ran in the channel now indifferently called the Suheli or Sarju. Into this fell two streams called the Buri and the Newri, with its affluent the Nagraur. When the Sárda changed its course more to the south past Maraunchá Ghát, the rivulets above mentioned continued to supply a scanty stream, which now does not cover a tenth of the channel formerly belonging to the Sárda. The Suheli is a picturesque little stream running under high banks, and generally fringed with extensive shísham forest; its breadth opposite Khairigarh is not above twenty yards. In some places, where the ancient river scoured deeply, its waters are deep, dark, and sluggish, but it is generally easily fordable, the depth not exceeding three feet. It is much used for rafting timber from the Government forests to Bahramghat on the Kauriála.

The eastern portion of the pargana from Tikaulia lies very high and quite beyond the reach of floods, but much of it has been cut away recently by the Chauka. Westward, however, from Tikaulia and Patíhan the whole of the land almost is the alluvial deposit left by the Sárda in its various wanderings. There are innumerable channels, some dry and silted up, others containing stagnant water and treacherous quicksands, others in which tiny streams still flow over dark quaking mud—all are generally covered with magnificent crops of the nárkul, a gigantic reed, whose waving plumes of pure white flossy filaments cover acres of ground surrounded by the dark green grasses and confervæ. Crossing one of these streams at Tikaulia we enter a large tract running up to the north-west, which formerly belonged to Khairigarh, where the river Sárda ran in the channel above pointed out. Recently it has been demarcated with Palia without much reason, as the entire tract belongs to the Rája of Khairigarh. It is an extensive prairie, edged near the rivers with fine shísham woods for many miles. The traveller on an elephant even will seldom be able to see more than a few

yards on each side, the grass is so dense and lofty that numerous herds of nil-gáe, spotted deer, and black buck—when the grass is shorter—range over this primeval waste. A few villages, with narrow belt of cultivation, can be discovered by means of a guide; for such is the density of the vegetation that the low lands of the peasantry are quite buried in the prairie grass, and the traveller may be within a few yards of a large village without being aware of it.

The pargana is not a healthy one. Even villages, which are well situated on dry and elevated spots far from marshes, seem to be affected by malaria, as well as those of the low-lying tracts. But, indeed, only about one-fourth of the pargana, the south-eastern portion, a belt about three miles broad, skirting the Chauka from Marauncha Ghát, really can boast of such conditions of soil, elevation, and climate as conduce to health. To the west fever and cattle-murrain are frightfully prevalent, the people seem weak and emaciated, the cultivation is of a slovenly type, rice is the main crop, and turmeric the only staple to which any labour or pains are devoted.

The population is 20,370, of whom only 1,794 are Musalmans, and only 8,877 are females. The singular disproportion exists in all the Tarái parganas, and is quite unaccountable. It is the most thinly populated of all the parganas in the district except Khairigarh, falling at the rate of only 146 to the square mile.

History.—The proprietors were originally Katehria Chhattris, and a number of the villages are still in their possession, but all are deeply embarrassed. A number of Pahári Chhattris, relatives of the Rája of Khairigarh, were originally lessees under the Rája of Khotár, the head of the Katehria clan. At the first settlement for thirty years (in 1839) these and others, who have occupied a similar position, were declared to be proprietors by the British Government. Not however on any title, real or pretended, of their own, but simply because the pargana was a waste wilderness; over it the Rája of Khotár had exercised titular authority for some years. These lessees had exerted themselves, and spent money in cutting down the forest and inducing cultivators to settle in regions which were then unhealthy, and still more terrible to the people's minds as the haunts of numerous tigers and wild elephants. The Suheli river, with the swamps on each side, and the numerous ancient river channels above described, are still the haunts of numerous tigers. And we can judge how destructive they must have been in former times by the pertinacity with which they cling to old haunts, now the resort of a numerous population. Near Newalkhár the forest department has its timber depôts and saw-mills; some famed tiger swamps are in the vicinity; notwithstanding the presence of armed men, the bullocks employed in carting the timber are constantly killed; numerous bands of sportsmen annually move against the tigers, and in 1870 several were shot by the Duke of Edinburgh.

The following extracts bearing on the condition of the people are taken from the assessment report:—

"The circumstances of this pargana are very peculiar as appears from the history already given.

"The tenure of land is zamindari; there are no taluqas except fifteen villages, which were formerly in Khairigarh.

"The other landowners are relatives of the Katehria Rája of Khotár, or the descendants of the men who took farming leases from the Government in 1838, and who now have become proprietors. The land was nearly all waste at that time, and these men were engaged with as the representatives of the cultivating community; the terms of their engagement seem very favourable, and they naturally gave similarly good terms to the tenants whom they represented. The system of *naqshi* payment was introduced—namely, that the tenant paid for each harvest, and if the crop was spoiled by flood, or destroyed by the forest denizens, the tenant paid nothing.

"The average rate paid by the asámi is four annas per bígha rising to six in a few villages—that is, from eight annas to twelve for the year; this becomes Re. 1-6 to Rs. 2-7 for the jaríbi bígha in dufasli land, and twelve annas to Re. 1-3-6 for ekfasli. The local bígha varies in size; it is in some places 2½ to the jaríbi bígha, but the average is 3¼ among low caste asámis. These rents, considering the quality of the soil, situation of the pargana between two navigable rivers, and density of the population, are absurdly low, and are due to the nature of the relation between the landlord and tenant, which really more resembled those between state lessee and shareholders.

"I have repeatedly met asámis in the fields who admitted reaping a harvest of 8-7, and never less than 5 maunds rice per bígha, and who were paying four annas rent; now taking the average of above 6½ kachcha maunds of 18 sers, the whole value of the crop at 39 sers would be Rs. 3, the lambardar's share at ⅕ths would be Re. 1-1-3, and the Government share eight annas. I do not say that all land yields an average of 6½ maunds; all I say is that land which admittedly does so, and which should pay rent of more than one rupee, pays only four annas, there being very little dufasli. In other villages the asámis assured me that whenever the crop in unmanured land becomes less than five maunds of rice, they abandoned that land and dug up new.

"It is also clear that the rents are low, because the wealth of the pargana lies with the asámis; their cattle, carts, jewellery, clothes, are infinitely superior to those in the old Oudh parganas. The lambardars, on the other hand, are very poor and embarrassed; they receive a very small margin, indeed, upon the Government jama: many of them have been sold out. It is abundantly evident that these rents are wholly abnormal, and cannot be used as a base for the rent rates of a thirty years' settlement, during which for the first time the lambardars, who were formerly only lessees, and fettered by Act X., will be able to treat their tenants as they please: because they themselves are at last formally recognized as proprietors, and the cultivators are now formally declared by the Oudh Rent Act to be tenants-at-will. Indeed, the lambardars have already commenced to exercise their new powers—not by raising the old rents upon the old staples, but by imposing disproportionably high rates upon new staples.

"Turmeric, for instance, has either been introduced, or its cultivation largely extended since annexation; in most villages it grows everywhere and will on poor sandy soil. It pays one rupee to twenty annas per kachcha bígha; the asámi grumbles; he says that only exceptional prices make it pay; but he holds on, making up such losses by his gain on cereals. Now there is absolutely no reason for this turmeric rate, five hundred per cent. above the grain rate.

"Turmeric has only one advantage, that is, that wild animals do not eat it, but really the danger from this to any crop is a mere trifle—nothing to what occurs in Kukra, Mailáni, Aurangabad, Srinagar, and other parganas. During three weeks' residence I only saw five níl-gáe in the pargana. In Srinagar I have killed seven in a morning. Turmeric is a most difficult product to prepare, the expense of boiling down the roots is great, the value of the produce after deducting cost of preparation is by no means more than that of fair crops of rice, and I have no doubt that this now exceptional rate is really very little above what will prevail over the whole area, when the relation between the landlord and tenant have settled down. Precautions have been taken to protect any men who had acquired a right to hereditary tenancies before the inclusion of the pargana in Oudh, but hardly any have claimed. When I asked the landlords why rent was so low, I received complaints of asámis, of cattle disease, and of unhealthiness; but in all these matters the pargana is far better than Khairigarh, where the tenants pay much higher rents, eight and ten annas the kachcha bígha."

PALIA—*Pargana* PALIA—*Tahsil* NIGHÁSAN—*District* KHERI.—A town from which a pargana derives its name in the district of Kheri, is situated two miles north of the Chauka river, and 112 miles north-west from Lucknow. Latitude 28°26′, longitude 80°37′. There are two Hindu temples in Palia. It has a market twice a week, on Wednesdays and Saturdays. Articles of country consumption are sold. There is only one masonry well, and no masonry house; the place is very liable to fever, partly from the bad water; it belongs to a Kateria Chhattri. The place is of modern foundation. Population, 4,204—

Males	Adult	...	...	...	1,606
	Minors	...	...	...	704
Females	Adult	...	...	...	1,268
	Minors	...	...	...	626

PANDRI KALÁN—*Pargana* HARHA—*Tahsil* UNAO—*District* UNAO.—It is 10 miles south-east of the sadr station. Two miles south of it there is an unmetalled road between Unao and Rae Bareli districts through tahsil Purwa.

It is related regarding its foundation that two brothers, Borhú Pánde and Hari Pánde, Brahmans by caste, were in the service of Rája Jai Chand, of Kanauj, and each of them laid the foundation of a village, naming it after himself by the permission of the rája. It is so called because it was founded by the elder brother. The soil is clay and sand and surface level; neighbouring country delightful. There is no jungle, but mango trees in

abundance. The climate good, water sweet, but some wells are brackish. There is one temple of Sagreshwar Mahádeo here. There is now a school here numbering 75 pupils, of whom 71 are Hindus and four Muhammadans. There are two markets weekly, but no fair. Total population, 3,852. Hindus 3,792, composed as follows :—

Brahmans	1,975
Chhattris	*Nil.*
Kayáths...	71
Pási	120
Ahírs	265
Other castes	1,361

Muhammadans 60; temples 7, Shiwálas 4; platforms dedicated to Mahádeo 3.

The annual sale of goods in the bazar amounts to Rs. 9,060:—

Houses	753
Mud-built	749
Masonry	4

PANHAN *Pargana*—Tahsil* PURWA—*District* UNAO.—Pargana Panhan, in tahsil Purwa, district Unao, is bounded on the west and north by pargana Purwa, on the east by pargana Mauránwán and the district of Rae Bareli, and on the south by the river Lon. Its greatest width is three miles and greatest length four miles, and the total area is 12,168 acres; and population, according to census of 1869 A.D., 7,997 souls.

Hindus	7,769
Muhammadans	228

The cultivated area bears but a small proportion to the total area, being only 5,281 acres; but is well irrigated; the irrigated area being 4,227 acres and the unirrigated area 1,054 acres. The land devoted to cultivation of rabi crops is about double of that devoted to kharíf. The pargana comprises 23 mauzas (townships), of which 9 are taluqdari and 14 mufrad. Of the taluqdari mauzas (villages) none are held by under-proprietors. The nikási khám (gross rental) is at present Rs. 27,629, and of this Government takes Rs. 16,809.

The surface of the pargana presents no striking features, and is a level plain except at the extreme south, where there is a slight inclination to the bed of the river Lon. There are no jungles, and but few groves throughout the pargana, but babúl trees grow plentifully along the line of villages near the Lon on a tract of land where formerly salt was extensively manufactured. This trade has, however, disappeared as a private enterprise under British rule. The Lon indicates by its name that the land through which it passes is highly impregnated with salt. It flows from west to east passing the villages of Kákori, Baijuamau, Mírwan, Parsanda, Dainta, Bhagwantpur, and Biyáspur. The stream scarcely deserves the name of river. The flow of water is but scant when greatest, and the bed of the stream is completely dry in many places in the hot weather. On the Rae

* By Mr. W. Hoey, C.S., Assistant Commissioner.

Bareli side of the pargana and lying between the villages on the east of this pargana, and the nearest villages of Rae Bareli, is a very large jhil, named the Sudna Táláb. The shape of this sheet of water is a horse-shoe, the convex side being towards Panhan. This tank is one of the largest in this and the adjoining pargana on the Rae Bareli side. It is well stocked with saur, parhan, sahri, and other fish.

The history of this pargana is meagre. The earliest known occupants were the Bhars, one of whose rajas is said to have borne the name of Pann, and to have built the town of Panhan, giving it his name. The remains of an old fort are discernible in the vicinity of the village of Panhan, and are said to be the remains of the ancient Bhar stronghold. About 1,600 years ago Sáliváhan came with his army to Shiurájpur in the modern district of Fatehpur, and halted there to bathe in the Ganges. Abhai Chand Bais and his brother, Pirthí Chand, were with Sáliváhan. The former advanced and crossed the Ganges, attacked the Bhars, and defeated them at Panhan. Abhai Chand added other dominions to his conquest, and Panhan formed part of the large domain known as Baiswára.

PANHAN *Village—Pargana* PANHAN—*Tahsil* PURWA—*District* UNAO. —Panhan lies 24 miles south of Unao on the country road form Unao to Rae Bareli. The river Lon runs two miles to the north. The town was founded 2,200 years ago by the Rája Pann, chief of the Bhars, from whom it derived its name. It is well situated among groves, good water, and fertile soil. A celebrated faqír named Muhammad Shah resided here. There is a vernacular school attended by about 50 boys. Fairs are held in January and March in honour of Muhammad Shah, each attended by about 4,000 people. Sweetmeats made at this place are remarkable. Population is 2,773, of whom 800 are Brahmans and 130 Musalmans. There are two temples to Mahádeo and one to Debi. The sales at the fairs amount to Rs. 24,000 annually.

Latitude	...	...	26°25′ north.
Longitude	...	...	80°54′ east.

PARÁSPUR ÁTA*—*Pargana* GUWÁRICH—*Tahsil* BEGAMGANJ—*District* GONDA.—A very large straggling village in the Guwárich pargana on the country road between Nawabganj and Colonelganj, 26 miles from the former, and 10 from the latter market, and 15 miles south-west of Gonda. Adjoining, and in fact making one village with it is Ata. and the joint population is returned at 7,107. It is almost entirely Hindu, and contains no remarkable castes or religions; on the boundary of the two villages is a flourishing school where rather over a hundred boys imbibe instruction in Hindi, Urdu, arithmetic, and the elements of algebra and euclid. The houses are almost without exception of mud, and in Paráspur itself is a small bazar, open twice a week for the wants of the neighbouring rustics, and acting as a depôt for as much of the export produce of the surrounding villages as does not find its way to one of the larger bazars. The town was founded nearly 400 years ago by Rája Paras Rám Kalhans, the only surviving son of the ill-starred chieftain whose destruction by the

* By Mr. W. C. Benett, C.S., Assistant Commissioner.

Gogra wave has been recounted in the district article. His descendant, the present Rája of Paráspur, and chief of the Kalhans of Guwárich, still resides in a large mud-house to the east of the village. The Bábu of Ata, representative of a younger branch, and with a separate estate, lives in Áta, a name accounted for by the following curious legend. Bábu Lál Sáh, the first of his branch of the family was out hunting near Paráspur, he met a faqír eating what appeared to be carrion. The holy man pressed him to join, and his repugnance yielded to hunger and a dread of the curse which was promised to his refusal. To his surprise it turned out to be excellent wheat flour (Áta), and at the faqír's bidding a pot full of the deceptive flesh was buried under the doorway of the fort which Lál Sáh was building.

PARASRÁMPUR.—*Pargana* PATTI—*Tahsil* PATTI—*District* PARTABGARH. This place was founded by Parasrám, a Gosháín. The road from Bela to Bádsháhpur passes a mile from this village. It is six miles from Bela and close to the river Sai. There is alleged to have been a fort here belonging to Madan Singh Bais, a subject of the great Gahilwar Rája Manik Chand; he revolted. Álha and Údal were sent against him; the Rája seized and imprisoned them; but their wives Sona and Blola raised a force, conquered the Rája, and released them. There is a temple of Chauhárja Debi here, at which cocks and pigs are sacrificed. There is a fair in honour of Chauhárja Debi at which about 6,000 people assemble. Population 329.

PARIAR *Pargana.*—*Tahsil* UNAO—*District* UNAO.—This pargana is bounded on the north by Safipur, on the east by pargana Unao, on the south by Sikandarpur, and on the west by the Ganges, which separates it from the Cawnpore district of the North-Western Provinces. The pargana is nine miles long by five broad, and its area is 36 square miles or 23,040 acres, divided into 42 mauzas or townships. The soil is chiefly loam and clay, and the pargana produces wheat and barley of the first quality. The principal stream is the Kalyáni, which falls into the Ganges. Water is found 32 feet from the surface. There are many acres of groves, chiefly of mahua and mango. There are three bazars. Salt earth is to be found in small quantities. There are two lakes in the pargana, *viz.*, Mahna, beside the village of Pariar, which is about two miles long and half a mile broad, and Bhedeona, in the village of the same name, about a mile square. The principal village is Pariar on the Ganges, which is held sacred by the Hindus, and is separately noticed. The land revenue amounts to Rs. 29,403, which gives an assessment of Re. 1-4-6 per acre.

The tenure is as follows: —

Taluqdari	...	...	...	1,529 acres.
Zamindari	...	...	...	13,576 „
Pattidari	...	..	...	7,759 „

The population is 15,717 of whom 8,178 are males. The people are poor, and, as a rule, involved in debt. The principal fair is that held on the Kártiki Púrannáshi at which 100,000 people assemble.

Tradition relates that there was formerly a jungle here. In the Treta Yog, or second age of the world, Lachhman, by order of his brother Rája Rám Chandar, of Ajodhya, turned out Ráni Síta on this land; hence the name of the pargana from the Sanskrit word "Parihar," to turn out, or let go—*i.e.*, divorce—afterwards corrupted into Pariar. In 595 A.H. (1187 A.D.), Hewanchal Singh, a Dikhit Thákur, came here with an army from the north, conquered the Lonias, then zamindars of the pargana, and founded the village of Pariar. In 1785 A.D., 28 villages were taken from Sikandarpur and Safipur and formed as pargana Pariar.

PARIAR—*Pargana* PARIAR—*Tahsil* UNAO—*District* UNAO.—Lies in Latitude 26°44′ north, longtitude 80°22′ east to the north-west of Unao, at the distance of 14 miles. An unmetalled road connects it with Rasúlabad. The river Ganges runs past the village towards the south. There is a lake by name Mahna near this village. The origin of the name is given in the pargana article. Rúp Singh, Báchhil, was a man of note here in the time of Mián Almás Ali Khan. He built a fort and a ganj or walled bazar at this place. A tahsildar resided here during the Nawabi. There is one general market, and a cloth market twice a week in Daulatganj. There is now no saráe, thána, or tahsil. There is no jungle near. The climate is good. The population amounts to 2,593, of whom Brahmans are as many as 638, and Musalmans only 117. There is a great bathing fair on the Kártiki Púranmáshi, attended by 100,000 souls. The market and fair realize about 1,522 rupees only. There are 589 mud-built houses and two masonry. There are six Hindu temples.

Tradition relates, when Rája Rám Chandar was performing the sacrifice called Ashwamed Jagg, he loosed the horse Shyámbaran, and announced that whoever caught it would thereby signify a wish to make war with him. Kus and Lav, the sons of the rája himself, seized the horse in the jungle of Pariar, and thereupon a great fight ensued. In a temple at Pariar there are to be seen up till the present time a number of arrow heads said to have been used by the contending parties, and they are also sometimes picked up in the bed of the river. There is a temple in honour of Srí Bálkaneswar Náth Mahádeo on the Ganges built by Lav and Kus, and one to Jánkiji or Ráni Síta.

PARSANDAN—*Pargana* GORINDA PARSANDAN—*Tahsil* MOHÁN—*District* UNAO.—Parsandan is 12 miles south of Jhalotar Ajgain and 14 north-east of Unao. In the king's time it was headquarters of the pargana of the same name, but since the establishment of British rule Parsandan has been joined to pargana Gorinda, and made a part of tahsil Mohán. A metalled road from Lucknow to Cawnpore passes through this part of the country. There is nothing certain known about the date and circumstances connected with its foundation. It is said that in early days there was a dense jungle in the vicinity, and the heroic Paras Rám, the sixth incarnation of the deity, performed his penances here; date unknown. There were some traces of his place of worship left which induced Rája Ugrasen to come from the other side of the Jumna, and he cleared the jungle, and founded the present town. It is supposed to have taken its

name from having been the residence of Paras Rám. The soil is principally clay. There is a pleasing variety of hill and hollow round this town. There is no jungle. Climate healthy and water good. Some 500 years ago there was a great contest between Himmat Singh, ancestor of the present possessors, and the Subahdar of the king of Delhi. There are still ruins of an old fort built by Himmat Singh. The population is divided as follows:—

	Hindus.	*Musalmans.*	*Total.*
Brahman	... 1	None.	1,048
Chhattris	... 64		
Koris	... 102		
Ahírs	... 178		
Others	... 703		
Total	... 1,048		

There ar 191 mud-built houses.

Latitude	...	...	26°42′ north.
Longitude	...	...	80°46′ east.

PARSHÁDEPUR *Pargana—Tahsil* SALON—*District* RAE BARELI.—This pargana formerly in the Partabgarh district lies north of the Sai; its area is fifty-four square miles or 34,691 acres. The population is 33,037 or 612 to the square mile, almost entirely Hindu—3,722 are Brahmans, 2,811 are Chhattris, 5,576 are Ahírs. Chhattris hold forty-two out of the sixty villages. The Kanhpurias are only fifty-two, showing that they have recently spread into this pargana; the Gautams are 2,350.

There are sixty villages now in Parshádepur held as under:—

Gautams	...	...	...	...	...	14
Kanhpurias	...	...	...	...	...	28
Muhammadans	...	...	...	...	...	6
Brahmans	...	...	...	...	...	3
Others ...	...	...	...	...	...	7
Jungle grant villages		...	...	...	...	2
						60 villages.

This pargana had no existence as such till about 1190 fasli (A. D. 1783); it was part of the Nasírabad pargana given in Jágír to the Bahú Begam. In her tenure Parshádepur and Ateha were constituted as parganas. Another account gives Sikandarpur as the old name of this pargana, and Pars, a Bhar chief, is said to have called it Parshádepur. The Bhars were driven from here as from other places by Muhammadans, whose traces are found in the names of villages as Rashídpur, Mohí-ud-dínpur, and Diláwarpur, &c. The Pathánswere ejected through the instrumentality of a Kurmi, named Dási, who it is said became a Moslem, and gaining influence at the court of Delhi, acquired a grant of the pargana. Dási was himself killed and succeeded by some Gautam Rajputs, who are still in the pargana represented by Ráe Mahipál Singh, Taluqdar of Bára, and other owners of six independent villages.

The place, Parshádepur, is really the mingled village sites of some four villages—*viz.*, Rámpur, Ahora, Launsari, Songna, and Shahábpur. There is no village called Parshádepur. A force used to be quartered there under the native government of Oudh. When the country was annexed Salon was the name given to a district, and the headquarters were placed at Kashwápur in this pargana on the bank of the river Sai. Upon the mutiny breaking out the civil officers went to Rája Hanwant Singh's fort of Kálákánkar, and thence to Allahabad. The Náin taluqdars, true to their character of pestilent marauders, signalised themselves by seizing the earliest opportunity in the mutiny to plunder right and left.

PARSHÁDEPUR—*Pargana* PARSHÁDEPUR—*Tahsil* SALON—*District* RAE BARELI.—This place was founded by a Bhar chief, Rája Pars, on the road to Salon. The river Sai flows a mile to the south; it is twenty miles from Rae Bareli. It is alleged that the name of this place was Sikandarpur in ancient days. The population is 4,319, of whom the Hindus are 2,645 and Musalmans 1,674. There are 48 masonry houses, five temples to Mahádeo, six mosques, three imámbáras, and one vernacular school. There is a bazár called Khudáganj; the annual sales amount to Rs. 5,000.

PARTABGANJ *Pargana—Tahsil* NAWABGANJ—*District* BARA BANKI.—This pargana is bounded on the north by villages of the Fatehpur tahsil, on the east by villages of the Rám Sanehi Ghat tahsil, on the south by pargana Satrikh, and on the west by pargana Nawabganj. Its area is fifty-six square miles or 35,751 acres. The cultivated soil amounts to 24,288 acres, the culturable to 3,776 acres, and the barren to 6,339 acres. The irrigated area amounts to 10,212 acres and the unirrigated to 15,296. The Kalyáni skirts the pargana on the north and east. Its length within the limits of the pargana is about six miles. This stream does neither good nor harm. Water is met with at from six to twelve feet. The metalled road to Fyzabad passes through this pargana. There are no manufactures of any note. The land revenue amounts to Rs. 64,293-1-6, falling at the rate of Rs. 2-5-1 per arable acre. The fifty-four villages of this pargana are held under the following tenures :—

Taluqdari	...	...	...	...	26
Zamindari	...	...	...	...	15
Pattidari	...	...	...	...	13
			Total	...	54

The pargana is held by Rájas Sarabjít Singh and Farzand Ali Khan, Chaudhráin Sáhib-un-nisa, Hakím Karam Ali, Wájid Husen, Ghulám Abbás, Náipal Singh, and Amjad Husen. The population amounts to 38,556, the high castes number as many as 6,000; other castes number as follows :—Ahírs 3,139, Kahárs, 2,304, Náós 889. Schools have been established at Partabganj, Safdarganj, Rasauli, Udhauli, and Málpur. There is a post-office at Safdarganj. Police posts are at Jalálpur and Maktaura There is no registry office. A fair held at the end of Asádh, in honour o Nág Deota, at mauza Machhad, is attended by about 11,000 persons milk and rice are offered. The pargana takes its name from the principal

town. In the village of Pindra a battle was fought between the king's men and the Mahmudabad taluqdar.

PARTABGANJ—*Pargana* PARTABGANJ—*Tahsil* NAWABGANJ—*District* BARA BANKI.—This market town lies in latitude 26°55′ north, longitude 81°20′ east, at a distance of five miles east of Nawabganj on the Fyzabad road. It was founded on the land of Rasauli village by Ráe Partab Singh, a royal official, about 150 years ago. The market days are Mondays and Fridays. This ganj was very prosperous during the Nawabi, but now it presents the aspect of decay. There are two large jhíls close to the village which in the season are covered with ducks, &c.

Dhán Singh, a banker, built a masonry tank and wells here during the Nawabi. Since then Mátádín, Halwái, has constructed a masonry tank on the road side at a cost of Rs. 10,000. There is a branch school at this place.

PARTABGARH DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATIVE FEATURES. V.—HISTORY.

CHAPTER I.

PHYSICAL FEATURES.

Position—Boundaries—Area and population—General aspect—Soil—Fertility—Water—Climate—Rainfall—Natural drainage—Prevalent diseases—Vegetation—Rivers—Watershed—Lakes—Animals.

Position.—The Partabgarh district lies between 81° 24′ and 82° 29′ of east longitude, and 25° 33′ and 26° 10′ parallels of north latitude, having an extreme length of 70 miles, and an extreme breadth of 41 miles. The area is 1,444 square miles, the population 7,82,681 souls. It is at an average altitude of 300 feet above the sea. There are no mountains.

Boundaries.—It is bounded on the north by the conterminous district of Sultanpur, of which the adjoining parganas running from west to east are Amethi, Tappa Asl, and Chánda, on the west by the parganas of Salon and Parshádepur of Rae Bareli. The Ganges running south-east and dividing Oudh from the Allahabad district of the North-Western Provinces, is the boundary of the district as far as the village of Jahánabad. This adjoins the village of Kadwa in the Allahabad district. Here the boundary line takes a north-east direction, and runs up very irregularly to the Gumti river, conterminously with the Allahabad and the Jaunpur districts of the North-Western Provinces. The Gumti, across which lies the Aldemau pargana of Sultanpur, forms the boundary for four miles only.

Thus the district adjoins the districts of Sultanpur and Rae Bareli in Oudh, Fatehpur, Allahabad, and Jaunpur in the North-Western Provinces; its area, internal divisions, and population are shown in the accompanying table. :—

Tahsils.	Parganas.	No. of mauzas or townships.	Area in British square miles.		Population.					No. of persons to each square mile.
			Total	Cultivated.	Hindus.	Muhammadans.	Males.	Females	Total.	
Partabgarh.	Partabgarh	635	355	192	198,902	20,875	112,454	107,323	279,777	619
	Atcha	68	79	41	42,22·	2,415	22,197	22,446	44,643	565
	Total ...	703	434	233	241,130	23,290	134,651	129,769	264,420	609

Tahsils.	Parganas.	No. of mauzas or townships.	Area in British square miles.		Population.					No. of persons to each square mile.
			Total.	Cultivated.	Hindus.	Muhammadans.	Males.	Females	Total.	
Patti.	Patti	616	468	217	206,633	16,540	115,940	107,233	223,173	477
	Dalippur ...									
Kunda.	Bihár	237	228	108	107,595	11,874	59,913	59,556	119,469	524
	Mánikpur	120	36	16	45,152	5,688	25,466	25,383	50,849	1,412
	Dhingwas	148	99	44	45,[illegible]12	1,946	23,510	23,478	46,988	475
	Rámpur	191	179	79	73,777	3,795	38,931	38,641	77,572	433
	Total ...	696	542	247	271,566	23,303	147,820	147,058	294,878	543
	District Total ..	2,215	1,444	697	719,329	63,133	398,411	384,060	782,471	542
	Prisoners	...	...	...	...	...	137	32	169	...
	Europeans	...	...	...	...	...	13	5	18	...
	Eurasians	...	...	...	...	...	15	8	23	...
	Grand Total ...	2,215	1,444	697	719,329	63,133	398,576	384,105	782,681	542

This statement is taken from the census report, and does not quite agree with later calculations, the details of which are not procurable.

The present district of Partabgarh then contains three tahsils and seven parganas. Up to 1869 the district contained nine parganas—namely, Salon and Parshádepur—in addition to those in the foregoing table. The area in acres was 11,09,072.

Correction in area.—This total of acres gives a superficial area of 1732·8, or in round numbers 1733 square miles, showing an increase of nine square miles over the area given by the settlement survey. The error in that calculation being the result of the omission of the areas of the jungle grant estates which were surveyed by the revenue surveyor, but were not mapped by the field survey establishment. The jungle grants, as they are styled in the records, lie in parganas Partabgarh and Salon only. They constitute twenty-eight mauzas, of which twenty-three belong to the latter pargana and five to the former. All these small estates were formed almost entirely out of waste lands appertaining to certain villages confiscated in 1859. The cultivated areas having been conferred in reward on various loyal subjects, the uncultivated portion was stripped from the villages, and reserved for the purpose of waste land grants.

Under the recent territorial re-distribution of the fiscal divisions of Oudh, the Partabgarh district has been deprived of one of its four tahsils, the two parganas of Salon and Parshádepur having been transferred to the adjoining district of Rae Bareli, and the Ateha pargana (which with the other two made up the Salon tahsil) having been added on to the Kunda tahsil. By the loss of these two parganas the area of the district is diminished by 280 square miles and 347 mauzas; the former population was 936,053.

Present jurisdiction of the Deputy Commissioner of Partabgarh.—The present jurisdiction, therefore, of the Deputy Commissioner of Partabgarh

extends over an area of 1,444 square miles, embracing 2,214 mauzas, with a population of 782,681 souls. In point of magnitude the Partabgarh district now stands eleventh of the twelve.

General aspect.—The general aspect of the Partabgarh district is that of a richly wooded and fertile champaign country. The ordinary dead level is here and there relieved by gentle undulations, and in the vicinity of the rivers and rain streams by ravines and broken ground. The southern portion of the district in the more immediate neighbourhood of the Ganges is perhaps more densely wooded than other parts. In places may be seen unculturable úsar and reh impregnated plains. These, however, do not extend over any considerable area. For the most part rich and varied cultivation, with magnificent groves of mango, mahua, and other trees combine to form a pleasing landscape, into which the neatly built villages and hamlets of the population enter with no small effect.

Soil.—The soil of the district is light, but at the same time very fertile. The prevailing soil is known by the name of "dumat"—*i.e.*, two earths. It may be said to be argil and silica in thorough combination. Dumat degenerates into the poor sterile stuff known as "bhúr," where the sand too largely preponderates over the mould. Such localities are the uplands near the Ganges, Sai, and Gumti. The stiff and rich loamy soil, styled "matiár," is in this district to be found, chiefly in the vicinity of large swamps or jhíls. In such places, where there is a sufficiently rapid evaporation of the rain water, magnificent crops of wheat and sugarcane may frequently be seen; but, unlike the ordinary soil of the district, considerable labour and strong cattle are required to prepare the land for the seed.

Fertility.—The soil, though fertile, bears evidence of exhaustion through want of manure and fallow seasons. The latter condition has, I fear, ceased to be regarded as an essential to successful farming by the agriculturist of this district. The root of the existing complaint, that the present yield is not equal to that of former times, lies in the fact that, under the native rule, a field was seldom tilled for more than two or three years in succession. In the third or fourth year, a plot of waste was broken up (on which a nominal rent only was assessed), while the old land was allowed to lie fallow. A succession of rich harvests was the consequence. Now, however, owing to the greatly increased number of the cultivators, and the proportionately enhanced demand for land, caused by the closing to the country of the outlets of military service, feudal retainership, and the many other occupations incidental to the native dynasty, competition steps in and prevents the resting of a single acre. With respect to manure, I think a growing appréciation of its value is discernible; at the same time it is far more difficult to procure than formerly.

Water.—The water obtained from the wells is for the most part sweet and good. In several villages, however, it is found to be brackish and strongly impregnated with the saline properties of the circumjacent saliferous lands. It is in these villages that the finest and most luxuriant tobacco is grown, generally on old village sites. It is asserted, and I believe not without truth, that in certain wells in which the water is ordin-

arily sweet, a change is sometimes perceptible, the water for a season becoming brackish, but subsequently resuming its normal condition. This may possibly be attributable to subsoil percolation, after the absorption of large quantities of surface-moisture; but the solution of the problem, if problem there be, is worthy the attention of the analyst.

Water supply.—Abundance of water, both for irrigation and domestic purposes, exists as a rule throughout the district. The exceptions are ordinarily in localities bordering on the banks of rivers and nálas, where, owing to the sandy nature of the subsoil, mud wells are found to be impracticable, and the building of masonry wells is attended with considerably greater expense than elsewhere. There are no less than 9,947 masonry wells in working order at the present time, of which 3,146 have been constructed since the annexation of the province. This represents an average of between three and four wells to each village in the district. Mud wells are innumerable, and are sunk annually as required, the cost being trifling. The average depth at which water trickles is 25 feet. The range of distance varies from 11 to 80 feet.

Climate, temperature.—The climate of the Partabgarh district is comparatively temperate, and is decidedly salubrious. The maximum heat in the hottest months is less, I believe, than that experienced in the adjacent district of Allahabad to the south of the Ganges; while the climate of the cold season, which ordinarily extends from the 15th October to the 15th March, can hardly be said to be surpassed by any climate in Europe.

The readings of the thermometer in 1869 shows a mean range of 29·7 degrees, and for the following year, 1870, a mean range of 30·1 degrees. Taking both years together, the maximum range was 43 degrees in April, 1870, and the minimum range 17 degrees in August, 1870, the same year exhibiting both extremes.

Rainfall.—The average for 1864-1868 inclusive was 36 inches; the average of the twelve years ending with October 1st, 1875, has been 37·3 inches; three years have shown drought, 1864, 1868, and 1873; three have shown excessive rainfall; only two have had the moderate rainfall, 35 to 46 inches, which when properly distributed generally results in a bumper crop.

Average fall of rain in Partabgarh district.

Years.	*Inches.*
1864	26·0*
1865	30·0
1866	35·0
1867	52·1
1868	26·0
1869	44·1
1870	56·8
1871	59·0
1872	29·1
1873	26·0
1874	33·2
1875	36·0
Average for 12 years	37·3

*Circa.

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873. It will be noted that the entire rainfall was not scanty; the distribution was capricious and unusual, and there was no rain during the individual months, in which it is much needed for agricultural purposes. There are four rainfalls, each of which must be propitious to secure a good harvest. First, the June rains, the former rains as they may be called. In 1873, there was under a quarter of an inch, not enough to moisten the earth for the plough and to water the early rice. Second, the main monsoon, which commences in July and ends at the beginning of October. This was sufficient in both years, but the fall in September, 1873, was only 6·6 inches, and it ceased too soon—*viz.*, on September 15th. Thirdly, the latter or October rains, which are required to water the late rice, and moisten the land for the winter ploughings; these were wholly deficient in both years Fourthly, the January-February rains, which were wholly wanting in 1869, and in 1874 were under half an inch.

Speaking broadly, then the rains commenced well in 1868, badly in 1873. They ended with a good fall in 1868, but too soon; in 1873 they were scanty for the last month, and ended still earlier in September. So far 1873 was much worse than 1868; then there was absolutely no rain in either year from October till January. In February, there was no rain in 1869, and not quite half an inch in 1874 :—

	1868.	1873.
Rainfall from June 1st to October 1st ...	29·4	28·7
„ from October 1st to December 31st ..	0·0	0·0
„ in June	3·2	0 2
„ in September	9·7	6·6
„ in October	0·0	0·0
Date of rain commencing	June 15th.	June 21st.
„ of rain ending	September 23rd	Sept. 13th
Rain in January-February of ensuing year ...	0·0	0·4

Natural drainage.—The large admixture of sand in the soil of this district favours a rapid absorption of moisture. At the same time, a large share of the superabundant water is carried off by rain-streams, some of which, when swollen, assume formidable dimensions, and acquire a very considerable velocity. Thus the district may be said to possess an excellent natural drainage, which no doubt exerts a highly favourable influence on its general salubrity.

Prevalent diseases.—Of purely endemic diseases, intermittent fever, skin diseases, and ophthalmia are perhaps the most common. In the cold season of 1868-1869, the district suffered from an epidemic of small-pox, which was immediately followed by a severe and general outbreak of cholera. These epidemics, if they did not originate in, were doubtless rendered more virulent by, the death and distress, which resulted from the total failure of the autumn harvest of 1868, and the partial failure of the spring crops of 1869. The intermittent fever above alluded to is most prevalent at the close of the rainy season, and generally disappears with the thoroughly cool weather and westerly winds of November. While attributable to malaria, the disease is doubtless kept alive by debi-

litating influences, such as a trying exposure to alternate cold, damp and hot sun; the constitutions of the poorer classes being at that season unaided by sufficiently stimulating nourishment.

Vegetation.—There is no lack of vegetation in this part of the country. Trees, both large and small, low brushwood and grasses abound. The fine umbrageous groves of the mango and mahua in this and the adjoining districts, often the growth of centuries, cannot fail to impress the traveller with admiration. It was at one time apprehended that these old trees were in many places falling under the axe, without at the same time any attempt being made to replace them by fresh plantations. This led to the subject being taken up by district and settlement officers. The result of my enquiries in this district, extending over nearly three years, is highly re-assuring. The wooded area, so far from being diminished, is gradually extending.

The mango (Magnifera Indica).—Of cultivated trees the mango largely preponderates. In the Kunda tahsil and the Ateha pargana mahua groves are numerous; but in the remainder of the district it is the exception to meet with a grove of any other tree but the mango. It is largely planted by all, and has hitherto been most religiously preserved by the Hindus. It is one of the five trees, which they are taught to regard as sacred. They are brought up to consider as a meritorious act the planting of a mango, but the cutting down or destruction of it as a species of sacrilege. This feeling is, however, losing force amongst them; several instances having recently come under my notice of high caste Hindus felling their mango trees, and selling the timber. The sale of mango groves also is far more common than it was a short time ago. Nevertheless, the propagation continues to outstrip the destructive agency; and as the operation of the latter is very gradual, no very appreciable difference as regards the removal of the older trees will be apparent. The wood of the mango is of a light colour and soft. It is largely used for building and for fuel. It is also employed for a variety of common purposes. In building, the wood of the mahua is, however, greatly preferred by those who can afford it, being more lasting both in respect to the ravages of insects and the action of wet. The fruit of the mango ripens in May, and is in season until September. It is extensively consumed by all classes, and is so abundant as to be within the reach of the poorest. As a further instance of the gradual change of ideas in the Hindus of the present day, I may mention that the fruit of the mango, the sale of which was formerly almost unknown, has now become a regular market commodity. Zamindars and taluqdars alike, many of them no longer entertain the slightest repugnance to turn their orchard produce into money.

The mahua (Bassia latifolia).—As previously stated, the mahua is principally found in the western half of the district. The flower withers in March and April and drops from the tree during the night. It is then collected and carried away in baskets. Of this tree Mr. King writes:—"There are found to be in the four tahsils the large number of 434,570 mahua trees. These represent a valuable pro-

perty, and as, save in very exceptional instances, I have not assumed them as an asset of revenue, I look on them as a considerable resource in bad years and other times, upon which the málguzár can fall back. If we assume every tree to produce twenty 'sers' of dried flower, this, at the price at which mahua has sold for the last four years—*viz.*, 1½ maunds per rupee—would represent a sum of Rs. 1,44,856. It is largely used for the distillation of spirit, and, when plentiful, is given to cattle. As a rule, the mahua crop is not good save once in three years. The seed of the mahua (which succeeds the flower from which the spirit is made), is extensively used for the manufacture of oil for burning; and the failure of the mahua crop is usually followed by a high price of oil throughout the year in which the failure occurs."

The tamarind (Tamarindus Indica) and other trees.—That most graceful and beautiful tree, the tamarind, is everywhere common, together with the shísham (*Dalbergia sissoo*), the tun (*Cedrela toona*), siras (*Acacia speciosa*), jámun (*Eugenia jambolana*), gúlar (*Ficus racemosa*), and ním (*Azadirachta Indica*). It is dotted about throughout the groves of the district. The wood of the tamarind is used for fuel only. The jámun and gúlar come in most usefully in the construction of the "niwár" or wooden supports of masonry wells. The wood of the shísham and tun are expensive, and are only accessible to the wealthy few. The latter is highly esteemed for furniture, and the former in the manufacture of bullock carriages, or "bahals" as they are called. The ním is prized for its medicinal properties. Its seeds yield an oil which is used chiefly as a therapeutic, although the poorer classes burn it in their houses. The disagreeable odour it emits is its principal drawback. The wood of the ním is somewhat soft, but enters largely into the manufacture of small articles of domestic use. Who has not heard of the "ním-ka-miswák"* or famous native tooth-brush, which is said to exert so beneficial an effect on the enamel of the Indian ivory? From the older trees there exudes at times large quantities of sap of exceedingly bitter taste. This is carefully collected by the people, and is used as a tonic in cases of boils and other skin eruptions.

The kathal or jack fruit tree (Artocarpus integrifolia) and other fruit trees.—The kathal or jack fruit tree occupies a high rank in the estimation of the people. The fruit is much sought after, and in the season the price varies, according to the size, from two pice to one rupee each. Other fruit-bearing trees—such as the barhal (*Artocarpus lakoochay*), shahtút or mulberry (*Morus Indica*), bel (*Ægle marmelos*), karaunda (*Carissa carandas*), and ámla, or as it is commonly pronounced aonla † (*Phyllanthus emblica*)—are all more or less common; while the orange, lemon, guava, pomegranate, and other fiuer fruits, find a place only in the gardens of the wealthier zamindars and residents in large towns.

* Mr. Elliott, in his chronicles of Oonao, mentions a curious circumstance in connection with this subject—*viz.*, that the Raikwár is alone of all Rajput clans forbidden the use of the ním tooth-brush.

† Also called Phillanthus emblica, of the natural order Euphorbiaceæ.

Trees of wild and indigenous growth.—Of purely indigenous trees, the pípal* (*Ficus religiosa*), bargad (*Ficus Indica*), pákar (*Ficus virosa*), amiltás (*Cassiafistula*), chilbil (*Ulmus integrifolia*), kachnár (*Bauhinia*), bakáin (*Melia azedarach*), sahijna or horse-radish tree (*Moringa pterygosperma*), sihor, of stunted growth (*Trophis aspera*), are perhaps the most conspicuous. The wood of the pípal is chiefly used as fuel in brick-kilns. The resin or gum, which exudes from the bark, is collected and manufactured into the "chúris" or bracelets worn by native women. Elephants, camels, and other animals browse on the leaves of the pípal and bargad. The glutinous substance found inside the seed-pod of the amiltás is a very old and much valued medicine in the hakím's pharmacopœa. The chilbil yields a white pretty looking wood, which is sometimes used for making plough bullock-yokes; but it is fragile, and in consequence but little esteemed. The kachnár, when in full blossom, affords a beautiful spectacle, while the flowers emit a fragrance which is almost overpowering. The natives pluck the buds just before they burst into flower, and eat them either raw or prepared as a condiment. The bakain and sahijna call for no particular remark beyond that they are exceedingly ornamental trees. The leaves of the sihor are consumed by the cattle, who regularly strip off the smaller branches, and thus no doubt cause the tree to bear that close-cropped stunted appearance which it does.

Dhák (Butea frondosa) and rús (Adhatoda vasica) brushwood.—The small patches of jungle which are now left in this district are principally composed of dhák and rús brushwood, interspersed with the thorny makoe (*Solanum nigrum*), dehra, wild karaunda, and sihor. Around most of the old forts of the taluqdars, these thorn bushes were grown so thickly as often to form a dense and impenetrable thicket for several hundreds of yards. The dhák sometimes shoots up into a large tree. I recently came across one which was not less than 40 feet high. The root of the dhák, or "chheol" as it is also called, furnishes a coarse fibre, wherewith ropes are manufactured. Buffaloes are fed on the leaves. The rús is extensively employed in the construction of the fascine-like supports of mud wells. The smaller branches are exceedingly pliant, and are worked round and round in a sort of neat triple plait. The leaf is held to possess high qualities as a manure, and is scattered over the fields just before the rainy season commences. It is then worked into the soil with the plough, and left to decay with the moisture, and form mould. As fuel it is almost exclusively used in the process of boiling down the cane juice, and is collected into large heaps some days prior to the cutting down of the sugarcane.

The bamboo (Bambusa arundinacea).—The bamboo, though to be met with in abundance in this district, can hardly I think be said to be

* In his chronicles of Oonao, Mr C. A. Elliott, C.S., writes:—"There are five sacred trees among the Hindus—the 'pípal,' the 'gúlar,' 'bargad,' pákar,' and mango. Of these the 'pípal' is far the most reverenced. A good Hindu, who on a journey sees a 'pípal' tree on his road, will take off his shoes and walk round it from right to left (pardachna), and repeat this verse—

"Múle Bramha, tuche Bishan, Sákha Rúdr Maheshúran, sir madhe basat Ganga, pátre pátre Dewánám, Brichh Ráj namastute.

"The roots are Bramha, the bark Vishún, the branches are the Mahádeos.

"In the bark lives the Ganges, the leaves are the minor deities.

"Hail to thee, king of trees!"

indigenous to it. In the northern parts of the province it forms, I believe, extensive jungles. It is one of the most ornamental, as it is one of the most highly prized natural products of the country. To attempt to detail its various uses would be tedious. For thatching purposes, for banghy poles, in the manufacture of umbrellas and baskets, and for many other common purposes, it possesses a special value.

The wild aloe (*Aloe spicata*) (*Agave, vivipara*).—The khetki or "háthi chingár," one of the aloe tribe, is now chiefly grown as hedges to keep out cattle. It yields a strong fibre, which was formerly much used in the manufacture of rope and coarse matting. Where hemp (*san*) is procurable, however, the aloe is at a discount, as the process of making rope and matting from the former is far easier than from the latter. In the district jail many of the prisoners are employed in turning the aloe to account in the manner abovementioned, as tolerably hard labour is demanded to beat out a certain amount of fibre in an allotted time.

The senhur (*Epicarpus orientales*) *and other plants.*—The senhur, a plant of the euphorbia tribe, also forms excellent hedges for the prevention of cattle trespass and for the protection of young trees. It is everywhere common. The madár (*Calatropis Hamiltoni*) is generally regarded as an ill-favoured weed; but it has its uses notwithstanding, for valuable medicinal properties akin to those of the *ipecacuanha* plant are ascribed to it. That queen of poisonous plants, the dhatúra (*Dhatura alba*),* with its lovely bell-shaped flower, is but too common in the district. Although it possesses so evil a reputation, it is permitted to flourish unmolested up to the very doors of the houses. The flower of the "harsinghár" (*Nyctanthes arbor tristis*) is carefully collected and dried in the sun, after which it is steeped in water and simmered over a slow fire, when it produces a brilliant yellow dye. This dye is not so much esteemed, however, as that yielded by the cultivated "kusam" or safflower.

The palm.—There are but few palm trees left in this part of the country. They have gradually died off, or been cut down, and have not been replaced. Some fine trees are still to be seen in the neighourhood of Mánikpur. The Khajúr or date palm (*Phœnix sylvestris*) and the tár (*Borassus flabelliformis*) are the only two varieties known to this district.

Grasses.—Of grasses and ridges there are several varieties. Those most esteemed are the dúb.† (the sweetest and best of all, and which, when carefully tended, is equal to English lawn grass), the janewar, the mothá,‡ the senwei, the danura, and the makraili, of prostrate grasses. The senwei and danura come up and are reaped with the rice crop. Of standing grasses, the sarpat, the sentha, the gándar, or tin, the kása, and the kus are the best known and most useful.

* The "kála dhatúra" (*Datura fastuosá*) is also to be met with, but is not so common. It is the more powerful poison of the two.

† Scientific name *Agrostis linearis*.

‡ Scientific name *Cyperus rotundus*.

The sarpat (*Saccharum moonja*).—The "sarpat" grass is chiefly found along the banks of the Ganges, and to some extent by the sides of the Sai and other streams. It delights in a light sandy soil, and attains to a considerable height in the cold weather. When in full flower, in the month of November, it is highly ornamental. The uses to which this grass is put are numerous, and it forms, where grown to any extent, a really valuable property. Each plant possesses three separate parts, each part being known by a distinctive name, and applied to a different use. The leaf or blade is called sarpat, and is used for thatching. The upper and tapering portion of the stem, for about three feet or so, is incased within three wrappers or sheaths. This goes by the name of sirkí, and comes into use in the manufacture of winnowing fans, sieves, &c., and for the coverings of carts in the rainy season. The wrappers or sheaths are called "múnj,"* and of these when thoroughly dried and beaten out, twine and matting are extensively prepared. Lastly, the flower even comes into play, being tied into bunches and figuring as the domestic broom.

The gándar or tin grass (*Andropagan muricatum*)† *and the "Kása"* (*Andispoya muricatum*).—From the root of the gándar or tin grass is obtained the scented fibre called "khas," of which the cooling apparatus known by the name of tatties are made. The upper joint of the culm of this grass is styled "sínk," and from it are manufactured numerous small articles of domestic use, such as fans, grain baskets, &c. The tin or leaf is called the sarpat, also used for thatching purposes; but is greatly preferred to the latter being thicker and more impervious to wet. The kása is a less esteemed grass. It is, however, made into coarse string occasionally.

The kus grass.—The kus possesses no practical utility that I am aware of. A blade of kus grass is made the accompaniment by Hindus of any gift offered to a Brahman. In the month of October (Kuár), when the Hindu head of the family makes his yearly oblation of water to his ancestors, he always makes a point of wearing on the third finger of each hand a ring made out of kus grass; and it is this kus grass which has given the name to the tenure known as "kushast shankalp," the literal meaning of kushast being *through the medium of kus*.‡

Rivers.—The rivers of the district are the Sai, the Ganges, and the Gumti. The principal river is the Sai, which traverses four-fifths of the length of the district. This river, which is never perfectly dry, rises in the Hardoi district in Oudh, and running through that and the adjoining district of Rae Bareli, enters Partabgarh between the Partabgarh and Kunda tahsíls, and, with innumerable sinuosities, maintains a south-easterly course through the Partabgarh into the Patti pargana, where it leaves the district and enters Jaunpur. It is finally united to the Gumti some

* The múnj of the "khajhwa," a species of "sarpat" peculiar to the banks of the Ganges, is of no use whatever.

† *Pallaria ziraina of Linnaus*.—Vide Drury's plants of India, p. 38.

‡ *Kus* grass, *hast*, the hand, the grass passes from one hand to another, as does the tenure, hence the name.

twenty miles south-east of the town of Jaunpur. The Sai runs chiefly between high banks at a considerable depth below the level of the adjoining country. It seems probable that this depth was greater formerly, as the quantity of soil carried into the river is very great, and must be gradually raising the bed to a level with the surrounding country. The regular working of the annual rains in the alluvial lands of the Gangetic valley, to bring the surface irregularities of the soil to an uniform level, must have struck every one who has been for any length of time conversant with that part of the country. This river is navigable in the rains, as is also the Gumti all the year round.

The Gumti forms the boundary of the Patti pargana for a distance of about five miles only, quite in the north-east corner of the district, where it abuts on the borders of the adjacent district of Sultanpur. To the south-west again, in an entirely opposite direction, flows the Ganges, separating the lands of parganas Mánikpur and Bihár from the neighbouring North-Western Provinces territory, for a distance of some forty-four miles. It leaves the district at a village named Jahánabad, in the Bihár pargana, about eighteen miles above Allahabad. The two rivulets—called the Chop and the Duár—empty their contents into the Ganges.

Watershed.—Regarding the watershed of the district, Mr. King writes:—"Nearly the whole of the watershed of the district lies towards the river Sai, which is thus in the rains a considerable stream. It receives the waters of several tributary rivulets, among which the Gogra, Lon, Sakarni, Baklâhi from the south, and the Udepur and Mangapur nálas, the Chamrowa and Puraiya, the nálas at Díwánganj and Parhat, and the Píli nadi from the north, are the most considerable. The district is, in fact, the basin of the Sai river. It is not till the immediate neighbourhood of the Ganges is reached that the watershed lies towards the south."

Lakes.—There are many natural lakes, mostly small and more usually known as jhíls or tanks; but some are of considerable area, and in the height of the rains measure some miles in circumference, and cover large areas with shallow water. The lakes of Behti, Nanera, and Rohenia are the most considerable of these. The surface accumulations of water are pretty evenly distributed over the district, but are seldom found near the banks of the Ganges or the Sai. The drainage afforded by these rivers naturally causes a scouring of the top soil, and this, carried on through centuries, has now removed much of the loamy deposit which formerly covered with a uniform coat the surface of the Gangetic valley. The sand, which underlies the loam at no great depth, is unable to retain the water which is carried off through the soil into nálas and ravines whence it finds its way into the stream. Where the clay or loam exists, the water is retained, and, as said above, this is pretty fairly distributed over the district in wide and shallow lakes. To attempt to deepen these considerably would be to defeat the purpose they now serve, for if the excavation were continued to the sand that lies below, the whole of the water would pass

away into the earth and be lost; they average about three feet deep, but are practically of no use for navigation or transport.

Wild animals.—It is hardly to be expected that there should be many wild animals in a district so highly cultivated; nevertheless wolves still exist in the ravines and grass nálas, and frequently commit depredations on the flocks of the shepherds. Their numbers are yearly diminishing, and, with the continuance of the imperial grant for their destruction, will soon become a thing of the past. During the last ten years 256 wolves have been destroyed, while the total sum paid in rewards has amounted to Rs. 740. For a full-grown animal from Rs. 3 to 6 are allowed, and for a cub Re. 1 only. Of enemies to cultivation may be mentioned the nîl-gáe, wild cattle, pig, and monkeys. These last are to be seen in most large groves, and owing to the prejudice against killing them entertained by the Hindus, their numbers remain constant. They are exceedingly mischievous, and their devastations extend from the time the seed is put into the ground until it is ripe for the sickle. Nîl-gáe, wild cattle, and pig are almost entirely confined to the grass or kachhár lands on the borders of the Ganges. They occasion very considerable damage in those villages which are within a distance of 5 or 6 miles from the river, and travelling as they do in large herds, a night's work is often attended with serious loss to the cultivator. Snakes are not numerous. From January, 1865, to the end of 1869, only 255 appear to have been killed for the Government rewards, which amounted to Rs. 56-13-0.

Game.—There is a fair sprinkling of small game in the Partabgarh district, consisting principally of the hare, pea-fowl (Pavo cristatus), grey partridge (Ortigornis pontixviana), common snipe (Gallinago gallinula), large grey or European quail (Coturnix coromandelica), the bush quail (Perdicula combryensis), together with several varieties of geese and ducks. The black partridge (Francolinas vulgaris) is a comparatively rare bird, and is to be found chiefly in the sarpat and kása grass along the banks of the Ganges.

CHAPTER II.*

AGRICULTURE AND COMMERCE.

Vegetable products—Cultivation and produce, fibres, indigo and cotton, pán gardens—Tál and jhíl produce—Harvest—Rotation of crops—Agricultural implements—Enemies of produce Agricultural operations—Irrigation—Manure—Cattle, sheep, and goats—Rents—Distribution of land—Agricultural labour—Village establishment—Statement of prices—Fish—Bazars and marts—Fairs, bathing places, and shrines—Manufactures—Trade and traffic—Ferries, roads, and bridges.

Vegetable products.—Under this head will be noticed more or less briefly the ordinary cereals, millets, pulses, and oil-seeds. The only dyes which are cultivated, with the exception of the Harsinghár referred to in the last chapter, are the kusám (*Carthamus tinctorius*), which is sown with the spring crops; *haldi* or turmeric (*Curcuma longa*), chiefly grown by Muráos amongst other garden stuffs; and indigo (*Indigofera tinctoria*), sugarcane, poppy, tobacco, cotton, and the fibres; sanai (*Crotalaria juncia*) and patwa (*Hibiscus cannabinus*) complete the list of the crops ordinarily cultivated in this district.

Wheat.—The white and the red wheat are both grown in these parts. There are two species of the former—the spike-eared and the awnless. These both go by the name of "daudi,"† while the red wheat is called "lalae." If there be any actual difference between these species in this country, it appears to be but little appreciated by the native husbandman, the selling price being uniform for all three. I have always regarded the white wheat as finer and heavier grain than the red.

Cultivation and produce.—Wheat requires ample irrigation, and in this district the fields are flooded at least three times during the cold season. In good goind lands, or lands within a certain distance of the village site, luxuriant crops of wheat may generally be seen; thus showing that it thrives best in a well manured and rich soil. The seed is almost invariably sown in drills. In the subjoined table the irrigated lands are shown under two heads—*viz.*, manured and unmanured; while the unirrigated lands refer chiefly to those low and moist khádir lands on the borders of rivers and rain-streams, where, from the constant supply of latent moisture, the soil never stands in need of irrigation:—

	Irrigated land.		Unirrigated land.
	Manured.	Unmanured.	
	M. s. c.	M. s. c.	M. s. c.
Average produce per acre of wheat ...	17 2 0	12 10 0	13 34 0

* This chapter is taken with a few alterations and additions from the Partabgarh settlement report.

† Probably after the *gúl-e-daudi*, the common camomile flower.

These figures, calculating the maund at 82·24lbs., represent—

For manured land ...	...	...	...	33·87 bushels.
„ unmanured ditto	...	...	...	16·79 „
„ unirrigated 'khádir' ditto		...	...	18·98 „

The average on the three kinds of land being thus 19·71 bushels, and this is believed to be a very fair average for the district.

Reference to English standard.—In his Farmer's Encyclopædia, Johnson has the following regarding the produce of wheat:—

"The fair produce of wheat varies so much upon different kinds of land, and is so much governed by climate and mode of cultivation, that it is difficult to form any acreable estimate of the amount on soils of average quality in ordinary seasons, and under the common course of management: it may, however, be fairly calculated at three quarters or perhaps twenty-eight bushels per imperial acre. To produce the latter quantity, circumstances must however be favourable, and anything beyond that may be considered large, though on some land four to five quarters are not unusual. The weight may average 60lbs. per bushel. The straw is generally reckoned to be about double the weight of the grain; an acre producing three quarters of wheat of the ordinary quality may therefore be presumed to yield about twenty-six cwt."

Making due allowance therefore for the two important conditions, "climate and mode of cultivation," an outturn of 19·71 bushels per acre, over an extensive wheat growing district, is not at all a bad one.

Barley.—Barley is of all grains the most extensively cultivated in this district. The soil is eminently adapted to it, and so would appear to be the climate also; for regarding this cereal the same writer, whom I have above quoted, records that "barley is a tender plant, and easily hurt in any stage of its growth. It is more hazardous than wheat, and is generally speaking raised at a greater expense, so that its cultivation should not be attempted, except where the soil and climate are favourable for its growth." Again, in another place the writer goes on to say. "The land that produces the best barley is generally of a silicious, light, dry nature. Cold wet soils, which are peculiarly retentive of water, are ill adapted to the growth of this grain, both in reference to its weight and its malting qualities. The whole matter of barley and its straw contains more silicious particles than that of any other grain cultivated by the British farmer; and hence one reason why a sandy soil is most congenial to the growth of this plant." Certainly in this part of India barley does not appear to be a tender plant; nor does it require greater expense in its cultivation than wheat. For while the latter demands a rich soil, constant moisture, and in the up lands and other dry localities at least two waterings, barley thrives best on land but slightly manured, and will suffer but little, if it does not get more than one watering.

Produce of barley.—The average yield per acre of barley may be safely set down at sixteen maunds per acre, which, assuming the bushel of barley

to weigh 50 lbs., and the maund as before to be 82·24 lbs., represents 1315·84 lbs. or 26·31 bushels. The usual crop in England, it is said, is from twenty-eight to thirty-six or thirty-eight bushels. An average of 26·31 bushels does not therefore, in my opinion, belie the alleged fertility of the soil of this district.

Rice.—There are four sorts of rice ordinarily grown—*viz.*, those distinguished by the names of "kuári dhán," "jethi dhán," "sáthi dhán," and "jarhan." The principal rice localities are the low-lying lands of the Patti tahsil, and the neighbourhood of the large *jhíls* and swamps in the tahsíl of Kunda. But little rice is to be seen in Partabgarh. These last three divisions of the district may be said to depend mainly on the spring or rabi harvest; while a failure of the kharíf or autumn crops causes most distress in Patti.

Yield, rate, &c.—The yield of the different sorts of rice above enumerated varies a good deal. The outturn per acre of kuári dhán is on an average from twelve to thirteen maunds, and the selling price at harvest time is ordinarily one maund for the rupee. Kuári dhán is sown with the first fall of rain, and is cut in Kuár (September-October), hence the name. Jethi dhán is sown in April in places where water is still lying, and it is cut at the beginning of June. This kind of rice prevails chiefly in the Kunda tahsíl. The average yield per acre is from eighteen to twenty maunds. This rice (which appears to be precisely similar to the kuári rice) entails far more labour in its cultivation than any of the other kinds. During the great period of its growth the fields are flooded. But the water is not allowed to lie incessantly. It is generally allowed to lie for twelve hours, and is then drained off for twelve hours. This latter period is during the night. Sáthi rice—so called because it is said to ripen sixty days after sowing—is the least esteemed of the different sorts of this grain. Sáthi dhán is very little grown, and is seldom cultivated in places where there is the least hope of a better crop. The average produce per acre may be set down at nine or ten maunds. Jarhan is the best rice grown, both as regards quality and quantity; the average yield per acre is fifteen maunds, and the selling price fifty sers for the rupee when cut:—

Kuári dhán	ordinarily	sells	40	sers	for the	rupee.
Jethi dhán	,,	,,	30	,,	,,	,,
Sáthi dhán	,,	,,	42	,,	,,	,,

These three kinds of rice are preferred by the poorer classes to jarhan, because they swell to a much larger bulk in process of cooking, and consequently less is required for a meal. Jarhan is thickly sown in small plots and is transplanted, when rather more than a foot high, in bunches of four or five plants, into fields which have been previously carefully prepared.

Gram, peas, and other food grains.—Of other grains, gram, peas, arhar, juár, and bájra are perhaps alone worth special notice. Gram, peas, and arhar cover an extensive area, and are reckoned valuable crops. They belong to the spring or rabi harvest. Gram is a crop to which water is not indispensable, and it is often grown on poor light soil where mud wells are impracticable. Peas and arhar are also hardy crops; but the former,

to repay the cultivator, requires at least one watering. Arhar again is never irrigated, and may be seen anywhere and everywhere; besides being an important item of food, the stalks are extensively used in the construction of the frame-work supports of the village thatch roofs, specially where the bamboo is not, or is with difficulty procurable. Juár and bájra are kharff millets. The former is sown at the commencement of the rains; the latter about two months later. Both, however, ripen at the same time, and are reaped early in November. The stalks of the juár or jundhri constitute valuable fodder for cattle. It is chopped up into small lengths, and about seven sers go to a feed.

Sugarcane.—The cultivation of sugarcane is rapidly extending, and has probably increased during the last ten years, not less than twenty-five per cent. Three kinds of cane are cultivated—*viz.*, saroti, kúswar, and kátára,—all varieties of the *Saccharum officinarum*. The last named is used for eating only; four or five stalks, according to the size, being procurable for a pice. Gur is made from the juice of the other two kinds, and is of the best quality in pargana Patti. One bígha of good cane should, as a rule, produce fifteen maunds of gur, the average value of which is from thirteen to fourteen sers for the rupee. This represents a total value of Rs 72 for the produce of an acre. Deducting the expenses according to the following scale:—

	Rs.	a.	p.
Rent of one acre	12	12	9
Seed	4	0	0
Herding sheep and manuring	3	3	3
Sowing and ploughing	4	12	9
Seven waterings	22	6	6
„ dressings	8	12	9
Total ...	56	0	0

the cultivator may reckon on a clear profit of Rs. 16, which is a higher return than can be looked for from an acre of wheat, barley, or other ordinary crop. It is not therefore to be wondered at that the cultivation of sugarcane should prove somewhat attractive, and long may it continue so; for the higher the standard of cultivation the better the prospect of a speedy improvement in the circumstances and condition of the agricultural classes, whether owners of the soil or mere tenants-at-will. Regarding sugarcane Mr. King has left the following remarks on record:—

"Sugarcane has been almost confined hitherto to the Patti tahsil, which is credited with 6,930 bíghas of the crop out of 9,933 bíghas in the whole district. Since the assessment, however, a great impetus has been given to this branch of agriculture, and in the Partabgarh tahsil a considerable quantity is now grown. In Bihár* the white-ants are said to prevent the grain being grown, and this appears to be true; for it is not unusual to see in a village several fine stone sugarcane mills, although cane has not been grown within the memory of man. Judging from the number of these deserted evidences of a former cultivation, I should say that in Bihár there had been, some seventy or eighty years

* Now the Kunda tahsil.

ago, a far greater growth of sugarcane than is now to be seen in any part of the district."

Poppy.—The cultivation of the poppy *(Papaver somniferum)* being under the close superintendence of the opium department, the extent to which it has increased, and the rate at which it is increasing can be accurately ascertained. The following figures furnished by the opium officer of this circle exhibit the area under poppy in 1860-61, as compared with the present year. The ratio of increase is no less than 606·6 per cent.

	Acres.
Sown with poppy in 1860-61	181
Ditto ditto 1870-71	1,289

Notwithstanding the past increase exhibited by these figures, I am by no means prepared to say that the cultivation of poppy is particularly popular. The last year's export of opium from the Partabgarh district has been returned at 900 maunds, representing at four rupees a ser, the price paid to the cultivator, the sum of Rs. 1,44,000. The extraction of the drug is a troublesome and dirty process. When the flower falls off, and the capsules attain a sufficient size, the opium is extracted. This is done by means of longitudinal incisions and inspissation.

Tobacco.—Tobacco is a very fine crop in this district. It is grown wherever the locality and water are favourable. It flourishes on high lands, and more specially on old ruined sites, and it requires abundant well water, which should possess saline properties. Sweet water, or water from tanks and ponds, is held to be injurious to the growth of good tobacco. From a return which was prepared in the settlement department last April, I find that there are about 1,177 bíghas, or 736 acres, grown with tobacco. The average outturn per standard bígha is five maunds fourteen sers, or eight maunds twenty-two sers per acre; and the average rent for tobacco land is Rs. 10-13-6 per acre. At the ordinary selling price of seven sers for the rupee, the gross value of the produce of an acre may be set down at Rs. 48-14-4.

Deducting expenses as below:—

	Rs.	a.	p.
Rent of one acre, ...	10	13	6
Ploughing, ...	1	9	6
Manuring, ...	1	3	3
Eight waterings, ...	12	12	9
Weeding and loosening the earth about the roots	1	9	6
Total. Rs. ...	28	0	6

the average clear profit on the acre amounts to Rs. 20-13-10, and this figure is, I believe, very moderate. I trust that the recent experiment of introducing the American tobacco-seed may prove successful; for I cannot but think that, with moderate care, the yield will be a safe and highly profitable source of income.

Fibres, indigo, and cotton.—Regarding the cultivated fibres, sanái and patwa, indigo and cotton, Mr. King writes as follows:—

"*Hemp*, sanai, a tall plant, with a light yellow flower. The fibre is used for well ropes and is called sán.

"*Patwa* is grown in juár fields. It has a bell-shaped light yellow flower, and the fibre, which is called san, is used for common purposes. The above are cultivated fibres.

"*Dyes.*—Indigo is grown a little, and is made up in the native method. There are indigo planters' lands to the extent of some 3,000 or 4,000 bíghas in the district. The produce is sent to Calcutta.

"*Cotton* is not much grown. A return made in 1866-67 showed an estimated area of 2,693 acres, and an outturn of 2,430 maunds of cleaned cotton, which shows that the crop is not a heavy one in this country."*

Uncultivated fibres.—Of uncultivated fibres may be here mentioned the silmil, one of the *Leguminosæ*, a tall, thin looking plant, which is found here and there in the "kachhár" lands bordering the Ganges. It seeds in the cold season, the seeds being contained in very long narrow pods. Mr. G. P. Gartlan, Manager of the Palmerland Estate, showed me some of the fibre. It was very clean, and apparently of considerable strength; but it would, he informed me, scarcely repay cultivation, the yield of fibre being too small. The fibre comes from the corticate casing of the stem, after a certain period of immersion. It has been already mentioned that the "dhák" tree furnishes a coarse fibre. There remains the sarpat grass, producing, as Mr. King writes, "a fine fibre, which is made up and called bádh, used for stringing the common native charpoy or bed, and for making up the bamboo frame-work of roofs."

Pán gardens.—Plantations of the succulent creeper called pán (*Piper chavica*) are very common in the district. The plant thrives best in a stiff soil, which is retentive of moisture. The site selected is generally an elevated spot with a good slope. The Tamboli or Barai then proceeds to plough, level, and clean the land thoroughly: this done, he encloses it with stakes and brushwood, and he then covers it in with a roof of sentha grass. Shallow trenches are next scooped out about two feet wide by five or six inches deep. These trenches are about five feet apart. Water is then let into them, and when the soil is thoroughly saturated, the planting commences, which is performed in this wise. A full-grown plant, after it has been sufficiently stripped, is cut down close to the root. It is then divided into three or four portions, and these are laid horizontally in the trenches and covered over with earth. In the course of a few days, at each knot or excrescence, sprouts will appear, and each of these sprouts becomes a separate plant, and is trained to grow up sticks fixed in the ground for the purpose. Pán planting goes on from February

* There are three kinds of cotton grown in this district, *viz.*, radhia, manwa, and kuári kapás. The first is the most productive and the most highly esteemed.

to April, and, except when rain happens to fall, each row receives two and sometimes three waterings daily. From about the middle of June commences the stripping of the leaves, and continues regularly for about a year, after which the plant becomes exhausted, and is used for stocking a fresh plantation on another site, the old site being allowed to rest for a year or two. The leaf is sold in bundles of 200 called dholís, the price varying according to quality and age of leaf, from 1½ pies to as much as 14 annas per dholí. The plantation usually consists of twenty rows, or as they are styled "autar;" and it is reckoned that one row or "autar" should yield on an average Re. 1-8-0. Several kinds of vegetables are also frequently cultivated within the limits of and around pán gardens. All produce combined, the yearly returns accruing to a tamboli from his plantation may, on an average, be set down at from Rs. 25 to Rs. 30. Rent is paid to the landlord at the rate of two annas per row, which comes to Rs. 2-8-0 on the whole.

Tál and jhíl produce.—Under this head I shall shortly notice the singhára, a kind of water nut; the pasáhi or passári, and the tinni, both species of wild rice, and the kaserú, a succulent root of the gon grass, of which matting is made, and which grows in water.

Singhára (*Trapa bispinosa*).—In the month of November the singhára nut ripens, and such of the fruit as remains from gathering falls off and sinks to the bottom of the water. When the water dries up in May or June, these nuts or bulbs are found to have thrown out a number of shoots. They are then carefully collected into a small hole in the deepest portion of the tank or pond, and covered with water: when the rains commence and the ponds begin to fill the bulbs are taken up; each shoot is broken off, enveloped in a ball of clay, in order to sink it, and thrown into the water at different distances. They at once take root and grow rapidly, until in a short time the surface of the water is covered with the plants. The fruit forms in October. The produce of a standard bígha is about two and a half maunds, which, at the selling price of ten sers for the rupee, represents a total value of Rs. 10. As an article of food the singhára is much more extensively consumed by the Hindus than by the Muhammadans.

Pasáhi or passari and tinni (*Zizania aquatica*).—These are both species of wild rice of spontaneous growth, found on the borders of certain ponds and swamps. The tinni is a larger and better grain than the other. The sale is regulated by the price current of ordinary rice or dhán, the amount of the former procurable for one rupee being half as much again as that of the latter; while the pasáhi or passari, as it is also called, is somewhat cheaper still.

Kaserú (*Cyperus tuberosus*).—The kaserú is the root of the sedge called gon, and is dug up after the water has dried up. It is highly esteemed for its reputed cooling properties, and finds an extensive sale in large towns and bazars; the ordinary price being two annas per ser standard weight. The digging is a very labourious process, as the coveted root lies very deep in the ground. Pásis, Kahárs, and Kurmis are the most industrious

searchers, and are allowed three-fourths of their findings on condition of yielding up the remaining share to the lord of the manor.

Harvests.—There are only two principal harvests as recognized in the district of Partabgarh, known by the well known names of the rabi and kharíf. The name henwat is unknown here. Within the kharíf harvest however, may be said to be included three minor harvests called after the months in which the several crops ripen. These are styled bhadui, kuári and agahni. The subjoined table shows the division of these harvests with regard to the ripening of produce :—

Rabi.	Kharíf.		
	Bhadui.	Kuári.	Agahni.
Wheat	Sánwán.	Dhán	Jarhan rice
Barley	Urd.	Kodo	Bájra
Arhar	Kákun.	Til (white)	Juár
Peas	Makra	Til (black)	Urd
Gram	Bágri dhán.	Patwa	Moth
Sugarcane	*Sáthi dhán.	Sanai	Múng
Poppy		Maize	Patwa (seed)
Sánwán		Cotton	Rámdáua
Jethi dhán			Lobia
Masúr			Bhatoi
Sarson			
Barre or kusam			
Mustard			
Linseed			
Tobacco			
Cotton (manwa)			
Cotton (radhia)			

Sugarcane, sáwán, and jethi dhán are to a certain extent intermediate crops, but belong more properly to the rabi division than to the kharíf.

Rotation of crops.—Fallows being in these days almost unknown, and manure, as previously stated, by no means abundant, it follows that if a certain rotation of crops were not observed the land would soon be utterly exhausted. By far the greater portion of the cultivated area in these parts is dufasli, or two-crop bearing land. The kharíf crop is no sooner off the ground than preparations are at once made for sowing the rabi. A heavy agahni or kharíf crop, like juár or bájra, is followed by a light spring crop such as peas or barley. This is repeated a second year, and in the third year no autumn crop will be sown; but the land will be well worked up, and prepared for a crop of wheat or sugarcane. The number of ploughings the land requires for different crops varies very much. For instance, wheat is held to require, on an average, eighteen or twenty ploughings; tobacco, sugarcane, peas, and barley fifteen or sixteen ploughings; poppy twelve ploughings; cotton eight; and so forth. Three or four ploughings

* So named because it attains to maturity sixty days after sowing.

are sufficient for all the autumn produce. This scale is, as regards the rabi produce, all very well in theory, but is largely departed from in practice. As an example, we will suppose the cultivator has just reaped a late kharíf or agahni crop. It is manifest that he has only time left for, at most, four or five ploughings before it becomes necessary to put in the seed for the rabi. This inconsistency in practice and theory is met with the reply, that a maximum yield is never looked for at both harvests. Let a good juár or such like crop be secured, and the cultivator is satisfied with half the possible outturn of barley or peas six months later. He is seldom, however, satisfied with the certainty of a short outturn of a valuable crop, as wheat, &c., and prefers to forego the kharíf harvest entirely, so that he may bestow on the land the requisite number of ploughings for a valuable rabi, and, indeed, it is no exaggeration, with reference to this district, to say that such lands are tilled twenty times, and even more, before they are sown. When the native capitalist consents to experiment with prepared manures and steam ploughs, combined with a proper observance of fallows, we may look forward to a brighter future for the science of agriculture in this country. At present, however, while labour continues so cheap, such experiments would hardly prove remunerative.

Agricultural implements.—The rude implements of husbandry in vogue in this district differ but little; except perhaps in name from those ordinarily used in the upper provinces of India.

Enemies of produce.—Of the injurious influences to which wheat and barley are liable may be mentioned first, excessive cloud and vapour, hail, the blight, and mildew known as dhára and girwi, and the worm. Frost, excessive vapour, and hail are general enemies of all the rabi crops. The first is specially fatal to arhar, peas, and gram. Blight and mildew are the natural consequences of a continued easterly wind with cloud and damp. Sugarcane is liable, when the plants are still young, to the ravages of an insect called bhungi, which eats up and destroys the leaf. At a later stage the roots are sometimes attacked by a grub called diwár or tára, while at a time when the plant has escaped these, and bids fair to ripen well, it not unfrequently withers away under the blighting influence of a disease called kári which dries up the juice and causes the stock to look black. Gram is liable, as was manifested last year, to the ravages of a caterpillar called gadhela, which lies concealed during the day and at night sallies forth and literally eats up the entire plant. The pods of peas and arhar, when fully formed, are often attacked by a species of wire worm, which pierces the shell and destroys the fruit. Rice, when nearly ready for the sickle, is liable to the devastation of a fly called gándhi, by which the grain is rendered useless. Rice also suffers from a blight called khaira, which turns the ears an orange colour and destroys them. All the oil-seeds, except the alsi or linseed, are prone to the ravages of a fly called "máhún," which attacks the plant when a few inches high, and covering it with a glutinous slime effectually prevents it from arriving at maturity. Owing to the "máhún" there is little or no mustard in the district this year.

Agricultural operations.—From the time the spring crops are cut in March and April until the commencement of the rains (about the end of June) is the idle season of the year, and it is during this interval that disputes arising out of the arrangements to be made for the ensuing agricultural year so often terminate in riots. With the first signs of rain, however, the cultivator, if not evicted, has something else to think about, and ploughing and sowing the early kharíf seed entirely engages his time and attention. It may not be uninteresting to record here in a calendar form the different agricultural operations of each month of the faslí year, which commences about the same time as the monsoon.

June-July (*Asárh*).—Ploughing in preparation both for rabi and kharíf harvests, sowing kuári dhán, makra, maize, sánwán, kákun, urd, juár rámdána, patwa, sanai, kodo, jarhan rice, múng, til, cotton (manwa and radhia), arhar, lobia, and bhatoi: driving the hínga to break up the clods and cover in the seed; herding sheep and cattle in the fields for the purpose of manuring and enriching the soil.

July-August (*Sáwan*).—Weeding and earthing up kuári dhán, makra, maize, sánwan, kákun, juár, and kodo. Ploughing for the rabi. At the end of the month transplanting jarhan rice after fresh ploughing and leveling with the hínga. Herding sheep and cattle as above.

August-September (*Bhádon*).—Ploughing for the rabi. A second weeding of the crops mentioned under the last month. Reaping and carrying the bhadain or bhádon harvest. Herding sheep and cattle as above. Transplanting jarhan, sowing urd, mothi, bájra, and arhar.

September-October (*Kuár*).—Reaping, carrying, and threshing the kuári harvest. Ploughing and leveling with hínga lands for rabi. Rotting the sanai stalks by immersion in water to obtain the fibre. Sowing the following rabi seeds—*viz.*, gram, peas, barre, or kusam, linseed, and sehuán. Herding sheep and cattle as before; gathering cotton (kapás).

October-November (*Kártik*).—Manuring for the better rabi crops, sowing peas, gram, wheat, barley, masúr, barre, linseed, sarson, mustard, sehuán, poppy, and tobacco, and then leveling and covering in with hínga. Making irrigation beds or squares with pharwa.

November-December (*Aghan*).—Reaping, carrying, and threshing the agahni harvest. Chopping up the cane, and carrying it to the mill. First watering of the rabi crops; weeding and loosening soil around the poppy.

December-January (*Púa*).—Manufacture of gur. Second watering of rabi crops. Weeding and loosening soil round the poppy. Pruning the tobacco plants in order to cause them to throw out leaves from the base of the main stem.

January-February (*Mágh*).—Manufacture of gur. Third watering of the rabi. Flooding and preparing land for reception of cane. Early sowing of the latter and irrigating about a week afterwards. Herding sheep and cattle as in Asárh, Sáwan, &c. Flooding and preparing fields for

sánwán. Sowing sánwán and covering in with hínga. Should rain fall in this month, the bijar or kuári dhán fields are ploughed. Early peas cut and carried. At the end of this month, incisions are made in the poppy heads with the pachhni towards evening, and the opium, which exudes, is collected with the kachhni early the next morning.

February-March (*Phágun*).—Fourth irrigation of rabi, which watering however is confined to wheat, sugarcane, tobacco, and poppy. Continuation of sugarcane planting and of sánwán sowing. Putting sickle to the barley, peas, and here and there early sown wheat. Gathering sarson. Manufacture of gur. Extracting opium as described in Mágh.

Chait.—Harvesting wheat, barley, peas, gram, linseed, sehuán, mustard, barre, and arhar; cutting down poppy and tobacco; irrigation of cotton; continuation of sugarcane sowing, and watering of that previously sown in Mágh and Phágun; flooding and preparing fields for the jethi dhán, which is sown in this month of and irrigated constantly up to the time that it is cut in this and following months. Threshing out and winnowing of grain in the khalián or threshing floors.

Baisákh.—Irrigation of sugarcane, cotton, tobacco, and sánwán, gathering the kapás or ordinary cotton. Storing bhúsa brought from the threshing floors.

Jeth.—Manuring the kharíf fields. Irrigating the sugarcane and sánwán second cutting down of tobacco plants. In this month, the cultivators re-thatch their huts in anticipation of the coming rains, and store fodder, wood, and cow-dung fuel.

Irrigation.—Under district Rae Bareli is given an elaborate account of irrigation from masonry wells in the high land which skirts the Ganges, the same holds true for this district. Throughout this tract, whose breadth is from three to seven miles, water is met with at from 50 to 60 feet from the surface, but the digging is generally continued about fifteen feet further till good springs are reached. The entire depth then will be 75 feet or fifty cubits, the cost of digging is estimated at one rupee a cubit, but such a well will last many years, and two large leather buckets can be used in it.

From such a well two superior bullocks, whose labour is worth four annas per day, will draw up in an entire day of nine hours enough water for five biswas; three men will attend them and the distribution of the water. They will water a bígha in four days at a cost of one rupee for cattle, and one rupee eight annas for human labour. This will amount to four rupees per acre for one watering.

The consequence of this costliness is that the cereals, wheat, &c., which require three waterings, hardly ever get more then two, and generally only one. In Pattí Tahsil water is much nearer the surface averaging about 20 feet; there irrigation is cheaper. It is of the same nature as that described in south Lucknow, which also lies mainly between the Sai and

the Gumti. The cost of well-irrigation may be set down in Partabgarh, north of the Sai, as varying between Rs. 2-4-0 per acre and Rs. 4-0-0.

Irrigation is extensively carried on from wells both bricked and unbricked, or as they are styled "kachcha," as well as from jhíls, ponds, and excavated tanks. Some of the rivulets or rain streams are also utilized by damming the current.

Streams.—Where the banks of the stream are sufficiently low, the water is baled out with the "dogla" or bamboo basket, swung on double ropes, and worked by a couple of men. Four men are told off to each dogla, and each couple works for about half an hour, and is then relieved. A day's work continues for fourteen or fifteen hours out of the twenty-four, and thus each man has more than seven hours of it. Where the banks of the stream are too high for the dogla a convenient spot is selected, and the well apparatus of the moth (leathern bucket) and pulley is brought into play.

Jhíls, ponds, and tanks.—Irrigation from jhils, ponds, and tanks is carried on by means of the "dogla" or the "dauri." The latter is a smaller and lighter basket than the dogla, and is preferred to the latter where the water is deep, and consequently the labour of lifting thereby enhanced. Where the water is some little distance from the cultivation, and the difference of level considerable, a succession of two and three doglas or dauris may be seen working simultaneously at successive points. These points are called "riks," and the water is collected in more or less deep pools at each of them. This system of irrigation is frequently carried on by a co-operative or mutual aid society, the members whereof combine to work together by gangs, until the lands of the whole have been watered. This is in practice found to be more economical than the independent hiring of labourers. In the latter case the daily wage consists generally of three sers of some one of the inferior food grains.

Wells.—The water is lifted out of wells by means of the "moth" or "pur,"* a flexible leathern bucket, containing from two and a half to twelve and a half gallons, which is attached by a strong rope to a pulley. In masonry wells the number of "láos" or *runs*, which can be worked at one and the same time, varies from four to twenty. The average number may be set down at eight. As regards unbricked wells, I have seldom seen more than two láos worked. These láos are worked in this district by men or women, bullocks, and buffaloes. The latter are, however, comparatively rare. Bullocks are of course preferred, and may be said to be the rule. Where men and women are employed, six persons are told off to one láo, twelve to two láos, and so on. These are exclusive of two persons, one of whom directs the course of the water in the field, and the other receives and empties the bucket on its arrival at the mouth of the well. A third man is necessary, where bullocks are used, to drive them. Human labour irrigates more quickly than bullocks, but is obviously more expensive, and is only had recourse to when the cultivator

* The "pur" is larger than the "moth," and is peculiar to certain parts of the district.

has no cattle, or wishes to work more láos than he has cattle for. The rate of remuneration in such cases is a daily dole of a kachcha panseri (equivalent to one ser fourteen chhatáks) of some coarse grain such as barley, juár, or bájra. During the irrigating season, the same set of men or women will work from early morning before sunrise to nightfall for this pittance. The wage of a worker at the dogla or dauri is higher, and is generally one kachcha panseri and a half (two sers eight chhatáks), as the labour is far more severe.

Capabilities of irrigation from ponds and wells.—The area of land, which on an average may be irrigated in one day by either of the methods above described, varies inversely according to the distance from the water supply. It may be generally assumed, that about two standard bíghas can be irrigated in one day by one relief of two men working one dogla or dauri. More than one relief to the dogla is the exception in this district. Where two reliefs are available, and the distance from the water moderate, from two and a half to two and three-fourths bíghas can be supplied in a day. These results are of course affected in a diminishing ratio by the number of riks. One láo of a masonry well, when worked by human labour, irrigates on an average six biswas standard measure. When bullocks are attached, the average is about three and a half biswas. In the case of kachcha wells these results may be slightly modified. There is, however, very little actual difference. The quality of the soil affects the irrigated area in proportion to its absorbent properties. A larger surface of clay can be irrigated in a day than of loam, and similarly a larger amount of loam than of sand.

Cost of wells.—The average cost of constructing a masonry well is Rs. 250. The cost, of course, varies in proportion to the depth of water. The depth in the wells in the Partabgarh district ranges from eleven to eighty feet. Water is nearer the surface in the Patti pargana; less so in parganas Bihár and Rámpur; and is, as a rule, deepest in Partabgarh.

Kachcha and agári wells.—Kachcha wells are impracticable in localities where there is a substratum of white sand, which causes the sides to fall in. These spots are, however, exceptional, and, as a rule, the land in the vicinity is very sandy and sterile. The kachcha well can be sunk at a cost of from 4 to 15 rupees according to circumstances; this latter amount is exceptional. Should the well be required for drinking purposes only, the cost is much less, and may be put down at about one-half. The irrigation well has to be dug much deeper, and in many places the sides must be protected by rús fascines, or as they are termed by the natives, "bin" or "rangarh." There is a well also, which is supported by large wooden segments, or circular bricks, and which is called "agári." The conversion of a kachcha well into an agári entails an additional cost on the former of from Rs. 5 to Rs. 10. "Agári" wells are not, however, very common, except where, owing to the sandy nature of the soil, they are more the rule than the exception.

Extended well-irrigation since annexation and since revised assessment.—I have before recorded that 3,146 masonry wells have been constructed

in this district since annexation. Of this number 2,256 have been built since the revised assessments were declared in 1863 to 1866. Very few masonry wells are built by persons possessed of any right or title in the soil. With the exception of about 1,106, all the wells in this district have been constructed by persons who have no proprietary or under-proprietary rights in the land. It will be observed that more skilled and industrious cultivators—such as Muráos, Kurmis, and Ahírs—have been the most enterprising in this respect. Next come Brahmans, after these, *longo sed intervallo*, Mahájans (bankers) and Baniáns. It is at first difficult to perceive the motives, which induce the sinking of so much capital on little or no security, and where there is an impossibility, it appears to me, of ever obtaining such returns in the way of interest as would justify the outlay in the light of a moderately profitable speculation. Desire for distinction and for the grateful recollection of posterity, coupled with the feeling that the act is in accordance with the teachings of the religious codes of both persuasions, appear to be the principal incentives.

Manure.—Animal and vegetable manures are made use of wherever procurable. Ashes of burnt cow-dung (kanda), and less often of wood, are also sprinkled over the fields. During the rainy season the leaves of the dhák and dhera trees are strewed over fields, which are to be sown with wheat, barley, poppy, and tobacco, and which are ordinarily called "chaumás" lands.

Cultivators stack their manure in convenient places near the village; if possible, on a piece of waste, otherwise in a grove. These manure heaps are a constant and fertile source of dispute, and it is a great object to carefully record in the "wájib-ul-arz," or administration paper, such rights in them as are clearly ascertainable. There is at present no traffic in manure except within the limits of municipalities. If a landlord has not enough for his own use, he has no scruple in relieving such of his tenants as are well off in this respect of their surplus stock, and the latter seldom demur to the demand, as it is generally regarded as a manorial right.

Cattle, draught, and milch.—For agricultural purposes bullocks are chiefly used. These are as a rule a small breed of cattle, but are capable of undergoing pretty hard work. If there were but a sufficiency of good pasture, I believe they would not be by any means the inferior animals they are generally considered. Buffaloes are used only by those of the more impoverished cultivators, who are unable to afford to buy bullocks, and who are not prevented by local caste prejudices from making use of them. The market price of bullocks varies according to size and age from Rs. 12 to Rs. 40 per pair; whereas a pair of he-buffaloes may be purchased for Rs. 10; more than Rs. 12 is very seldom given or demanded. There is apparently no effort or desire to improve the present breed, and the services of the Government stud bulls are but seldom called into requisition. Nevertheless at several of the local bazars a brisk trade in draught and milch cattle and in buffaloes is carried on. Of milch cattle the buffalo is the most esteemed, and yields the finest ghí. As much as Rs. 20 is frequently paid for a really good animal of this sort. The country cow gives but little milk, and that little of very poor quality.

Sheep and goats.—There is a fine breed of sheep in the Kunda tahsil. They may be seen in considerable flocks, and are bred by the shepherds who sell but few, as they prefer to keep them for their wool, out of which they manufacture blankets at a larger profit than they could otherwise obtain. There is little to be said regarding the breed of goats in this district. Attempts to improve the breed by the introduction of the larger Trans-Jumna goat have hitherto resulted in failure. The absence of proper pasturage will probably account for this. Goat's flesh as well as goat's milk is a universal item of food amongst all classes. Shepherds, who keep large flocks of sheep and goats, manufacture and sell ghí made from the mixed milk of both animals; it is much sought after, and is mainly consumed by the poor.

Prevalent diseases amongst stock.—Since the fatal outbreak of *rinderpest* in England, attention has been more closely directed to the diseases of cattle in this country, and there can be no doubt but that the cattle of India are liable to many of the diseases, which have been hitherto supposed to be more or less peculiar to a European climate. The complaint known as the foot and mouth disease broke out in this district a short time since, but not of a fatal type. While a few weeks previously there had been great mortality in several places amongst sheep and goats by the ravages of a disease somewhat resembling rot. It was highly infectious, but in many instances yielded to segregation, with complete change of air and water, when all other means tried had failed.

Distribution of land.—The land is well distributed, the averages taken on the cultivated area falling as follows:—

	Acres.
Per agricultural male adult	3·1
Per cultivator's house	4·9
Per plough	5·13

With reference to the extent to which the land is distributed, and the consequent smallness of the average holding, this district stands next to Fyzabad. Cultivators may be broadly classified into resident and non-resident. The resident cultivator, or "chhapparband," is so called because he tills land situated within the limits of the village in which he resides. The non-resident, or "páhikásht," cultivates land in one village while residing in another. Of course there are a considerable class, who from motives of self-interest, expediency, or other cause cultivate land in two or more villages, and who may be said to come under both categories; that is to say, they not only till land in their own village, but are also tenants in a neighbouring village. In point of fact, however, they are reducible to one or other class, according as reference be made to either one or other of the villages in which they cultivate. Thus A. cultivates land in Rámpur and Hisámpur; but his house is situated in the latter village. He is a páhikásht with respect to Rámpur, but a chhapparband with respect to Hisámpur.

Increase to cultivated and wooded areas.—Since the declaration of the revised assessment, very extensive clearances of jungle and waste land have been and are still being made. By an approximate calculation,

prepared as carefully as circumstances have permitted, I estimate the increase to the cultivated area at 17,900 acres or 3·35 per cent. Much of the land, which the wily zamindars, with rueful countenances, earnestly assured the assessing officers was sterile and fit for nothing, has since been worked up and cleared, and is now in many places bearing luxuriant crops. By the time the period of the present settlement expires, there will be ample margin whence to correspondingly increase the imperial demand. In cases of large tracts of jungle or waste, the taluqdar or zamindar often sells the land in patches to the highest bidder. The purchaser is generally a banker or other small capitalist, who at once sets to work and rapidly clears the land. Where the plots of waste are small and sparse, the landlord usually lets it out on clearing leases, charged with a nominal rent for at least three years. These leases are almost always taken by the more skilled cultivators. The average cost of clearing brushwood or thorn jungle may be set down at from Rs. 6 to Rs. 10 per acre while that of grass jungle seldom exceeds from Rs. 2 to Rs. 5 the acre. When the khasra survey was completed there were 76,008 acres under wood. This area has since been extended to about 85,499 acres, or 12·48 per cent., a result we may likewise hail with satisfaction.

Rents.—Rents have steadily risen in this district since the introduction of British rule, and still have a tendency to rise. It has been asserted that, if the extraneous items, such as "batta," "bhent," and other such nawabi imposts, be taken into calculation, we shall find that as a matter of fact, rents have not risen. Now this question has been carefully gone into by the settlement officer, and the deliberate conclusion to which he arrived, taking each and every such regularly realized exaction into consideration into account, is that rents under our rules have risen and are rising. This was attributable, in his opinion, to the enhanced value of land, and to competition. He took the papers of 100 villages, which were prepared before annexation, and carefully abstracted their contents. Comparing these contents with jamabandis drawn out since the district came under survey, he found that against a former average rent-rate of Re. 1-10-1 per bígha, taken on the whole 100 villages, we have now (*i.e.*, in 1868), an average rent-rate of Rs. 3-1-1 per bígha. But, it may be urged, these results hardly admit of fair comparison, the bígha in the latter case being the standard bígha of $\frac{5}{8}$ths of an acre, and in the former case, the variable village bígha. This difficulty may, I think, be got over by bearing in mind the following facts, *viz.* :—

Of the villages selected, twenty-five pertain to each tahsil in the district. It has been found, by actual experiment, that in three out of the four tahsils,* the village bígha is actually larger than the standard bígha. In the case of seventy-five villages, therefore, the nawabi rent-rate falls on a larger bígha than the present standard bígha, while in twenty-five villages only does it fall on a smaller one, the difference, in either case, not exceeding four biswas. It follows then, that unquestionably rents are higher than formerly, and that land has acquired a higher market value.

* In the old district.

At the same time he found, from the same set of papers, that under the Government of the king of Oudh the total number of cultivators in these one hundred villages was 3,653, and that the average holding of each amounted to six bíghas, thirteen biswas, thirteen biswánsis, while under British rule the number of cultivators has increased to 8,536, and the average holding of each has diminished to four bíghas, nineteen biswas, and ten biswánsis. These results, combined with the fact of the almost entire commutation of produce rates into cash payments, point to competition.

Rents in kind versus *cash payment.*—Rents in kind largely prevailed prior to annexation, and were chiefly, if not entirely, levied on poor and unirrigated lands, where the produce was more or less precarious, in the proportion of one-half. Now, however, they have been almost everywhere commuted into money rents; another result of increased numbers and competition.

Competition.—Custom has not restricted the landlord's right in this matter, nor as regards the enhancement of rent generally. Custom, coupled with the fear of incurring universal odium, operated formerly in preventing a landlord from raising the rents paid by Brahmans. Now, however, such is no longer the case, and it is by no means unusual to find cultivators of this class paying at even double the rates they used to pay in days gone by, their threats of "dharna" and self-mutilation or destruction notwithstanding. It is only to be expected that in a densely populated district like this competition should prevail. While custom regulated the transactions between landlord and tenant, prior to the summary settlement of 1858, since that date competition has been gradually displacing, and has now, in most parts of the district, superseded custom; the result, alike of a radical change of government, of greater security to life and property, and of the altered state of the fiscal relation between the landowner and the State. This sounds very much like heresy in the face of Mr. J. S. Mill's emphatically expressed doctrine, that "competition as a regulator of rent has no existence." At the same time he says in another place:—"The relations, more specially between the landowner and the cultivator, and the payment made by the latter to the former, are, in all states of society, *but the most modern*" (the italics are mine), "determined by the usage of the country. Never *until late times* have the conditions of the occupancy of land been (as a general rule) an affair of competition." Mr. Mill then goes on to cite India as an example in favour of his previous argument, but the analogy, so far as Oudh is concerned, is not established; the system described, although in vogue in other parts of the country, being inapplicable to the now unquestioned tenant status of this province. It has been noticed that the reluctance, which has hitherto been manifested by tenants, to leave their native village with even *the certain* prospect of bettering themselves elsewhere, is beginning to give way in some places; a fact which is a further indication of the presence of competition, but which is at the same time a healthy sign.

Agricultural labour.—In the present day, when this country is being rapidly opened up to civilization, and its alleged hidden wealth is daily

undergoing development, the progress and effects of agricultural labour, which in the *territorial division of labour* has peculiar reference to this province, must be watched with the closest interest. In this district labour is abundant, and at the same time cheap; too cheap in fact, having due regard to the enhanced price of all the necessaries of life, to maintain a just equilibrium between the values exchanged. Skilled labour has doubtless profited by the vicinity of the railroad; and many of the cleverest artizans of the district have long since become almost permanent employees under the East Indian Railway Company, where they obtain far higher wages than local employers could or would allow them. On the other hand, the condition of the unskilled labourers who form the masses has not been ameliorated. Numbers were employed some time back on the railroad, and many still, who live in the more immediate neighbourhood, earn their livelihood by the same means. These, however, compose but a small proportion of the whole and it is proposed to notice the more important and common subdivisions of labour, with the present rates of remuneration accorded to each by the zamindar; to compare these rates with those which prevailed in the nawabi, shortly before annexation, and lastly, to note, as far as possible, the difference between the present and the former prices of the cheaper and lighter food grains, which form the principal subsistence of the poorer classes:—

Description.	Men.		Women.		Children.	
	Nawabi.	Present time.	Nawabi.	Present time.	Nawabi.	Present time.
	Grain.	Grain.	Grain.	Grain.	Grain.	Grain.
Ploughman ...	1½ Ser.	1½ Ser.	...	...	...	...
Sower ...	1½ „	1½ „	1½ Ser.	1½ Ser.	1½ Ser.	1½ Ser.
Manuring ...	1½ „	1½ „	1½ „	1½ „	1½ „	1½ „
Irrigation labour at	Sr. Chks.	Sr. Chks.	Sr. Chks.	Sr Chks	Sr. Chks.	Sr. Chks.
the well ...	1 14	1 14	1 14	1 14	...	...
At the "dogla" ...	2 8	2 8	2 8	2 8	...	...
Weeding labour ...	1 0	1 0	1 0	1 0	1 0	1 0
Reaper* ...	3 8	3 8	3 8	3 8	...	...
Thresher ...	1 8	1 8	1 8	1 8	1 8	1 8
Well-sinker ...	2½ Annas	2½ Annas	...	...	...	...
Mud-wall builder ...	2 „	2½ „	...	...	...	...
Mud carrier ...	1 „	1½ „	1 Anna.	1½ Anna.	2 & 3 pice.	1 Anna.
Tile and brick manufacturer.	1½ to 2 „	2½ to3„	...	...	...	...
Mason or "ráj" ...	2½ „	3&½ „	...	...	...	...
Carpenter ...	1½ „	3 „	...	...	...	...
Blacksmith ...	1 „	3 „	...	...	...	...

* This is the average of the "lehna" or reaper's right. It may be more and it may be less.

Now as to the cheaper grains :—

Barley sold in the *Nawabi* at	50	sers,	*now* sells at	32	sers.		
Maize	„	„	32	„	„	25	„
Makra	„	„	40	„	„	28	„
Bájra	„	„	30	„	„	25	„
Juár	„	„	50	„	„	35	„
Kuári dhán	„	„	40	„	„	30	„
Mothí	„	„	40	„	„	30	„
Peas	„	„	40	„	„	28	„
Arhar	„	„	50	„	„	30	„

Thus it will be seen that in some instances the rates of remuneration have only slightly increased since the introduction of British rule. The price of the coarser grains has, however, risen very considerably, and to an extent which is not quite compensated by the amount of enhanced wage. A slight advance on the latter is therefore necessary in order to place these, who are chiefly artizans, on the same footing as they were in the nawabi; while it is evident that the circumstances of the farm labourers are certainly not more straitened than before annexation as regards actual wage.

Relative quantities of seed to the acre.—The amount of seed, of course, varies very much with the nature of the crop to be sown. The following table represents the average requirements per acre for the principal crops :—

Per acre.	Broadcast.	Drill.
Wheat	...	1¼ to 2 maunds.
Barley	1½ to 1¾ maund.	1¾ to 2 „
Peas	32 "sers" to 1 „	1¾ „
Gram	1⅝ „	1⅝ „
Kuári dhán	1 to 1⅛ „	
Jethi „	1 to 1⅛ „	
Sáthi „	1 to 1⅛ „	
Jarhan	1 to 1⅛ „	
Maize	2⅝ sirs „	
Bájra	2⅝ to 3⅛ sers	
Juár	2⅝ to 3⅛ „	
Urd	4 to 6 „	
Mothí	6 to 7 „	
Makra	4 to 5 „	
Kákun	2 „	
Sarson	⅛ „	½ ser
Sánwán	4 „	
Sanai	1 to 1¾ maund.	
Patwa	½ sers	
Cotton, Kapás...	3½ to 4 sers	
„ Radhia	3¾ to 4 „	
„ Manwa	2½ „	

It is curious to observe here, with reference to barley, peas, and gram, which are sown both broadcast and in drills, that an excess of seed is required for the latter method. In English farming it is just the reverse, broadcast *invariably* requiring more seed than drill. Wheat is never sown broadcast in this district. It is always sown in drills. A comparison of the quantities of seed required for an acre of wheat and barley in these parts and in England is appended :—

	Partabgarh.		England.	
	Broadcast.	Drill.	Broadcast.	Drill.
	Bushels.	*Bushels.*	*Bushels.*	*Bushels.*
Wheat	...	2·4 to 2·74	2·5 to 3·5	2 to 3
Barley	2·46 to 2·87	2·87 to 3·28	3 to 4	2·5 to 3·5

The bushel of wheat is calculated as sixty pounds and the bushel of barley as fifty pounds. There is not much difference, it will be observed, between the two rates.

Village establishment.—The village officials and the village servants, ordinarily styled the "parja," will now be noticed.

The patwári.—The patwárl, or village accountant, is an important functionary, whether viewed in his relations to the landed proprietor, his master, or to Government, who demands from him the periodical submission of the accounts of his charge. These men are entirely Káyaths or Káyath converts to Muhammadanism. In other than taluqdari estates they hold office during the joint pleasure of the landowner and the district officer; that is to say, neither has the power to remove a patwári independently of the other. Nevertheless his wages are paid by the former alone, and are usually proportioned to the extent of land under his charge.* A patwári's charge varies from a portion of a village to a large circle of several villages. In the latter case, he employs members of his own family or others as assistants, he himself being responsible for their work. The ordinary rate of remuneration is six per cent. on the imperial revenue, and is either paid in cash, or by an allowance of land, which again is either rent-free or charged with a low rent according to circumstances. The patwáris of this district are, as a rule, an intelligent body of men; but, as might be expected, often dishonest, untruthful, and rapacious. The cultivators live in dread of them, and are ever ready to propitiate them with offerings of grain, &c. Indeed, it is generally noticed that the patwári is a sleek, well conditioned man, who lives in one of the best, if not the best house in the village, and wears clothes of a better material than his neighbours. All this could hardly be compassed with his often slender wage, and must be set down to the thriving trade he drives with the ignorant tillers of the soil, in his capacity of village accountant and referee; and, in fact, he *does* possess a considerable power for good or evil over these unfortunates, who both in court and out of it are so often at his mercy.

The chaukidar.—Next to the patwári, and but little his inferior in importance in the eyes of the people, is the chaukidar or village watchman. The principal duty of the chaukidar is, of course, the detection and prompt report of crime; but, from the circumstance that though morally

* In taluqdari estates the taluqdar has the power to appoint and remove a patwári.

bound to the Government in this capacity, he is, in reality, the paid servant of the landlord, only so far as the latter is alive to a sense of his public responsibilities as a landholder, will the chaukidar prove an efficient servant of the State.

The gorait.—The gorait has always differed from the chaukidar in as much as he is entirely a private servant as it were of the zamindar. The Government makes no demand on his services. The gorait may be described as a kind of universal errand boy, and, when appointed by the zamindar, is expected to make himself generally useful in the village. In consideration of the modest fee of a ser's weight of grain at harvest time, he undertakes to keep an eye on the cultivators' crops at night. His remuneration from the landlord is usually from one to two bíghas of land, rent-free. Both chaukidars and goraits are chiefly of the Pási class, although a not inconsiderable number of Muhammadans and Chamárs may also be found among them.

The parja.—The following are the village servants which are included in the comprehensive term "parja":—

Lohár	...	Blacksmith.
Barhai	...	Carpenter.
Kumhár	...	Potter.
Kahár	...	Water-carrier and palanquin-bearer.
Dhobi	...	Washerman.
Darzi	...	Tailor.
Hajjám or Náo	...	Barber.
Bári	...	Torch-bearer.
Chamár	...	Occasional labourer. The wife is the village accoucheuse.
Mehtar	...	Sweeper.
Manihár	...	Lac bangle-maker.
Máli	...	Gardener. Provides flowers for necklaces, and offerings at marriages and fairs.
Tamboli	...	Pán-grower and seller.

Remuneration.—The first three generally receive from the zamindar small grants of land, varying from ten biswas to three bíghas, as well as thirteen sers of grain at each harvest. This latter due is styled "lehna." From the cultivators they are entitled to thirteen and a half sers of grain per plough during the year. This is called "kharíhaq."

The *Kahár* receives from the zamindar from five biswas to two bíghas of land, and this is all. He gets no grain allowance, either from the landlord or the tenant.

The *Dhobi* has a jágír from the zamindar of about the same extent as that of the *Kahár*; but he receives in addition a grain allowance of seven sers from each cultivator who employs him.

The *Darzi* enjoys a small jágír like the two preceding; but has no fixed allowance from the tenants on the estate.

The *Hajjám* or *Náo* is allowed a small plot, not exceeding one bígha, by the landlord; and for each beard (*i.e.*, man) he is entitled to seven sers of grain annually.

The *Barhai* is uncommon except in taluqdari villages, and his remuneration is on no fixed scale.

The *Chamár* holds up to one bígha of land from the zamindar, while for each occasion of child birth, at which his wife attends, he receives either one or two annas.

The *Mehtar*, unfortunately for sanitation, is far too rarely met with amongst the existing roll of village servants. Where kept, he is favoured with a pittance of from two to eight annas a month.

The *Manihár* manufactures lac bangles, and his wife generally sells and fastens them on to the wrists of the purchasers. For the performance of this ceremony at the house of the zamindar she receives her food for the day.

The *Máli* obtains cash presents from the zamindar on each festive occasion. These gifts seldom, if ever, exceed three rupees at one time.

The *Tamboli* exists entirely by his trade and receives no perquisites.

All village servants comprised in the category of parja, in addition to the jágírs, presents, and allowances recapitulated above, receive on the occasion of each marriage one suit of female apparel. The custom of the country is that when a daughter is married, the bridegroom's family supplies the dress to the parja of both villages, since it rarely if ever happens that the bride and bridegroom reside in the same village. Not included in the parja, but nevertheless formerly a regular part of the village establishment was the Baya or weigher. The office is now, however, very nearly obsolete.

Statement showing the details of produce and prices.

Description of produce.	Average.										
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	Of ten years.
Paddy	24½	24½	24½	37½	26	22	27½	28	26	25	26½
Common rice (husked) ...	20	19	23	20	17	11¾	11	17	10½	18	16 1/16
Best rice (husked) ...	12	10	15½	18	15	8½	8	9	8	10	11¾
Wheat	21¾	21¾	28	26½	19½	14½	21	22¾	13½	14	20½
Barley	41	31	36½	35¾	25	19½	32¾	29½	13½	40	30½
Bájra	34	27½	35½	20½	18	16½	27½	27	16½	18½	24 1/16
Juár	36½	39	36	26½	31¾	17¾	32	32	16¾	19½	28 1/16
Gram	19¾	22½	30½	27½	23	14	25½	30½	16½	15	22¾
Arhar (Cytisus cajan) ...	23¾	24½	22	22	21	11½	18	32	18	19½	21½
Urd or Másh (Phaseolus max) ...	21½	23½	25¾	18¾	12½	11½	18½	24	15	14¾	18½
Mothi (Phaseolus aconitifolius) ...	33	27	36	31¾	17½	16½	28	17½	15	20	24½
Múng (Phaseolus mungo) ...	21½	22	20½	18	13½	9½	16	17½	11½	16	16¾
Masúr (Ervum lens) ...	24	16¾	24¾	29½	20½	16	19	19¾	13	16½	20
Alsa or matra (Pisum sativum)	...	...	...	...	...	...	...	...	...	...	...
Ghuiyán (Arum colocasia) ...	30	40	40	50	38	40	40	21	21	21	36 1/16
Sarson, Sinapis Dichotoma (Roxb)	22	23	21	24	20	22½	22	18	14	18	20½
Lahi (Ahra Sinapis nigra) ...	4	4	4	4	4	3½	4	4	4	4	3 9/16
Raw sugar	4	4	4½	4	4	4	4	4	4	4	4

Fish.—The rivers and reservoirs, both natural and artificial, abound with fish. In the former are principally caught the "rohu" the "anwári" (Indian mullet), the "chhalhwá," the "sahri," the "saur," the "hunga," the "tengrá," the "singhi," the "belgagra," the "manguri," the "darhi," the "bám," and the "parhni." The fresh water prawn called "jhinguá" is also very plentiful. With the exception of the "anwári," all the above-mentioned fish may be seen in the "jhíls" and tanks of the district. In these the fishing season commences with the irrigation in November, and continues till May and June. In the rivers the season is much the same, with this difference, that during the continuance of the first fall of the rains, or in other words, when the river is in flood for the first time in the year, larger quantities of fish are often caught in one week than have been taken during the course of several weeks previously.

Kaháŕs are the principal fishermen, and engage in the pursuit as a trade; although at the same time other castes at times adopt the calling. Nets of various shapes and sizes of mesh are used in the different localities; while spearing with the "pachki" or tri-furcated spear is also largely resorted to, wherever the water is sufficiently shallow and clear to admit of it.

The statistics concerning fish, which are given in Dr. Day's report, as derived from the Partabgarh authorities, are as follows:—The fish-eating population amounts to 97·78 per cent. of the whole (Bihár). About 40,000 maunds of fish are caught annually (Patti). The net meshes are so small that a grain of barley cannot pass through, the fry is therefore destroyed in large quantities. The markets are not fully supplied; prices of large fish reach two annas per ser, but small fish are sold at one anna per ser; mutton being two annas. The fish are caught in the fields when the water retires from the inundation in September, and in April when the ponds dry up.

"The Collector of Partabgarh reports that breeding fish and very young ones are destroyed indiscriminately and to a very great extent from April to the end of June and from September to October, wherever they can be captured, in rivers, jhíls, tanks, and nálas, by means of nets, traps, or by hand. The minimum size of the mesh of nets will admit of a corn of barley passing through it, and nothing larger. There is no difficulty in regulating the size of the mesh of nets except the unwillingness of the people to let even the smallest fish escape them, and he proposes at first, as an experiment, to double the size now in use. There can be no objection to prohibiting the sale of the fry of fish in the bazars, or any other reasonable measures being adopted to arrest the senseless destruction of breeding fish and of the very young ones now going on. Some restriction also should be put on the capturing of fish in the breeding season."—*Para* 287, "*Francis Day's Freshwater Fish and Fisheries of India and Burma.*"

The Tahsildar of Partabgarh observes that fishermen are generally Kaháŕs, but some are Lonias. The markets are not fully supplied with fish, the price of larger sorts is seven pie, smaller sorts four pie, and mutton two annas a ser. About half the population are stated to eat fish. The

supply in the waters this year has increased. Very small ones are taken by means of nets. "Fish are shot with guns, and caught by means of tap, tengali, and pahra, and by hand when the water dries up in the month of Jeth."—*Para.* 309, "*Francis Day's Freshwater Fish and Fisheries of India and Burma.*"

"The Tahsildar of Bihár observes, Kahárs and others follow the occupation of fishing in addition to their regular work; besides these, there are Kewats, Kanjars, and Pásis. The bazars are not sufficiently supplied with fish; the largest sort fetch one anna, the smaller three quarters of an anna a ser; whilst the first sort of mutton realises two annas, and the second one anna and a half a ser. Upwards of 97 per cent. (97·78) of the population, it is asserted, are consumers of fish, the supply of which has increased this year. Very small ones are taken in large quantities by means of nets with very minute meshes, the size of which is equal to a grain of barley. Fish are not trapped during the rains in the inundated fields. The following are the nets used—patli, pahrah, packkhi, tilheri jál.

"In the Patti Tahsil it is observed fishing is not confined to one class, but Kahárs, Lonias, Kewats, Pásis, Kurmis, and Koris, all follow it as well as other occupations. The markets are not fully supplied with-fish, the larger sorts obtain two annas, the smaller one anna and a half a ser, and mutton two annas; about half the population are stated to be fish-eaters. The amount in the waters is said to have increased this year. About 40,000 maunds of very small fish are annually netted, the mesh of some of the nets being 'so small that a grain of mothí cannot pass through it.' Boys generally trap fish in fields during the rains. Fish are destroyed by akhsah; the names of nets and traps are jal, kuryar, halka, chahtur, khore, chaundhi, pahrah, tap, harya, punchkhi, pailni bissarigunj, tameri, kantiya."—*Para.* 308, "*Frances Day's Freshwater Fish and Fisheries of India and Burma.*"

Bazars and marts.—The following are the principal bazars of the district, recorded in the order of their importance, chiefly with reference to the aggregate value of the sales.

Lalganj.—Four miles to the south of Bihár on the road to Allahabad. Total value of sales, Rs. 3,00,000. This is a bi-weekly mart, and is numerously attended. Cattle, English stuffs of better qualities, country fabrics, raw cotton and sugar are amongst the more important sales. The sale dues are shared by the taluqdar of Bhadri and zamindars of Nimdúra, within the limits of which village the ganj is situated.

Derwa bazar, in the village of Sabalgarh, is at the nearest point about three miles distant from the road between Partabgarh and Bihár, and is some twelve miles from the latter place. Here again, as in fact is the case with regard to all the larger marts, a bazar is held twice in the week. The total value of the sales is about Rs. 1,50,000. This is principally a grain mart, although other commodities find a ready sale. The bazar dues belong exclusively to the Bhadri estate.

Jalesarganj, included in the village of Dhárúpur on the road, which connects the latter place with Lalganj (in pargana Rámpur), and which was constructed by Rája Hanwant Singh. English and country fabrics, sweetmeats, grain, matting, and string figure most prominently at this mart. A very good quality of English cloth is frequently to be met with here, the sale being much encouraged by the abovementioned taluqdar, who, as lord of the manor, is sole recipient of all dues. The value of the sales may be placed at about a lakh of rupees.

MacAndrewganj, the sadr station bazar, is a thriving and rapidly increasing mart. Five years ago the sales were only valued at Rs. 15,000. They have now reached the respectable figure of Rs. 60,000. Grain and English and country cloth are the principal articles traded in. The chungi or bazar tax is paid into the municipal funds.

Kálákánkar, the residence of Rája Hanwant Singh, on the left bank of the Ganges, is about two miles distant from the Bihár and Rae Bareli road. A brisk trade is carried on in raw cotton, ghí, and salt. The sales exceed in value half a lakh of rupees.

Gadwára, a village about six miles north of the sadr station, and not far off the road to Amethi (branching off from the imperial road near Nawabganj). Large quantities of grain are brought here for sale, and a not inconsiderable trade is carried on in coarse matting and fibres. The bazar dues are paid to the Taluqdar of Dándkachh; while the value of the sales may be set down at about Rs. 50,000.

Pirthiganj, within the limits of the village of Ramáepur, in the Ráepur Bichar estate, is close to the road between Bela and the town of Badsháhpur in the adjoining district of Jaunpur. Here grain, sugar, cotton, and English stuffs constitute the principal sales, the value of which does not fall short of half a lakh.

Nawabganj Báwan Burji, situated in the village of Murassapur, on the Bihár and Rae Bareli road, is an important thriving mart, and is noted for its stamped cloths and chintzes. I have been unable to ascertain correctly the total value of the sales. I believe, however, that in reality it does not fall far short of a lakh of rupees. There are several other less important markets, in which local produce is chiefly represented, which it would serve no useful purpose to detail in this report.

Fairs.—There are several local fairs held during the year at different places in the district. Few of these are worthy of separate mention. The two fairs held at Mánikpur in April and July in honour of Jwála Mukhi* attract considerable numbers, many of whom come from a distance. The gathering on each occasion lasts for two days, during which the presiding deity is worshipped and propitiated with offerings, &c. Both at these fairs, and during the bathing assemblies described in the next paragraph, English cloths and articles of foreign manufacture are exposed for sale. At Katra Mednisigh, a place about a mile from Partabgarh, and at Nawabganj Báwan Burji, which has been already mentioned, fairs take place during the Dasahra festival, which are attended by between 40,000 and 50,000 people, but no trade is carried on.

* Meaning flame-emitting mouths: one of the impersonations of the goddess Bhawáni.

58659

Bathing places and shrines.—The only bathing places of any note are the masonry ghâts of Mánikpur and Shaháb-ud-dínabad, The two towns being contiguous form in reality but one rendezvous. Twice in the year there is a large concourse of people at this spot for the purpose of bathing in the Ganges. In July is the first occasion, when the four months' fasts for the deities Jwála Mukhi and Sítla* are brought to a termination with bathing ceremonies and great rejoicings. The second occasion occurs early in November, or at the end of October, when the multitudes meet to do honour to the goddess Ganga herself. This is the larger gathering of the two.

Manufactures.—With the exception of the manufacture of crystalized sugar at Partabgarh, and of glass at Sawánsa, and one or two other places in the pargana of Patti, there are no local manufactures worthy of the name.

The sugar manufactured at Partabgarh is of excellent quality, and is not to be found anywhere else. The process is a peculiar though by no means a difficult one. When completed, the sugar is turned out into thin flat circular shapes of about 15 inches in diameter. It finds a ready sale amongst the taluqdars and wealthier classes.

The glass foundry at Sawánsa is on a comparatively large scale, and supplies most of the neighbouring fairs and markets with beads, bracelets, and other female ornaments, to say nothing of Ganges water phials and cheap articles of ordinary requirements.

Trade and traffic.—From the most recent trade returns it would appear that the total value of the exports nearly quadruples that of the imports, but I have reason to doubt the accuracy of the valuation of some of the items of the former, and consequently prefer to regard the proportion as in all probability nearer three to one. Partabgarh is an extensive grain exporting district, and may be said to be, to a great extent, the granary of the adjacent districts of the North-Western Provinces. Of wheat and barley alone upwards of 200,000 maunds are stated to have left the district during the last year; while of the less valuable food grains also a very considerable exportation has taken place. This should represent large money returns to zamindars and small farmers; but I have reason to believe that it is almost entirely the banián and village banker who fatten on this trade. The former classes are, as a rule, too deep in the books of the latter to reap any direct advantage. Nevertheless, we have the fact of an influx of money and a consequent increase of private capital, which, in whomsoever's hands, subserves no doubt the prosperity of the district, and tends to the ultimate benefit of the population. The exports of edible grains in 1872 are reported at 349,000 maunds, value Rs. 7,90,000; the other exports, such as oil-seeds, sugar, tobacco, and country cloth, make up the total value of exports to Rs. 9,77,000, the imports were valued at Rs. 4,08,000, of which cotton and salt are the principal items; but in these returns English piece-goods imported are valued at Rs. 2,670; it should probably be Rs. 2,67,000.

* Also an incarnation of Bhawáni and tutelary deity of small-pox.

Exports and imports.—Besides grain, opium, tobacco, sugar, and molasses, oil, and ghí, cattle, sheep, and timber are by no means unimportant staples of export trade. On the other hand, the imports consist mainly of salt, cotton, metals, and hardware, country cloth, and dyes. English stuffs and piece-goods are also becoming more and more common in the local bazars. All the above almost entirely find their way into the district from the opposite side of the Ganges. The traffic by way of the adjoining districts of Jaunpur on the east, and of Sultanpur and Rae Bareli on the north and west respectively is, comparatively speaking, inconsiderable. In connection with this subject, Mr. King writes as follows :—

"It may not be out of place here to suggest what new roads should be made, and to show the direction which traffic takes in this district. Oudh exports grain, oil-seed, sugar, and tobacco, some timber and little beside. These mainly go in a south-east direction towards Gorakhpur, Azamgarh, Jaunpur, and Mirzapur. Lines drawn from the north-west to the south-east of Oudh will mainly represent the direction in which produce moves. Of course, I am speaking in general terms. Roads will often be diverted owing to the presence or absence of a ferry or other cause. Imports into Oudh are chiefly salt, cotton, English cloth, and other miscellaneous matters. Salt and cotton come in by western and south-western routes from Cawnpore, Bánda, &c.

"In the Partabgarh district, the main Ganges ferries, where this traffic passes, are Badsháhpur, Kharolí,* Kálákánkar, Gutní, and Jahánabad; and at all of these traffic-registrars are placed. The traffic from this quarter finds a sufficiency of routes to the interior of Oudh by tolerable roads, but the out traffic wants a channel towards Jaunpur, and a new road should be opened out from Patti to the border of the district somewhere about Rája-ka-bazár in the Parhat estate of Rája Mahesh Naráin, and, in communication with the Jaunpur authorities, be carried on so as to reach Jaunpur."

Mineral products.—This branch may be said to comprise salt, saltpetre, and kankar. There is a considerable area of saliferous land in the Partabgarh district.

Salt.—The manufacture of salt in Oudh is punishable under the excise laws. The following salt statistics furnished by Mr. King are interesting. After remarking that as an article of food it was formerly "extensively manufactured in this district, and that the annual value of the manufacture to the native government, or farmer, was Rs. 72,000," my predecessor writes :—

"Mr. Braddon, Superintendent of Excise and Stamps, in a pamphlet on Oudh salt, gives the area of salt-producing lands in Partabgarh, thus :—

	Bighas.
"Highly saliferous	3,287
"Moderately	1,121
Total ...	4,408

* This is close to the Kaudráwan or Naubasta ferry and is of far less importance than the latter.

"He gives the revenue derived from salt in 1856 as Rs. 61,496. In 1859 the revenue from salt was, as reported by the Chief Commissioner to the Government of India, Rs. 68,022 for Partabgarh. I fancy that in neither year was the revenue what it should have been, and there can be no doubt that, as experience was gained, the salt department would have been enabled to collect a considerably higher figure than Rs. 72,000, which, under the native government, were paid by the landowners on account of salt lands. I will not digress into the question of salt manufacture, whether it should or should not be allowed in Oudh, nor, indeed, say more than that I have from the first held the belief, that it is on the whole impolitic to stop the trade."

Saltpetre.—The manufacture of this substance was carried on in this district until about a year and a half ago. The manufacture was put a stop to, because it was discovered that it afforded too many facilities for engaging in the illicit preparation of edible salt.

Usar.—This earth is to be found principally in the Rámpur pargana of the Kunda tahsil. It has been generally regarded as unproductive, but in later times it has in some places been made to yield a crop of rice by filtration of the top soil. This is effected by confining the water in the rainy season in low-lying localities by means of an embankment. After two or three years of this process, the earth becomes freed from the presence of its deleterious components, and rice can be sown in it. Such lands may be then regarded as permanently reclaimed, and in a very few years come up to the standard of average rice lands. The analysis of the different úsar soils, which are met with in Oudh, will be found at length in Mr. Maconochie's report on the settlement of the Unao district.

Reh.—Regarding reh, I cannot do better than transcribe Mr. King's remarks:—"In many places that efflorescence of the earth known as reh is to be found. I give the results of a chemical analysis of it, which appeared in the *Times of India* in 1864:—

"Soda	23 parts.
"Sulphuric acid	17 parts.

"Potass, lime, magnesia, carbonic acid, and silica form the rest of the mass. It is used by dhobis in washing, and by makers of cheap lac bangles."

Kankar.—The conglomerate known as "kankar," and which is composed principally of carbonate of lime, with a variable proportion of silica, is common enough in this part of the country. It is mainly used for metalling roads, and for this purpose it is extensively quarried in this district. I have been informed by Dr. Whishaw, Officiating Sanitary Commissioner of Oudh, that the presence of reh efflorescence on the surface of the ground is a sure indication of the existence of kankar formation below.

Animal products (wool).—The animal products of the district may be said to consist entirely of wool, hides, horns, and ghí. There is an excellent breed of sheep in the Kunda Tahsil, which furnishes the best wool

The sheep are shorn three times in the course of the year—*viz.*, in the months of Asárh (June-July), Kártik (October-November), and Phágun (February-March). The heaviest fleece falls to the Kártik shearing, and the lightest in Phágun. The annual weight of wool yielded by a single sheep varies from one and a half to two and a half pounds. About two pounds represents a fair average, and this quantity is consumed in the manufacture of the small blanket "kamli" of such universal use. The average price of these small blankets is now twelve annas. That of the larger ones "kammal" Re. 1-10-0. Of the former, about ten years ago, two could be purchased for the rupee; while a good heavy blanket of the larger description could be had for the same sum.

In this district the shepherds themselves manufacture the wool into blankets. It is on this account that wool is not much exported as a staple. The "baipáris" or itinerant traders drive a brisk trade with the shepherds of Bíhár. About the month of June the shepherds receive advances of money from the baipáris, and by the end of October or beginning of November the blankets are ready, when the purchasers come and carry them off. These traders chiefly come from Jaunpur, Azamgarh, and Gorakhpur.

Hides and horns.—Hides and horns are principally exported from the Salon tahsil.* This is probably attributable to the fact of there being a larger Muhamadan population here than in other parts of the district, and in consequence a greater consumption of animal food. This trade goes entirely across the Ganges. In return prepared skins are imported from Cawnpore and Allahabad which are manufactured into the "moths" or leathern buckets used for wells, and also into the coarser kinds of native shoes.

Ghí.—Ghí is extensively prepared and consumed in the district of Partabgarh, and forms by no means an unimportant item of trade. The export of this article largely exceeds the import; at the same time that the quality of the latter is very much inferior to that of the former.

Detail of Exports and Imports for 1873.

Exports.			Imports.		
Article.	Quantity.	Value.	Article.	Quantity	Value.
	Mds.	Rs		Mds.	Rs.
Sugar ...	2,353	23,722	Cotton cleaned ...	4,275	89,057
Gur ...	7,953	23,308	Do. uncleaned ..	864	14,688
Spices ...	548	6,722	Sugar ...	1,135	8,670
Wheat ...	84,237	2,19,837	Spices ...	841	10,895
Edible grains ...	3,05,671	6,55,175	Edible grains ...	2,599	5,331
Lac ...	330	9,019	Salt ...	22,070	1,19,263
Opium ...	1,720	11,200	Metals and hardware.	...	59,375
Salt ...	1,122	5,748	English piece-goods,	...	8,289
Oilseeds ...	9,886	33,895	European miscellaneous goods.	...	68,731
Horned cattle ...	1,700	10,942			
Firewood ...	...	8,050			
Country cloth and materials.	...	13,940			
Ghi ...	...	12,390			
Oil ...	...	6,475			
Total ...	...	1 055,620	Tolat ...	...	4,05,691

* Now included in the Rae Bareli district.

Ferries.—For about eight months of the year the Sai is in most places easily fordable. During the rainy season, when the stream rises, the zamindars along the banks make their own arrangements, by which boats are available for the crossing of foot-passengers at no less than thirty points. The only available crossing for animals and wheeled traffic during the rains is over the recently built masonry bridge at Bela. Two ferries under the administration of the Deputy Commissioner of Partabgarh ply on that portion of the Gumti which forms the boundary of the district, and are farmed at an annual income of Rs. 325. Each is distant from the other about one mile only. That known as the Birâhimpur ferry is a landing and lading station for traffic carried along the Patti road, which meets the imperial road between Fyzabad and Allahabad at a village called Nawabganj, two and a half miles from the sadr bazar, also for traffic traversing the Jaunpur and Sultanpur road, which intersects the former road at the village of Sonpura, about two miles from the ferry. The other ferry within the limits, on this side of the village Mahraura, has been for some time past used only as a passenger ferry, and the traffic registrar has been lately removed from the spot.

Ganges ferries.—There are several ferries on the Ganges within the limits of this district. I shall mention the principal ones only. The highest is the Kálákánkar ferry, which is a considerable grain lading station. Below this again, some four miles or so, is the Mánikpur ferry, which is kept for passenger traffic principally. Proceeding almost due south for another five miles we come to Gutni, another passenger ferry. Lastly, at a distance of some ten miles further on is the Jahánabad ferry, which is likewise kept more for the convenience of foot passengers than for goods traffic. All these ferries are under the administration of the North-Western Provinces authorities.*

Roads, bridges, and traffic.—The district is now well opened up by roads. Exclusive of twenty-two and a half miles of the imperial road, which connects the military stations of Fyzabad and Allahabad, and which passes through the headquarters, there are 342 miles of good second class roads. These have been entirely bridged, save at four points only, where the Sai, Sakrui, Pareya, and Baklâhi respectively require large and solid masonry bridges to withstand the opposing force of the current in the rains, each of which will necessitate some amount of delay, to say nothing of money. My predecessor's remarks on the roads and traffic of the district here find a suitable place.

"*General roads.*—There is but one first-class road in this district, *viz.*, that one which runs from Fyzabad to Allahabad. This was begun soon after the re-conquest of the province, and is a military road joining the two cantonments named above, which are ninety-six miles apart. There are only twenty-two and a half miles of this road in the Partabgarh district, which it traverses in its breadth, entering it at the village of Dharodi, and leaving it at the village of Dehlúpur. There are two road bungalows, one at Bela, and one at Biknápur, some eleven miles

* The receipts are divided in the proportion of 60 per cent. to the North-Western Provinces and 40 per cent. to Oudh.

apart. The road is metalled throughout from the Ganges bank to Fyzabad, saving the river Sai at Bela." *

"*District roads.*—There is a very good network of country roads in the district, and the principal are the following:—

"(1.) From Rae Bareli to the headquarters station at Bela. Forty-four miles of it lie in this district, and it passes through the tahsil of Salon, the bazar of Lalganj, and the town of Partabgarh. This road is bridged save over the two streams of the Loni† and Sakarni, the former ten and a quarter and the latter five and a quarter miles from Bela.

"(2.) From Bela to Gutni Ghát on the Ganges, thirty-nine miles. This passes through Partabgarh, three miles from Bela, and through the tahsil of Bihár, twenty-nine and a half miles from Bela, and through the bazar of Kunda, six miles from Bihar.

"(3.) From Bela to Patti, fifteen and a half miles, crossing the Sai by the Fyzabad and Allahabad road, which it leaves about a mile north of the river at the Nawabganj bazar for Patti, thirteen miles distant. This road continues through Saifabad, eight miles from Patti on the north, to the town of Chánda (in the Sultanpur district), which is twelve miles from Patti.

"(4.) Bela to Bádsháhpur in the Jaunpur district, twenty-one miles, some twenty miles being in this district. The road passes by the Rámganj thána in the village of Pachhráo.

"(5.) A road from Rae Bareli passing through Jagatpur Tánghan enters the Salon tahsil, and passing through Mustafabad, Nawabganj, Báwan-Burji, Mánikpur, and Kunda leaves the district at Lalganj in the Bihár tahsil."

Allahabad.—This is the most direct road from Lucknow to Allahabad. There are other minor roads, which do not call for particular description *e. g.*,—

6. Salon to Ateha, 12 miles.
7. Salon to Dalmau Ghát in Rae Bareli district, 24 miles.
8. Salon to Naubasta Ghát on the Ganges, 16 miles.
9. Salon to Mánikpur, 18 miles.
10. Salon to Lalganj on the Allahabad border, *viâ* Bihár, 28 miles.
11. Salon to Lalganj (in pargana Rámpur) to Ateha, 12 miles.
12. Bela to Amethi *viâ* Nawabganj, 24 miles.
13. Bela to Katra, 3 miles.
14. Patti tahsil to Rámganj thána, 14 miles.

* In August, 1868, a large and handsome masonry bridge of nine arches and forty-five feet span was opened for traffic over the Sai at Bela Ghát. It was built under the immediate superintendence of the late Mr. D. Turner, Civil Engineer.

† Since Mr. King wrote the above, a fine masonry bridge has been completed over the Loni of five arches, with a span of twenty-five feet.

The imperial road from Fyzabad to Allahabad passes through this district and through the chief town of Bela. It passes for 22½ miles throughout this district and the stages are—

Chera 9½ miles from Bela on Sultanpur side, then Bela itself, and Karáni, 12 miles from the latter place. There is only one mile more to the boundary at Delúpur.

The principal district roads are—

1. From Bela to Rae Bareli.

This passes for 27½ miles. The stages are Bela, Selápur 11½ miles from the latter place, and then Lalganj 8½ miles. There are 29 nálas.

2. From Mánikpur to Gopálganj.

This is 14 miles long. Mánikpur, Kunda, and Gopálganj are the stages. Kunda 6 miles from the first place, and Gopálganj is 8 miles from Kunda. There are 9 nálas.

3. From Lalganj to Mánikpur.

This is 21½ miles long. The stages are Rámpur 6 miles from Lalganj, Sangrámpur 7 miles further, and then Mánikpur 8½. There are 9 nálas.

4. Road from Gutni Ghát to Salon in Rae Bareli.

This passes for 14 miles throughout this district. The stages are Gutni Ghát, first then Mánikpur 5 miles from the latter place, and lastly Sawána Bhawániganj 8 miles from Mánikpur. There are 8 nálas.

5. From Mánikpur to Rae Bareli.

This passes only for 5 miles within this district, and the only stage within this district is that of Mánikpur itself, others lie in the Rae Bareli district. Number of nálas is 4.

6. From Lalganj to Jalesarganj.

This is only 6 miles long. The stages are only two—Lalganj and Jalesarganj. Number of nálas is 4.

7. From Jethwára to Sangrámpur.

This road is 16 miles long. The stages are Jalesarganj 8 miles from Jethwára, and Sangrámpur 8 miles from the former. Number of nálas 7.

8. From Bela to Gutni Ghát.

This road is 39 miles long. The stages are Pamsanisi 2 miles from Bela, Jethwára 7 miles further, Bihár 14 miles, Kunda 8 miles, and Gutni Ghát 8. Nálas 31.

9. From Gopálganj to Salon in Rae Bareli.

This road is 22 miles long, and the stages are Bihár 5 miles from Gopálganj, Bhawániganj Opadia 8 miles further, and Urrún 9 miles.

There are no rivers, but 19 nálas.

10. From Lalganj to Ateha.

The length of this road is 13 miles, and the only stage between these two places is that of Sangípur 8 miles distant from Lalganj and 5 miles from Ateha. There is only one river but 7 nálas.

11. From Amethi to Salon.

This is only 8 miles long. No intermediate stage. Number of nálas 5.

12. Partabgarh to Bádsháhpur.

This road is 22 miles long. The stages are Rániganj 11 miles from Partabgarh, and then Rausara 11 miles further. There are only 25 nálas.

13. From Patti to Rániganj.

This road is 14 miles in length, and the stage lying between these two is that of Jamtála, 8 miles distant from Patti and 6 from Rániganj. There is one river and 14 nálas.

14. Road from Patti to Chanda in Sultanpur.

This is only 10 miles long within this district. The only stage within this district is that of Saifabad. There are no rivers but 7 nálas.

15. From Patti to Sonpura.

This is 12 miles long. Sonpura itself is 12 miles distant, and the next stage to Patti. There are 6 nálas.

16. From Nawabganj to Patti.

The one place is distant 12¾ miles from the other. There being no intermediate stage. Number of nálas 17.

17. Road from Nawabganj to Ámethi in Sultanpur district.

This runs for 13½ miles throughout this district, the only stage within this district is that of Sahjipur. Number of nálas is 13.

18. From Kunda to Sangrámgarh.

This road is 9 miles long. No intermediate stage between the above two places. Number of nálas 3.

19. From Patti to Janúpur.

This road runs for 10 miles within the boundaries of this district. The only stage is that of Bazar Rája 10 miles from Patti. Number of nálas 3. This is a village road.

20. From Patti to Dasrathpur.

The former place is distant only 1½ miles from the latter. There are no nálas.

21. From Dasrathpur to Bíbipur.

The one place being 1½ miles distant from the other, there are apparently no stages between them, nor are there any nálas.

22. From Patti to Pirthíganj.

This is only 6 miles long. No intermediate stage. Nála only 1.

23. From Jethwára to Mándháta.

This is also 7½ miles long. No intermediate stations. Nálas 3.

24. From Katra Medni Singh to Katra Guláb Singh.

This is 12½ miles long.

The stages are Mándháta 7 miles from Katra Medni Singh and Katra Guláb Singh 5½ miles from the former. There are 3 nálas.

25. From Bihár to Derwa Bazar.

This is 12 miles long. No stage intermediate. Number of nálas 5.

26. From Rániganj to Mirzapur.

This is 2½ miles long. No intermediate stage. There is no nála.

27. From Gopálganj to Jahánabad Ghát.

This is 4 miles long, and there is no intermediate stage. Number of nálas 2.

Carriage.—Wheeled carriage is scarce and difficult to procure. A few country carts are detainable in and near the sadr station, also in places in the Kunda tahsil. Great reluctance is everywhere manifested by the owners to hiring out their carriage, and when it is known that troops are on the move, and that carriage will be impressed, the carts are frequently taken to pieces, and the latter concealed in different houses, the bullocks at the same time being sent to a neighbouring village. Bullocks, buffaloes, and ponies afford the ordinary means of transport. The bullock is capable of carrying a load of from three to three and a half maunds; a buffalo about five maunds; while the usual load of the country pony or tattú seldom exceeds one and a half maunds.

CHAPTER III.

THE PEOPLE.

Population—Muhammadan settlements, Sunnis, Shias—Hindu population, Brahmans, Chhattris, landed proprietors, Vaishyas, Káyaths—Aboriginal tribes—Houses—Food—Dress and ornaments—Tenures—Rural Customs—Proprietary Rights—List of Taluqdars.

Population.—A census of the population of the province was taken on the 1st February, 1869, and the results have been tabulated and reported on by Mr. J. C. Williams, Assistant Commissioner.

From the appendices to his report it will be seen, that the entire population of this district on the night of the census amounted to 936,268 souls, which gives a proportion of 540 to the square mile. The most densely populated parts were parganas Partabgarh, Mánikpur, and Parshádepur; and the population was thinnest in pargana Rámpur, where it was only 433 to the square mile.

Since the census, however, there has been a redistribution of territory and Partabgarh has lost two of its parganas. The present population will be found in the following tables :—

Area and population.

| Rae Bareli. | 1 | Division. | | |

POPULATION.—*Agricultural and non-agricultural.*

Rae Bareli,	Division.	1
Partabgarh	District.	2
783,681	Total.	3
398,578	Males.	4
384,103	Females.	5
719,338	Total.	6
367,029	Males.	7
352,309	Females.	8
426,848	Total.	9
220,522	Males.	10
206,326	Females.	11
292,490	Total.	12
146,507	Males.	13
145,983	Females.	14
68,135	Total.	15
31,383	Males.	16
31,761	Females.	17
30,361	Total.	18
15,228	Males.	19
15,133	Females.	20
82,772	Total.	21
16,154	Males.	22
16,618	Females.	23
96·3	Total population.	24
96·9	Total Hindus.	25
93·5	Agricultural.	26
99·6	Non-agricultural.	27
101·1	Total Muhammadans.	28
99·3	Agricultural.	29
102·8	Non-agricultural.	30

Castes of Population.

Name of caste.	No.	Name of caste.	No.	Name of caste.	No.	Name of caste.	No.	Name of caste.	No.
Muhammadan.									
Khánzada ...	309	Mukeri ...	...	Bahelia ...	2,231	Dhuniya ...	7,183	Mochi ...	175
Dafáli ...	871	Other Musalmans	17,279	Bári ...	1,993	Dom ...	60	Manihár ...	1,934
Rangrez ...	102		53,158	Bhar ...	83	Dasándh ...	246	Náo ...	13,141
Sayyad ...	948	*Higher caste of Hindus.*		Barbai ...	1,502	Musabar ...		Nat ...	683
Milki Shekh Qureshi.	9,297			Bhánd ...	136	Darzi ...	3,897		523,699
Pathán Kandahari,	9,219			Barwár ...	54	Ráj ...	25		
Mughal ...	449	Brahmnan ...	114,742	Beldár ...	99	Sunár ...	2,049		
Bhatyára ...	362	Chhattri ...	58,412	Bhaddri ...	134	Kumhár ...	7,613	*Miscellaneous.*	
Juláha ...	9,053	Vaishya ...	12,688	Bhangi ...	1,521	Khatík ...	666		
Ghosi ...	895	Káyath ...	9,188	Pási ...	46,166	Kurmi ...	95,258	Gosháin ...	1,289
Kunjra ...	1,706	Ját ...	302	Patwa ...	727	Kahár ...	11,952	Jogi ...	373
Qasái ...	847	Sikh ...	180	Paturiya ...	769	Kalwár ...	10,722	Bairágí ...	72
Mewáti ...	82	Rattu ...	280	Tamboli ...	4,549	Kanjar ...	264	Sáin ...	305
Jonkhár ...	3		193,792	Teli ...	13,024	Kori ...	4,513	Aghori ...	63
Átashbáz ...	32			Thathera ...	562	Garería ...	25,232	Atíth ...	
Saiqalgar ...	279	*Lower caste of Hindus.*		Tháru ...	369	Gújar ...	336	Sádhu ...	366
Mírshikár ...	45			Chhám ...	29	Kathik ...	188	Nának Sháhi ...	10
Bisáti ...	274			Tarkihár ...	73	Kunbi ...	220	Hijra ...	63
Mirdaha ...	677	Jága ...	11	Chamár ...	81,419	Lodha ...	1,118	Other faqírs ...	2,540
Mujáwir ...	52	Ahír ...	92,622	Chhípi ...	292	Lonia ...	14,359	Jews ...	18
Kingriha ...	329	Bhunjwa ...	7,615	Halwái ...	1,846	Lohár ...	14,828	Persons whose caste is not known	6,450
Khogírdoz ...	10	Bhát ...	6,500	Dhobi ...	8,402	Muráo ...	26,263	Travellers ...	483
Ranki ...	9	Ban Mánus ...	128	Dharkár ...	1,084	Mánjhi ...	4,886		
Mirási ...	38	Banjára ...	8	Bansphor ...		Malláh ...			
				Dhánuk ...		Máli ...	1,940		12,032

Proportion of Hindus to Muhammadans.—The district may be said to be peopled by Hindus; the proportion of the latter to Muhammadans, and others not Hindus (the number of the latter is insignificant) being 11·27 to 1. This large preponderance of Hindus appears to be common to the greater portion of the province of Oudh, the exceptions being the central districts of Lucknow, Bara Banki, and Sitapur.

I have shown in the margin the varying ratios for each district of the province. It is a curious fact, that the districts of Rae Bareli and Lucknow, which are contiguous, should respectively exhibit the highest and lowest proportion. Looking at the map, it would seem, that the larger preponderance is in the border districts, that is, in those adjoining the older provinces of the north-west,* while of these again the preponderance is highest in the four districts which are bounded by the Ganges. The remaining four districts† form the heart of Oudh, and are enclosed on the north by the Naipál range: no doubt it was this portion of the country on which the Muhammadan conquerors established a stronger and more lasting hold, as is evident by there being more of their large towns, "qasbas," and religious endowments than elsewhere.

Lucknow	...	4·17 to 1
Bara Banki	...	5·87 to 1
Unao	...	13· to 1
Rae Bareli	...	22·21 to 1
Partabgarh	...	11 27 to 1
Sultanpur	...	9·15 to 1
Fyzabad	...	9·63 to 1
Gonda	...	8·9 to 1
Bahraich	...	6·89 to 1
Sitapur	...	6·9 to 1
Hardoi	...	9·8 to 1
Kheri	...	9 02 to 1

Muhammadan settlements.—The Muhammadan conquerors established seats of government at Lucknow and Fyzabad; near the latter place, which for many years was the capital of Oudh, is the famous shrine of Ajodhya, and it is no doubt to be inferred that many of the vast numbers of Hindus annually attracted thither in course of time settled in the adjacent country; and while thus largely increasing the population of the pargana of Haweli Oudh‡ and of the district of Fyzabad§ generally, counteracted the numerical influence of the rising Muhammadan settlement. After a time, too, the capital was transferred from Fyzabad to Lucknow. Thus the seat of government at Lucknow came to be, in a sense, the sole centre, around and within a certain radius of which others and more or less powerful Muhammadan settlements sprung up. These served to keep in check the surrounding Hindu communities, little disposed though the latter seem to have been to offer serious molestation to the invader. As time wore on, it would appear that those settlements and families which were furthest removed from the influence of the reigning head, and the benefits of court alliances, gradually decayed, were supplanted, or removed elsewhere. Mr. J. C. Williams, C.S., in para. 125 of his census report, lays it down "as a general rule, that Muhammadan influence is strong, their lands extensive, and their numbers, among the population great, in exactly inverse proportion to the influence, numbers and territorial possessions of the great Rajput clans," and to this, in a general sense, I subscribe.

* *i.e.*, Kheri, Hardoi, Unao, Rae Bareli, Partabgarh, Sultanpur, Fyzabad, and Gonda.
† *i.e.*, Lucknow, Bara Banki, Sitapur, and Bahraich.
‡ 1,042 to the square mile.
§ 616 to the square mile.

Distribution of Muhammadans.—The followers of the Prophet are, in this district, most numerous in the parganas of Mánikpur, Partabgarh, and Bihár; and least so in parganas Dhingwas and Rámpur. They are nearly evenly divided between agricultural and non-agricultural; the former slightly preponderating. The higher castes are almost entirely confined to Shekhs and Patháns. The Muhammadan converts from higher castes of Hindus number only 534. Of the lower castes who for the most part pursue some distinctive trade, the "juláha" or weaver, the "dhunia" or cotton corder, the "darzi" or tailor and tent maker, the "manihár" or lac-bangle maker (who also colours but does not manufacture glass-bangles), and the kunjra or fruiterer, predominate.

Sunnis and Shias.—No distinct enumeration was made at the last census of the respective professors of the Sunni and Shia faiths. The latter, however, is principally confined to families of pure descent; while the followers of Sunni persuasion are undoubtedly far the most numerous over the whole Muhammadan population. The Shia faith came no doubt from Persia, and I cannot but believe that its importation dates from the written promise of Humáyún in the famous interview with the Qázi of Sháh Tuhmásp. "Though the Shias and Sunnis," says Elphinstone, "differ less than Catholics and Protestants, their mutual animosity is much more bitter."

Hindu population.—Of the Hindu population, about 70 per cent. are tillers of the soil, and this proportion is pretty evenly maintained in each pargana. Brahmans, Chhattris, Vaishyas, and Káyaths almost exclusively compose the higher castes. Of the lower castes Ahírs, Kurmis, Chamárs, and Pásis predominate; at the same time there is a good sprinkling of Muráos. Kurmis and Muráos, who may be styled cultivators of the first class, are almost to a man agriculturists in this district; and in regard to the number of the former, the Partabgarh district ranks second in the province. The majority of the Ahírs, Chamárs,* Pásis, and Garerias, who are all second-rate cultivators, are also wedded to the soil. There are more Lohárs and Loniás in this district than in any other in Oudh; but very few of the former, comparatively speaking, are engaged in agricultural pursuits. The latter have, as it were, embraced a new profession, and are almost exclusively cultivators, now that their normal occupation has gone. As agriculturists they rank high, and are much sought after.

Brahmans.—The Brahmans are chiefly composed of the subdivision known as Sarwaria. There are a few Kanaujias proper, Gaur Brahmans, and Sanádhs here and there. Unfortunately the census papers do not give numerical details of these subdivisions. The Kanaujia is less of a stickler for his dignity than the Sarwaria; for the former may frequently be seen driving and carrying his own plough, while the latter invariably employs a ploughman. It may therefore be reasonably inferred that the Kanaujia is better off, in a worldly point of view, than his prouder and greater ease-loving brother. The Sarwaria nevertheless looks well after

*In this district a large proportion of Chamárs carry palanquins, and seem to have usurped the hereditary trade of the Kahár.

his interests, and is in general a good cultivator and solvent tenant. While however the latter will never drive or carry the plough, he may be frequently seen mounted on and driving the "hínga" or harrow, and using other agricultural implements.

Gradual change in their mode of life.—The shástars forbid all active employment and labour of every description. The Brahman is expected to pass his life in contemplation, and to support himself by the gleanings of the field and grain market, and by alms-begging. In the second period of his existence, as Elphinstone writes, "when the regular sources fail, a Brahman may, for a mere subsistence, glean or beg, or *cultivate*, or even (in case of extreme necessity) he may trade." Cases of "extreme necessity" must, however, have become very frequent of late, judging from the number of Brahman money-lenders and traders one meets with. A highly respectable and intelligent pandit recently informed me, that since 1857 far more laxity in the observance of tenets has prevailed amongst Brahmans than formerly; and he dared not say how it would end. In Oudh, he observed, prior to British rule the Brahman youth of the country devoted themselves to the reading and study of the sacred writings, and nearly every qualified student might reasonably look forward to a post of greater or less honour and emolument, as spiritual adviser, or private chaplain, in a taluqdar's or other wealthy family. Latterly, however, the demand for the article having declined, the supply has almost stopped, and it is now the exception (my informant told me) to find any respectable young Brahman conversant with the Vedas.* It must have become palpable to all but the most careless observer, how great has been the progress of late in the quiet and gradual though sure undermining of the vast edifice of caste prejudice and superstition owing to the nearer advance of civilizing influences and extended education.

Spurious Brahmans.—In the Mánikpur and Bihár parganas there are a great many families of the spurious Brahmans, whose ancestors belonged to the lower castes of Hindus, and who were to the extent of 125,000, it is said, invested with the sacred thread by order of Rája Mánik Chand, of Mánikpur celebrity. 28,370 acres of the soil of this district are in the proprietorship of Brahmans, for which they pay a yearly revenue of Rs. 30,631 to the State. There is no Brahman Taluqdar in the Partabgarh district, but this class hold fifty-one villages and hamlets in subsettlement.

Chhattris.—The number of Chhattris in the district, according to the last census, is *almost* exactly half that of the Brahmans. The four principal classes of landed proprietors are Bachgotis, Sombansis, Bisens, and Kanhpurias, and the possessions of these are very approximately coextensive with the boundaries of the four tahsil subdivisions.

It is much to be regretted, with reference to the Chhattri population also, that so large a proportion as 30·7 per cent. of the whole should have been returned in the census papers without a detail of the clans they

* Mr. P. Carnegy, in his admirable "Notes on the Races, Tribes, and Castes of Oudh," records that on questioning one of the Gaur Brahmans in charge of the Jain temples at Ajodhya about his lax religious views, the latter told him he would not take charge of a church even if he were paid for it.

belonged to. Of the detailed percentage, it appears that the Sombansi is the most numerous; then the Bachgoti, the Bais, the Kanhpuria, and the Bisen; but the absence of detail in the whole, of course, renders any calculation based on the above fractional data very liable to considerable error. The Bais of this district are not the Tilokchandi Bais of Baiswára, but come of an inferior stock, and go by the name of *Kath bais*. They are of course not recognized by the former. At the same time I entirely concur in Mr. Carnegy's argument, that the Bais have but little to boast of in comparison with other Rajput tribes, as regards either antiquity or purity of religion and descent. There is another Bais family in Itaura in the Salon pargana who call themselves Bais chaudhris.*

Chhattri landed proprietors.—I append a statement showing the distribution of zamindari rights in mauzas and hamlets,† as vested at present in the different Rajput clans of the district:—

Clan.	Taluqdari villages.	Zamindari villages.	Villages held in sub-settlement.
Bachgoti	683	35	14
Sombansi	360	154	85
Bisen	532	20	54
Kanhpuria	120	128	41
Dirgbansi	15	...	...
Bilkharia	4	21	5
Gautam	8	7	9
Bais (Kath Bais)	...	4	47
Bais (Chaudhri)	...	3	2
Raikwár	...	2	...
Chandel	...	9	...
Bach	...	1	...
Rájkumár	...	2	...
Amethia	...	1	...
Gharwár	...	...	1
Khágal	...	...	1
Kosik	...	...	1
Parihár	...	...	1
Múngarha	...	...	1
Total ...	1,722	387	262

The most extensive proprietors are the Bachgotis, next come the Bisens, then the Sombansis, and lastly the Kanhpurias. After these, the holdings of the remaining Rajput tribes are comparatively insignificant, and call for no special remarks.

Vaishyas.—The Vaishyas represent the Banián or chief trading class of the district. The *Agarwala* is rarely met with; the *Baranwala* more frequently. Another subdivision, the *Saráwak*, also professing the Jain religion (but not alluded to by Mr. Williams in his census report), exists in small numbers. The most common sects are perhaps the *Agrahri* and *Ajodhya-bashi* in tahsils Partabgarh and

* I have, I am sorry to say, been unable to discover the origin and history of these two families of the Bais.

† In the old district.

Bihár, and *Omar* in tahsil Patti. These sects are entirely distinct, and neither eat and drink together, nor intermarry. I have heard it alleged (and the story is current, I believe, in parts of the Punjáb), that once upon a time a certain rája had two daughters, named Chámu and Bámu. These married, and each gave birth to a son, who in time grew up to be pahlwáns or prodigies of strength. An elephant happened to die on the rája's premises, and being unwilling that the carcass should be cut up and disposed of piece-meal within the precincts of his abode, he sought for a man of sufficient strength to carry it forth whole and bury it. Chámu's son undertook and successfully performed this marvellous feat. The son of Bámu, stirred no doubt by jealousy, professed to regard this act with righteous horror, (personal contact with a corpse or dead animal amounting to defilement), and he thereupon broke off all relations with his cousin, and pronounced him an outcast. Chamárs are asserted to be descendants of the latter, and Baniás of the former, and hence the former in some parts, though admitting their moral degradation, have been known to assert that they are in reality possessed of a higher rank in the social scale than the latter.

Kàyaths.—The Káyaths are chiefly of the Sríbástab and Saksena branches, a few of the Máthur and Amisht being interspersed among them. All the qánúngos in the district are Sríbástab. There are no Káyath taluqdars, but the large muháls of Cháchámau and Salempur Bhairon belong to this class, who own altogether sixty-five villages and hamlets. The greater portion of the Káyath population are in service as patwáris, agents, writers, &c., at the same time, a not inconsiderable proportion are addicted to agricultural pursuits. In his census report Mr. J. C. Williams, C.S., remarks that the Saksenas have two sub-castes called Khare and Dúsre. This favours the supposition that the Saksenas alone of the twelve sects possess these two subdivisions, whereas the Khare and Dúsre sub-sects are common to all. The origin of these sub-sects is thus traced by the Káyaths of this district. The twelve brothers, the founders of the twelve branches of Káyath families, married each the daughter of a deity (deota). Hearing this, the demons (Ráchchhas) determined not to be outdone, and persuaded each of the brothers to take to wife a Ráchchhas daughter also. The descendants of the deity came to be known as Dúsre and those of the demon as Khare (Sanskrit *alias* for Ráchchhas).

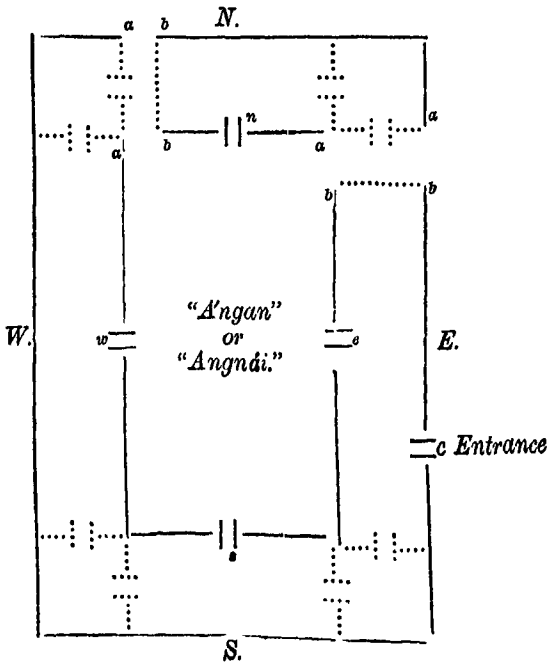
Proportion of females to males.—The percentage of females on males as taken on the entire population is 96·9. In this respect the district of Partabgarh stands *third* in the province: the other two districts of the division, *viz.*, Rae Bareli and Sultanpur, being respectively *first* and *second*. The same order is maintained on taking the percentage on the Hindu population only, and a further analysis of the agricultural and non-agricultural statistics of the Hindu community, as exhibited in Table I. of the Oudh Census Report, affords details of adults and children. The proportion is almost invariably lowest among the agricultural classes; but as this seems to be in the main the case also with regard to the Muhammadan

RAE BARELI.	
Total Hindus	... 100·9
Agricultural	... 95·7
Non-agricultural	... 106·9
SULTANPUR.	
Total Hindus	... 98·8
Agricultural	... 95·5
Non-agricultural	... 103·2
PARTABGARH.	
Total Hindus	... 96·4
Agricultural	... 93·7
Non-agricultural	... 100·4

population of the province any argument based hereon, in favour of the prevalence of infanticide amongst the Hindu agricultural classes, at once loses force. In fact the census figures are opposed to the idea of the existence of the crime, in the light of even a partially prevailing custom; and from my own enquiries in this, and the adjoining district of Sultanpur, I incline to the belief that the practice has become all but obsolete. Of the Rajput clans of this district, who were the principal offenders in this respect, the Bachgoti and Sombansi may be prominently mentioned. Unlike his more aristocratic congener of Baiswára, the lower Bais or Kath Bais, of the Bihár and Salon tahsils, has never, I believe, been addicted to the habit. The Bisen and Kanhpuria likewise deny all former participation in infanticide, but with what truth I have been unable to ascertain with any degree of certainty.

Houses.—The ordinary habitation of the peasantry consists of four rooms built in this wise :—Four outer clay walls are run up in the shape of a parallelogram, the longest sides running north and south, according to the teaching of the Shastras.

Within these walls and parallel to them, at a distance of from seven to ten feet, four more walls are built up to the same height. The two sets of walls are then covered over with common thatch (khas posh), and thus they form, with the aid of divisions, either four or eight rooms (kothrís), with an inner enclosure or courtyard called "ángan" or "angnái." A ground plan will perhaps convey the best idea of the houses most commonly seen :—



The spaces between the lines *a a* and *b b* represent an outlet for drainage purposes, which is made either on the eastern or northern face. The main entrance at *c* is always constructed on the southern half of the face E, so as to afford a screen to the inner doorway, which is in the centre of the line *e*. The other principal doorways are built in the centre of the walls, north, west, south. The doorways are merely vacant spaces which, when required, are closed with a rough brushwood or grass screen called a "tatti." In the Patti and Partabgarh tahsils one sees more thatch-pent roofs than any other; but in the Bihár tahsíl the flat mud roof is principally adopted. The walls are covered with a rough frame-work of leaves and rús brushwood, and clay is then plastered over it for a thickness of about two feet. These roofs, used also as dormitories in the hot weather, are preferred to the pent roof, as they do not leak and last for many years; whereas the latter require renewal every year or two, according to the extent of the ravages made by the white-ants. Sometimes one sees a habitation combining both styles of roof. Then again, there is the single slope thatch roof, constructed by building up the inner wall to a considerable height above the outer one, and then applying the hypothenuse in the shape of a cumbrous thatch frame-work. Those who can afford the luxury use tiles. This is of course exceptional, and the fashion dates from annexation only. Within the space shown in the above figure, the cultivator manages to house his family, to shelter his bullock (and, if a Chamár or Pási, to keep his pigs like the Irishman in his cabin),* to store his grain, and in fact to keep all his worldly possessions. The zamindars and more opulent classes enclose their dwellings again by another outer wall, within which cattle sheds are erected and fuel and grain stored without encroaching on the inner space reserved for the privacy of the family.

Receptacles for storing grain.—Of grain storing receptacles the following deserve mention:—The "garh" or "khaun," a deep circular hole generally constructed within the ángan, capable of holding from 100 to 300 standard maunds of grain. The mouth of the hole is narrow, seldom exceeding two feet in diameter, and retains this width until it reaches some three feet below the surface of the ground when it rapidly widens into the required dimensions. In this the different grains to be stored are deposited in layers, with a stratum of chopped straw between each sort. The mouth is then closed up in the following manner:—At the bottom of the shaft or entrance hole sticks are secured cross-wise, and over these straw is placed, mud is then applied, and lastly dry earth is filled in up to the level of the ground. This style of storehouse is more common to the premises of the zamindar and village banker than to the dwelling of the ordinary cultivator. When closed up in Jeth (May and June) the garh is not opened until the season arrives for making advances and for sowing.

The koth is the common granary of the cultivator, and is a curious contrivance. It consists of a solid mass of clay mixed with chopped straw, of circular shape, about three feet in diameter, and from about

* Chamárs and Pásis are, as a rule, only allowed to keep pigs within their dwellings when their houses are situated on the outskirts of the village, as indeed is generally the case.

twelve to sixteen inches in thickness. This is deposited in one of the kothris or chambers of the habitation, and upon it are piled up some five or six more circles of the same dimensions, but hollowed out in the centre so as to leave a lateral thickness of about four inches. The interstices are then carefully plastered over, and when the whole is quite dry, the grain is poured in at the top and a cover applied. Lastly, a hole is made below on a level with the upper surface of the first or solid circle, whence the grain is taken out as required. A wisp of straw or a wooden bung serves as a stopper. A koth is capable of containing up to thirty-five maunds. More than one sort of grain is not kept in the koth at the same time. Rice is frequently stored in a primitive fashion called "bakhár." A clear space outside the dwelling is selected, so situated as to be within sight of the inmates by day, one of the male members of the family sleeping close to the spot at night. The rice is then collected here and covered completely with straw, over which mud is plastered to a thickness of some four or five inches. When the value of rice has risen, the bakhár is opened and the grain sold to the highest bidder. There is lastly the interior bakhár for the rabí grains. This is merely a cross-wall run up at one end of a kothri or chamber to a height of about five feet, in the space enclosed by which the different grains are kept, separated by layers of bhúsa or chopped straw. The arrangement is made with due regard to the immediate and ulterior requirements of the family. Access to this store room is by means of a short ladder. In all receptacles of grain dried mahua leaves are placed, in order to keep off the white-ant.

Furniture.—Of other common articles of house furniture may be mentioned the "chond" or cylindrical earthen vessel for holding flour, salt, &c., and with a varying capacity of from two to five maunds; the "chirwi" or earthen cooking pot with a wide mouth, of which there are at least three or four in every house; the "galwa," a large coarsely made circular basket in which the bullocks receive their feed of chopped straw or stalks; the "jhawwa," a similar basket but smaller, in which is carried to the field the seed for sowing; the "tokri" or "palri" and the "sikhaula," still smaller baskets, with very little apparent difference between them, which are used as refuse baskets and for a variety of common purposes, which it is hardly necessary to detail; the "dauri," a bamboo-made basket for holding flour in, and which is also used as a grain measure; the "mauni," a small hand basket made of "kása" grass, bound with "múnj" (sheath of the "sarpat" grass), and used in sowing. The "mauni" is filled from the "jhawwa" and is held in one hand, while the seed is taken out and scattered with the other; the "súp" or winnowing fan, made of "sirkí;" the "chalni," "bikna," and "ákha," different kinds of grain and flour sieves; the "músal," a wooden instrument, with a iron ring at one end, used for threshing purposes; the "pírha" and "bilna," board and rolling pin for kneading, (the pírha is sometimes also a flat stone); the "sil" and "lorha," a flat stone and round stone used for pounding spices and condiments, in fact a rude pestle and mortar. The "charkha," or cotton spinning-wheel, used by women only; the "charpái" or common bedstead, and the "machia," a low four-cornered stool, complete the list of articles

of primitive furniture to be commonly seen in the interior of a Partabgarh peasant's hut. As a rule the owner is careful in observing the old maxim—a place for everything and everything in its place; for one seldom sees confusion and untidiness in his internal arrangements. Filth and rubbish may reign rampant outside and around the dwelling, but, generally speaking, the inside will be found to be neat and clean.

Food.—As might be expected from the foregoing details, the food of the masses is exceedingly simple, and varies with each harvest. After the rabi harvest cakes made of wheaten flour, ground barley, peas, grain, &c., are chiefly eaten. Rice and other kharíf grains succeed to these in their season, and are varied with lentils (dál). As a savoury adjunct ghí is mixed with their food by those who can afford it. "Gur" (molasses) is also a luxury which but few comparatively can afford daily. It is chiefly eaten with the noon-tide "chabena" or parched grain. Vegetables and fruit are, in their seasons, largely consumed. The first meal is generally taken between 9 A.M. and noon, and the second after sunset. Seldom is food taken before 9 o'clock in the morning. For those engaged in agricultural pursuits, the women of the house always cook and prepare their food. In fact, the hard work and general drudgery of the household here, as elsewhere in India, falls to the lot of the weaker vessel.

Dress and ornaments.—Excluding the wealthier classes, who can afford fine muslins, silks, &c., the mass of the population may be separated into two divisions with regard to the nature of the material with which they usually clothe themselves. The least poor of these two divisions wear, as a rule, the English fabrics here known as "márkín" and "nainsukh," while the dress of the poorest class is almost entirely composed of the coarse country materials called "gárha," "dhotar," and "gazi." The ordinary dress of the Hindu is the "mirzái," or short jacket with sleeves, below which is worn the "dhoti." Round the head is twisted the "dupatta," which is a long narrow strip of any common material. The Muhammadan usually wears tight "páejámas," fastened round the waist and reaching about six inches below the knee, over which he throws the "*kurta*," or long loose garment with sleeves, which falls down as far as the knees. The mirzái of the Hindu is fastened in front on the right, while the similar fastening of the Muhammadan garment is on the left. The Hindu female peasant attire is ordinarily the dhoti and the "lahnga pharia." The former is, as a rule, the dress of the older women, and the latter that of the younger. The dhoti is simply a large sheet, two-thirds of which are rolled round the body, and the remainder thrown over the head and shoulders. The "lahnga pharia," consists of two garments;—*viz.*, the lahnga, a kind of petticoat, commonly made of some stripped or coloured material, fastened at the waist, and the pharia, a simple piece of some coarse material like gárha, &c., and not unlike the dhoti. It is thrown over the head and upper portion of the body, and the ends in front are tucked in beneath the lahnga. A "kurti" or short jacket, without sleeves, or with very small sleeves, is often worn with either style of dress. The dress of the Muhammadan women does not much differ from the above, except that the Qureshi women often wear loose páejámas and a sheet (or as it is in

this instance called dupatta) thrown over the head and shoulders, thence falling down to about the knees; under this again the kurti above described is usually worn.

Mode of collection and of payment of the Government demand, &c.—The mode of collecting rents and of meeting the Government demand differs according to the tenure of the village. In the case of zamindari and imperfect pattidari villages, the whole proprietary body are responsible for the failure of one sharer; in pattidari estates again where the partition is perfect and complete, and extends to the waste and uncultivable lands, the defaulting pattidar is alone liable for his sins of omission. The arrangements for the cultivation are, as a rule, made by the lambardar or lambardars, or by these in conjunction with the other shareholders.

Succession and transfer.—With regard to succession to landed property amongst the Hindus, on the death of a sharer, without male issue, his widow is allowed to succeed. She cannot, however, alienate the property without the consent of the community. In the case of inability to meet the Government demand, arising from bad seasons or other causes over which she has had, and could have had no control, mortgage or sale is permissible. On her death, the property goes to the nearest of kin in the male line according to the Shástras. Amongst the Muhammadans, on the death of a proprietor, the widow succeeds as in the above case. If there be more than one wife, each shares equally, and under the same restriction with regard to transfer as among the Hindus. Landed property is usually distributed among Hindus according to the principle of *Jethánsi*, which secures to the eldest son or heir a larger share than goes to the others. The measure of the *Jethánsi* varies very much according to the locality. For instance, in the taluqas of Patti Saifabad and Ráepur Bichhaur, in the Patti tahsil, the share of the eldest son is 11-20th and that of the younger 9-20th, the calculation being based on the bígha which consists of 20 biswas. Again, in taluqa Dariápur in the same tahsil, the share of the eldest is twice that of each of the younger sons. In taluqa Dhángarh, in tahsil Bihár, the shares are 9-16th and 7-16th, based on the rupee. In smaller estates the division on these principles is very tedious.

Groves: *Custom as regards owners of estates.*—I propose first to notice the custom prevailing in this district with regard to the planting of groves, and to the liability of the owner or occupier to the payment of rent in the event of the trees being felled and the land cleared. The first class consists of those who have a full proprietary or under-proprietary right in the lands of the entire estate, and whose responsibilities have been once for all fixed in a lump sum, either with reference to the imperial demand, or to the due of the superior holder in the case of sub-settlements. The superior holder is bound by the tentative rules in force, which, with the object of encouraging the growth of plantations, exempt from assessment a wooded area not exceeding 10 per cent. of the whole. Failing in this object, grove lands, if found to be wantonly cleared of trees, will be liable to future assessment. Similarly, and by implication, is the discre-

tion of the under-proprietor in sub-settled estates restricted by the same rules.

Custom as regards ex-proprietors and tenants with a right of occupancy.—The next class is composed of those persons who are ex-proprietors, but who are possessed of an under-proprietary right in their sír and sáyar lands; (the latter including grove lands); of tenants with a right of occupancy, and those who have purchased or have otherwise acquired proprietary or under-proprietary rights in any portion of the village lands. These persons pay the rent which has been assessed upon their holdings through the superior holder or málguzár. Now, it is obvious that they can plant to any extent they please, so long as they continue to discharge their liabilities. But what is the effect of cutting down their groves, and so increasing the cultivated area of their holdings? The custom, as ascertained in this district, authorizes the superior holder in such cases to demand rent so soon as the land thus cleared is brought under the plough, no matter whether, as grove land, it had been held rent-free for generations. Occasionally, in the case of an ex-proprietor, the taluqdar will refrain from exercising this power; but, as a rule, it is freely exercised, and in the case of purchasers and other outsiders without mercy or compunction. It is a custom which, supplementing as it does the local rules regarding the larger wooded areas, has a direct tendency to preserve intact the smaller plantations.

Custom as regards tenants-at-will.—The third and last class consists of tenants-at-will, and as the groves occupied by these form a very considerable proportion of the entire timber lands of the district, it is of the utmost importance to carefully record in the "Wájib-ul-arz" (administration paper) the customs and usages which prevail with regard to their tenure of such lands, as well as the relations which in this respect, subsist between them and the landlord. First of all, it by no means follows that because a cultivator has been forced through enhancement of rent, or by other circumstances, to relinquish his holding, he is therefore obliged to abandon his grove also. My experience in this and the adjoining district of Sultanpur, has convinced me that so long as the cultivator remains in the village, he retains a lien on his grove, even though dispossessed of his cultivated holding. There is one general exception to this rule, however, and this I can better describe with the aid of an illustration than in abstract terms. For instance A, a cultivator, has a holding of 10 bíghas for which he pays a rent of Rs. 40. He asks B, his landlord, for two bíghas more, for the purpose of planting a grove. B, consents and gives A. two bíghas of waste or cultivated land for the purpose required. No rent is charged for this two bíghas, but the rent on the holding is raised from Rs. 40 to 50. A. sets to work and plants the two bíghas with trees. In the event of ouster, A. loses trees and all. If, on the other hand, A, content with his original 10 bíghas, plants a grove in one bígha, and continues to pay Rs. 40 rent for the remaining 9 bíghas, he still retains possession of his trees if ousted from his cultivated holding.

Usufruct and timber.—As regards the usufruct, with the exception of the mahua tree, the right of the planter of the grove is complete. I shall

refer separately to mahua plantations. The custom as regards the felling of the trees permits the cultivator to sell, or otherwise dispose of the timber without reference to the landlord, it being however at the same time generally understood that no fresh trees can take the place of those cut down without the sanction of the latter. Here again the mahua tree is an exception. No such tree on which is levied a "kút"* or "perí"† tax can be felled without the consent of the lord of the manor. In the case of an under-proprietor who pays in a lump sum, including the perí, he can of course fell his mahua trees, provided he continues to pay the entire rent assessed upon his holding; but if he pays a cash rent for the land, and a kút or fruit tax on his mahua trees, he cannot do so; the latter being in a manner hypothecated for the tax assessed upon them. Untaxed mahua is quite the exception. The kút or share of the fruit preponderates over the perí or money value. The proportion given to the over-proprietor in the former case varies from one-half share to three-fourths of the produce; as a rule, the latter is the prevailing rate as regards tenants-at-will.

Mahua groves.—Mr. C. W. McMinn, C.S., who was formerly Assistant Settlement Officer of this district, has left on record some very valuable remarks regarding the mahua of these parts. His enquiries extended over some weeks, and were chiefly conducted among the extensive mahua groves of the Kunda tahsil. Mr. McMinn writes:—"The "broadest distinction is generally found between mahua groves and all others; mahua, as a rule, seems just as much a village asset for revenue purposes as wheat, and to have been so regarded in the Nawábi. Whether zamindar, or Brahman, or asámi planted mahua, whenever the tree ceased to be a 'pora,' *viz.*, in from ten to twenty years, according to soil, the right to its produce accrued to the málguzár. There are of course innumerable exceptions among the lacs of mahua trees in this district, but I have made hundreds of enquiries beneath the trees while the fruit was dropping and gatherers collecting, and I am pretty certain that this was not only the general practice, but that it had quite reached the dimensions of an unquestioned right. For one man who disputes it in our courts twenty have quietly acquiesced. Either the málguzár took perí, or he included the rent of the trees in the jamaí land,‡ or he took kút. This last was as follows:—Three-fourths of the estimated produce to the málguzár, one-fourth to the grove owner, who had also to defray the expenses of gathering the mahua (one-twelfth of the gross produce), storing and drying. The above being the case, the question arises,—have either old proprietors or others any valuable interest to claim in mahua groves? Undoubtedly they have. This fourth, which is occasionally raised to a third, and even a half, is valued and fought for, while the perí is generally very moderate, and the jamaí system facilitates embezzlement.

"I do not believe there is a single village in which the taluqdar did not generally or at times, under a well recognized custom, take the

* "Kút" is a tax paid in kind, being a certain fixed share of the fruit.
† "Perí" is a cash payment, and varies from 2 to 12 annas per tree.
‡ Cash rent paying land.—W. E. F.

mass of the mahua produce, leaving one-fourth to the collector as payment for his labour. Many things complicated this enquiry, and made the clearing up of the parties' rights difficult. Unlike cereals mahua is an irregular crop; every fourth year there is none, or so little that the taluqdar will not take the trouble of asserting his rights. For all those years the zamindar can truly say that he held his trees free. Again, by acknowledged custom, whoever plants a grove holds it free, keeping all the produce as long as it is a pora. I have been unable to determine even approximately the recognized age when a tree ceases to be a pora; at first I used to hear that it was about twelve years, but the moment the zamindars found that the point might become of use to an officer who was seeking out facts then the limit of the age of a pora rose to 20, 30, 40 years; nor were the taluqdar's witnesses a whit behind. Still every zamindar can point to real pora trees, or to those which he has as yet managed to keep out of the paying register, and say with truth 'look at my muáfi trees!'

"I have no doubt that the zamindars had many trees muáfi, (rent free); many more included in their jamaí land, according to the peculiar custom of the taluqas, but the rest are the right of the taluqdar, and his rights are too large to be lost through any ignorance of the pargana custom, or ill-grounded trust in oral evidence, without doing him serious damage, and leading to a general distrust of our courts."

Mahua in Patti.—In the Patti pargana the mahua tree is untaxed. In one village only, *viz.*, mauza Pipri, in the Adhárganj estate, in which there are about 50 trees, is peri paid by a family of Brahman ex-proprietors at the extraordinarily high rate of Rs. 2 per large tree, and Re. 1 for the smaller ones, not poras. In all other parts of the pargana, the planter of the grove enjoys the entire produce without let or hindrance; and yet Patti is composed almost exclusively of taluqdari estates.

Cultivator's right over his grove.—Whilst in some portions of the district the cultivator or tenant-at will possesses an absolute power over the trees of his grove, so that he can mortgage and even sell without the previously obtained sanction of the landlord, there are many places where his rights are so restricted that he can only enjoy the usufruct, but cannot pick up the smallest twig in the shape of dried or fallen wood, much less fell, mortgage, or otherwise alienate the trees.

Berúni and láwársi trees.—It is usual in some estates to set apart one or two mango groves in a village, according to its size, for the sole benefit of the cultivators on the rent-roll. "Berúni" or "láwársi" trees (that is, trees which have sprung up of themselves, or the former owners of which have died without heirs, or have left the village) belong exclusively to the lord of the manor. He either consumes or sells the produce himself, or else he adds a patch of land, on which are growing some of these trees, to a tenant's holding, and turns the deed to account by raising the rent on the latter. This is what is sometimes called jamaí holding, but the term in this sense is restricted.

Rights of irrigation.—Rights of irrigation may be broadly classified as *natural* and *artificial*. Under the former come rights of irrigation from

rivers, nálas, jhíls, and swamps; while under the latter are comprised all rights in wells, excavated tanks and ponds, and embankments. With reference to irrigation from natural sources, the custom is that should the landholder require water he is first to be served, then the cultivators, according to priority of sowing, on the principle that the earliest sown crop soonest requires water. The second class ordinarily gives rise to disputes and litigation, but in this district irrigation suits have been remarkably few.

Artificial reservoirs.—Rights in wells are clear, and are seldom, if ever, called in question. With regard to artificial reservoirs two classes may be said to exist, *viz.*, (1) those in the case of which the excavator or his heir is living and in possession, and (2) those in which all rights have lapsed. In the former case, after taking as much water as his purpose requires, the owner usually allows the privilege of irrigation to such cultivators of the village or neighbouring village as he pleases. In the latter case, however, it is usual for the lord of the manor to first irrigate his sir lands; afterwards those cultivators, whose lands are situated within reach of the water, appoint a committee to estimate the contents of the reservoir and the amount of land which it is proposed to irrigate. The amount of water to which each man is entitled is then apportioned in dauris. The dauri contains about five gallons, and the dogla rather more than twice as much. This distribution of water by the "báchh" system extensively prevails in this district, and, being regulated by a sort of standing panchâyat (court of arbitration), tends to reconcile mal-contents who would otherwise come into court. The patwâri is ordinarily *ex-officio* member of the "panchâyat," the remaining three or four members being either landholders, muqaddams, or other respectable residents. It has come to my knowledge that a practice has begun to prevail in some parts of levying irrigation dues, or in other words of selling water. Páhikásht cultivators requiring the commodity are made to pay 8 annas per diem for each "rik" or raising station which they work. This is another innovation which characterises the age we live in, in connection with the gradual decay of caste prejudice.

Grazing rights.—The subject of grazing rights may be dismissed in a few words. Unfortunately for the cultivator and his live stock, the grazing area is yearly becoming more restricted. The uncultivated land of a village is, as a rule, free for grazing purposes, not only to its own cattle, but to the cattle of the neighbourhood. In other words, clusters of villages possess pasture lands common to all. This simple arrangement, based on ancient custom, does away with all ground of contention. Disputes when they do arise are nearly always connected with the trespass of cattle in the cultivation, and the consequent damage to the crops. They are not occasioned by any abstract ideas of right in this or that patch of waste. Grazing dues are at present unknown amongst the agricultural population, but how long they will remain so it would be hazardous to conjecture. A system of irrigation dues may be soon followed up by the levy of a tax on grazing.

Manure stacks.—Manure heaps are in some districts frequent cause of contention. In this district however disputes have been rare. Since the

issue of the prohibition against stacking manure within the inhabited inclosures, it is usual to collect it in a grove, or other convenient waste spot. Not unfrequently cultivators dig a large hole in a corner of a field, and throw into it all the manure and refuse matter they can get hold of. There are no *common* manure heaps. Each zamindar and each cultivator possesses his own, quite apart from the others.

Shankalp.—The religious tenure known as "shankalp" largely prevails in this district. Grants of shankalp vary in extent from one or two bighas to entire estates of several villages, and are confined to Brahmans. As a rule some consideration was always given. The grantee either gave a large entertainment, or an elephant, camel, horse, or other valuable article such as a shawl; less frequently a present of money or jewels. In very rare instances was the value given a purely nominal one.

Birt, which is a tenure in some respects analogous to shankalp, finds no existence in this district. Not a single suit founded on a birt holding has come before the courts.

Dár.—There is however a tenure in Patti, and strictly confined to that pargana which goes by the name of "dár." It is similar to the kind of birt known as "bai birt," or purchased birt; dár, as existing in this district, represents a purchased interest in a patch of land or chak, and is obtainable by all classes. It is never found to extend to entire villages. The real and primary meaning of the word dár is obscure. It is said to be a corruption of zamindari. There are 403 acres at present held under this tenure.

The following table of the tenures in the Partabgarh district is roughly correct, assuming that column 15 does not include the owners of sír:—

STATEMENT OF TENURES, &c.

Name of tahsil.	Name of pargana.	Tenures and Number of Villages, &c., of each kind.									No. of proprietors and sub-proprietors.				Average area.				Remarks.
		Taluqdari.				*Independent.*				Grand Total.	*Proprietors.*				*Of land per*		*Of "sir" per*		
		Settlement.		Villages not sub-settled.	Total.	Zamindari.	Pattidari.	Bhyyachára.	Total.		Number of taluqdars.	Number of proprietors	Number of lambardars.	Number of sub-proprietors.	Resident cultivator.	Non-resident cultivator.	Proprietor.	Sub-proprietor or under-proprietor.	
		Entire mauzas.	Dákhli villages and fractional parts.																
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20
Patti.	Patti Dalippur ...	70	15	613	698	23	82	13	118	816	16	3,050	196	2,289	2·2	1·6	9·2	8·9	
Partabgarh	Partabgarh ...	67	71	263	401	78	54	101	233	634	8 7	2,139	200	1,585	3·2	2·7	8·2	13·5	
Bihár.	Bihár ...	28	8	149	185	33	19	...	52	237	1	232	62	388	4·1	3·4	25·4	3·9	
„	Dhingwas ...	24	6	105	135	13	..	...	13	148	2	78	10	165	4·8	3·1	26·7	2·4	
„	Rámpur ...	25	13	153	191	...	...	...	...	191	...	...	...	352	3·4	2·5	...	6·	
„	Mánikpur ...	6	1	41	48	58	14	...	72	120	...	105	51	25	4·3	3·1	10·3	3·6	
„	Ateha ...	4	5	35	41	8	15	1	24	68	3	472	91	477	3·7	4·	6·7	3·9	
	Total ...	224	119	1,359	1,702	213	184	115	512	2,214	7	6,076	601	5,281	3·	3·	10·	6·	

List of proprietors paying more than Rs. 5,000.

Number.	Name of owner.	Name of estate.	Number of villages.	Area.	Government jama.			Remarks.
				Acres.	Rs	a.	p.	
1	Rámpál Singh and Rája Hanwant Singh	Dhárupur Kála Kankar.	196	101,264	86,088	8	0	Bisen.
2	Ráe Jagat Bahádur Singh	Bhadri	98	68,611	76,406	0	0	Do.
3	Díwán Ran Bijai Bahádur Singh.	Patti Saifabad, 11th share.	170	61,563	59,352	0	0	Bachgoti.
4	Ajít Kunwar ...	Do. 9th do.,	116	47,310	51,768	5	4	Do.
5	Rája Bijai Bahádur Singh.	Bahlolpur ...	60	*27,000	29,245	12	8	Sombansi.
6	Thakuráin Jánki Kunwar	Puwánsi ...	94	43,495	43,498	0	0	Do.
7	Ráe Mádho Parshád Singh.	Adhárganj ...	99	42,575	44,765	0	0	Bachgoti.
8	Thakuráin Baijnáth Kunwar, Chhatarpál Singh, Súraj Pál Singh, Chandarpál Singh.	Kundrajít,	68	43,038	43,574	0	0	Bisen.
9	Rája Surpál Singh ...	Mustafabad,	27	22,646	25,597	15	0	Kanhpuria.
10	Lál Bahádur Singh, Nagashar Bakhsh, Hanomin Singh, Chaunarja Singh, Sitla Bakhsh Singh.	Madhopur ...	83	28,326	25,204	0	0	Bachgoti.
11	Rája Ajít Singh ...	Tarwal ...	59	19,277	67 235	11	7	Sombansi.
12	Thakuráin Sultán Kunwar, Ráe Bisheshwar Bakhsh Singh.	Ráepur Bichhaur.	83	47,240	39,164	6	8	Bachgoti.
13	Bábu Dán Bahádur Pál Singh.	Dándi Kachh,	31	13,063	14,849	0	0	Kalhans.
14	Bábu Hanomán Bakhsh Singh.	Domipur ...	47	16,835	17,313	5	9	Sombansi.
15	Díwán Harmangal Singh	Urayya Dih Jamtáli.	53	15,497	16,535	0	0	Bachgoti.
16	Rája Mahesh Bakhsh Singh.	Kaithaula ...	30	13,998	16,099	0	0	Kanhpuria.
17	Lál Sítla Bakhsh and Lál Shankar Singh.	Dhángarh ...	45	13,829	15,549	0	0	Bisen.
18	Bábu Bajrang Bahádur Singh.	Baispur ...	29	11,655	14,915	0	0	Sombansi.
19	Bábu Balbhaddar Singh,	Sujákhar ...	52	13,630	14,465	0	0	Do.
20	Bábu Hardatt Singh ...	Pirthiganj ...	34	10,570	12,660	0	0	Do.
21	Saganáth Kunwar and Kharag Kunwar.	Dasrathpur,	19	7,636	8,285	0	0	Bachgoti.
22	Lál Mahesh Bakhsh Singh.	Dahiáwán ...	10	6,356	7,845	0	0	Bisen.
23	Lál Sarabjít Singh ...	Shekhpur Chaurás,	12	4,647	5,754	0	0	Do.
24	Lál Shiúambar Singh ...	Rájapur ...	9	4,865	6,199	0	0	Kanhpuria.
25	Bábu Mahipál Singh ...	Umrár ...	6	5,003	6,065	0	0	Do.
26	Rája Chitpál Singh ...	Chitpálgarh,	15	4,575	5,280	0	0	Sombansi.
27	Rája Mahesh Naráin Singh.	Parhat ...	15	4,729	5,800	0	0	Drigbansi.
28	Ráe Bhágwant Singh, Jagmohan Singh, Arat Singh, Bisheshwar Bakhsh Singh.	Dariápur ...	37	13,985	12,935	0	0	Bachgoti.

*Cannot be correctly given as he has sold some villages.

CHAPTER IV.

ADMINISTRATIVE FEATURES.

Administration—Police—Crimes—Accidental deaths—Population of thanas—Revenue and Expenditure—Education—Postal statistics.

Administration.—The administration is carried on by a deputy commissioner with five or six assistants and extra assistants, European and native, and four tahsildars.

All these courts have civil, criminal, and revenue powers; in addition Partabgarh is fortunate enough to possess seven Honorary Magistrates, several of whom are exceptionally able and energetic men. All of these have civil and criminal powers, and six have revenue, one Rája Rámpál Singh, has for years devoted himself laboriously to regular court work.

The courts are numerous therefore compared with the population of the district, which is however dense and litigious. The police is shown in the following table; another shows the crime and its great increase during the last five years; a third the accidental deaths and suicides.

Police Statistics in 1873.

	Total cost.	No. of European and Eurasian officers.	Average annual pay of ditto.	Native officers.	No. of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	Proportion of cost per square mile of area.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to Magistrates.	No. of convictions obtained.	No. of acquittals.	Remarks.
	Rs.														
Regular police ...	56,862	3	...	67	309	...	1 to 5·60	1 to 3,033	...	1,715	5,543	2,413	1,921	492	
Village watch ...	66,350	...	...	...	2,654	...	...	...	...	...	...	...	...	...	
Municipal police,	4,272	...	...	6	39	...	...	...	...	...	...	...	...	...	
Total ...	1,27,484	3	...	73	3,002	3,078	...	...	...	1,715	5,543	2,413	1,921	492	

Crime Statistics.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	6	13	8	5	7	5	3	6	3	4	2	3
Culpable homicide ...	6	6	6	...	5	1	4	5	2	...	5	...
Dacoity ...	..	2	...	1	1	1	...	1	1	...	1	1
Robbery ...	3	14	8	19	24	11	2	8	1	2	11	5
Rioting and unlawful assembly.	7	7	18	15	11	5	5	7	12	10	8	4
Theft by house-breaking or house-trespass.	1829	2072	2435	2242	2423	3326	105	173	235	170	141	271
Theft simple ...	587	703	981	1153	1374	1645	72	147	261	214	191	388
Theft of cattle ...	283	191	176	138	240	271	19	44	57	47	46	78
Offences against coin and stamps.	...	3	2	4	1	2	...	...	1	2	1	2

Comparative Memorandum of accidental deaths.

	Suicides.		*By drowning.*		*By snake bite.*		*By wild quadrupeds.*		*By fall of buildings.*		*By other causes.*		*Total.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867	...	...	100	120	20	32	5	2	14	17	50	20	189	188
1868	...	...	93	122	31	34	3	...	3	4	56	23	188	183
1869	...	...	107	122	14	14	...	...	6	1	96	27	236	174
1870	6	20	104	133	15	35	2	...	8	6	72	15	207	209
1871	7	29	96	114	37	52	4	...	43	34	69	26	256	265
1872	6	20	138	147	40	40	...	2	7	2	65	16	250	200

The following statement shows the population of thánas:—

Name of thána.	Population.
Patti	107,131
Rániganj	92,251
MacAndrewganj	135,468
Sangipur	106,074
Jethwára	107,595
Sangrámgarh	106,512
Kunda	129,215
Total	784,156

These figures are from later calculations and do not quite agree with the census report.

The revenue and expenditure of the district from imperial funds are shown in the following tables. The land revenue forms almost 90 per cent. of

the taxation, and of the income tax again, in 1873, landed proprietors contributed Rs. 7,307 out of Rs. 8,554 or 87 per cent. The other details of the income tax possess no interest, only 151 persons were assessed in 1872, of whom 69 were owners of the soil. The tax is now no longer imposed.

Receipts, 1871-72.

1	Recent settlement revenue collections	Rs.	8,62,610
2	Rents of Government villages and lands	„	...
3	Income tax	„	13,782
4	Tax on spirits and drugs ...	„	29,055
5	Stamp duty	„	56,046
6	Law and justice ...	„	5,553
	Total	„	9,67,046

Expenditure, 1871-72.

Revenue refunds and drawbacks		Rs.	1,200
Miscellaneous refunds ...		„	1,365
Land revenue, Deputy Commissioner and establishment ...		„	42,910
Settlement		„	14,494
Excise or Ábkári ...		„	2,839
Assessed taxes		„	425
Stamps		„	8·6
Law and justice,	Service of process ...	„	3,314
	Criminal courts ...	„	29,893
Ecclesiastical		„	...
Medical		„	4,200
	Total	„	1,01,516

The following tables contain the various items of receipts and disbursements in the local fund department:—

Receipts, 1871-72.

One per cent., road cess ...		Rs.	10,174
„ „ school ...		„	10,174
One-fourth „ district dák		„	2,544
Three „ local and margin		„	27,721
Education fund ...		„	1,575
Dispensary		„	2,074
Pound		„	2,561
Nazul		„	882
Total		„	57,705
Provincial allotment		„	86,392
Grand total		„	1,44,097

Expenditure, 1871-72.

Education		Rs.	18,872
Hospitals and dispensaries ...		„	7,540
District dák		„	3,290
Pound		„	1,218
Nazul		„	267
Public works—			
Communications ...	Rs. 82,441		
Civil Buildings, &c. ...	„ 21,270		
Establishment, &c. ...	„ 8,495		
			1,12,206
Total ...		Rs.	1,43,393

*Schools.—In addition to the high school at the sadr station, there are the following schools in the interior of the district:—

Two vernacular town schools at Patti and Bihar.
One grant-in-aid school at Nawabganj (Pariáwan).
Fifty village schools.
One girls' school at Nawabganj near Bela.

This gives us exactly one school for every forty-one villages, which, considering the average small size of the latter, is an excellent distribution.

The High School.—In the high school only is English taught. The high school, in addition to preparing pupils for the Canning College at Lucknow, and for the University classes, "must also," it has been distinctly laid down, "play the part of an ordinary village school," and again, that the elementary education of the agricultural masses, is "one of the special though incidental duties of the high school." The average attendance during the year 1869-70 was 129, which was 78 per cent. of the number registered. Two of the taluqdars of the district, Rája Chitpál Singh of Núrpur† and Bábu Mahesh Bakhsh of Dahiáwán, have been educated at this school, which they attended for some seven years. The senior inspector has reported that "both have received a very fair education, and take much interest in the village schools on their estates, as well as in the school where they were educated." They are still anxious to improve themselves, and devote much of their leisure time to reading English standard works. They are good landlords, and have the respect of their tenantry.

Vernacular town schools.—With regard to the vernacular town schools, Mr. Harington has recorded that they "are of peculiar interest and deserve special encouragement. Their high aim is ultimately to convey in Eastern tongues to Eastern minds the advance which has been made in Western civilization and thought." The Patti school registers 90 students, of which number 80, or 88·8 per cent., constitute the average attendance; while 52 is the number borne on the rolls of the Bihár school, of which the average attendance is 45, or 86·5 per cent. Urdu, Nágri, and Persian are the languages in which instruction is conveyed. Of the total number of students 116 are Hindus, principally Chhattris, Brahmans, and Káyaths, and 26 are Muhammadans. There are five teachers on monthly salaries of from Rs. 30 to Rs. 7.

Grant-in-aid school.—The grant-in-aid school at Nawabganj on the estate of Shekh Dost Muhammad, Taluqdar of Pariáwan, is supported by subscriptions and by the Government grant-in-aid. It is attended by 54 pupils, of whom 20 are Muhammadans and the remainder Hindus. Two teachers are employed—one on Rs. 20 per mensem and the other on Rs 6. The course is much the same as in the vernacular town school. Shekh Dost Muhammad takes a deep interest in the welfare of this school, and though far from well off, has contributed handsomely towards the neat and substantial building, which is now the *alma mater* of Nawabganj.

* These remarks on schools, which are taken from the Partabgarh settlement report, were written some years ago. There are at present in Partabgarh 90 schools of all classes, and the number of scholars on the rolls, on the 31st March, 1875, was 3,194.

† The head and representative of the old family of Partabgarh.

Village schools.—With regard to village schools the district may be said to be studded with them :—

In Tahsil Patti are	17	schools.
„ „ Partabgarh	19	„
„ „ Kunda	14	„

The attendance has been falling off of late, owing chiefly to high prices and to the impoverished circumstances of the agricultural classes, which furnish the largest proportion of pupils. The pressure has the effect of causing the parents to withdraw their sons from the school, and transfer them to the field, where their labours prove more directly remunerative. A succession of good harvests will, I have no doubt, by and bye, put money in the pockets of the husbandman, and restore a good attendance in the schools. The curriculum is reading and writing, elementary arithmetic, dictation, grammar, and composition, geography, the history of India, mensuration of surfaces and land surveying. There are 66 boys in this district, who, as members of the senior class, are learning these latter subjects. Of the sons of zamindars, actual proprietors or under-proprietors in the soil, 316 are students in the village schools, while of others the numbers are :—

Sons of patwáris and qánúngos	162
„ „ cultivators	495
„ „ artizans	129
„ „ traders and bankers	75
„ „ professional men such as pandits, hakíms, &c. ...	92
„ „ Government servants	32
„ „ private servants	45
Total ...	1,030

Of Hindus, the Chhattri caste as usual preponderates, next comes the Brahman, then the Káyath, the remainder being contributed by the Sudra classes. The proportion of Muhammadan to Hindu students is 36·9 per cent., which, having regard to the relative numbers of the whole population, would seem to indicate a greater desire to avail themselves of the educational opportunities offered them, on the part of the former than of the latter. Sixty-three teachers find employment in the village schools of this district, and are in receipt of salaries ranging from Rs. 10 to 5. The majority receive Rs. 6 to 7. It will be a good thing for the department when circumstances will admit of the salaries of teachers being raised. The qualifications of several entitle them to higher emoluments.

Girls' school.—Female education may be said to have made a beginning, though a modest one in this district. A girls' school has been opened at Nawabganj under the superintendence of the active and intelligent deputy inspector, Munshi Muhammad Husen. The pupils at present only number thirteen, but small beginning in a work of such vital importance, viewed in reference to the enlightenment of the masses, are not to be despised.

District postal arrangement.—The dák cess in this district amounts to Rs. 2,981 and the Government grant-in-aid to Rs. 576, making a grand

total of Rs. 3,557. This sum provides for thirteen postmasters, thirty-one runners, and twenty-six delivery peons, leaving a small margin for contingencies. The following tables are from the Chief Inspector's office :—

Statement showing the working of the district dâk during 1876-77,

No. of miles of dâk line	73
No. of runners	31*
Cost for the year	Rs. 2,565-9-10
No of covers delivered	30,087
No. of covers returned undelivered ...	2.521
Total No. of letters sent to district post-office	32,608

* Ten runners have worked for a part of the year.

CHAPTER V.

HISTORY.

History—Antiquities.

History.—It has not been thought necessary to give any account of Partabgarh in the past under the district heading. There are three great clans in the district—the Sombansi of pargana Partabgarh, the Bachgoti of Patti Dalíppur, and the Bisen of Bihár, Mánikpur. The annals of each clan are identical with those of its own peculiar parganas; they did not interfere with each other; their interests did not clash, nor did they conquer or expel each other. The history of each can be given consecutively without diverging into the annals of others, and without digressions which weaken the narrative and weary the reader; it has not been thought desirable therefore to mix them up in a forced and unnatural connexion, and to give a retrospective unity to the district of Partabgarh, which in fact did not exist till after the reconquest of Oudh in 1858.

The history of the people of Partabgarh will be found under the pargana headings Patti, Partabgarh, and Mánikpur. The more remarkable ancient sites and forts will be also there mentioned. As to antiquities there are none which can properly lay claim to the title "Kúkar Deora." Here and there in the Kunda tahsil are to be seen strange looking brick-built erections called Kúkar Deora, resembling cupolas and pyramids. The former are nine feet in diameter at the base, and the latter seven and a half and eight feet; while the average height of both descriptions is about twelve feet. These curious buildings are by some ascribed to the Bhars, by others to the aboriginal Banjáras, others again affirm that they were built by bankers of old as treasure vaults. As a fact it is well known that from some of these treasure has been abstracted both before and since the rebellion. Whatever be their origin, their antiquity is undoubted. They go by the name of "Kúkar Deora," which means in Hindi "dog's dwelling." This has reference to a curious superstition in connection with these buildings to the effect that a walk seven times round any one of them, and a peep in at the door, is a certain cure for the bite of a mad dog. I have been unable, in any tangible way to connect these quaint relics of the past with the Bhars. They are all situated at some distance from the existing and known sites of old Bhar towns and villages. Near Bilkhar there is a mound which is believed to be an ancient Buddhist tope.

PARTABGARH *Pargana—Tahsil* PARTABGARH—*District* PARTABGARH.—This large pargana lies to the south-east of the district, extending for many miles on both sides of the river Sai. Its area is 355 square miles, of which 192 are cultivated. The population is 219,777 or 619 to the square mile: of this number 31,230 are Brahmans, 20,595 are Chhattris, 32,787, are Kurmis, 20,875 are Musalmans. Of the Chhattris above mentioned 13,000 are Sombansis, and the pargana presents an instance of a large area of country being owned by a numerous and powerful clan with its various chiefs, rájas, bábus, and thákurs.

The following history of the Sombansis is taken from the Partabgarh settlement report :—

As in the case of Patti Dalíppur, the pargana of Partabgarh is co-extensive with the tahsil. It contains 634 villages, which are held as follows :—

	Taluqdari.	*Mufrad.*	*Total.*
Sombansi	360	148	508
Bilkharia	4	13	17
Brahman	*10	37	47
Bais	*11	0	11
Káyath	*2	12	14
Khattris	*1	0	1
Bhát	0	3	3
Raikwár	*2	0	2
Raghubansi	*1	0	1
Chandwaria	*1	0	1
Shekh	0	12	12
Pathán	*9	2	11
Faqir (Musalman) ...	0	1	1
Christians	0	5	5
Total ...	401	233	634

The taluqas comprised under the 360 Sombansi villages are :—

Bahlolpur.	Sujákhar.
Tirwal.	Paispur
Dándikachh.	Pirthíganj.
Domípur.	Núrpur.

while the four Bilkharia villages constitute the miniature taluqa of Antú, paying a revenue of Rs. 3,546-8.

The Sombansis.—Partabgarh is the Sombansis' country. Beyond its limits they are rarely met with. Of course I except the other colony in the Hardoi district. Mr. Carnegy states that "the Sombans of these days give their daughters to the Gautam, Baghel, Gharwár, and Mainpuri Chauhán clans, and this indicates a higher status than is enjoyed by the local Bais, Bisen, and Rájkumár tribes." Mr. W. C. Benett, C.S., in his report on the chief clans of the Rae Bareli district, has some interesting remarks about the Sombansi clans, more especially in connection with the Tiloi ráj of Súrat Singh (between 1670 and 1680 A.D.), and as they may serve to render more complete the history of the pargana as given by Mr. King, I shall offer no apology for transcribing them in this place.

Mr. W. C. Benett's account of the Sombansis of Partabgarh.—"This tribe are found at the beginning of connected history at the fort of Jhúsi, near Allahabad. They have no further traces of an immigration, and their tradition connects them for an indefinite period with their present dominions. The family worship is paid to five saints—four of them princes of the Sombansi blood, and the fifth a Gharwár Rája of Benares, who

* These are all loyal grantees having been rewarded out of the portion of the Sujákhar estate, which was confiscated by the British Government owing to the discovery of a concealed gun in 1859. These grantees are entered in the lists appended to Act I. of 1869 and are therefore styled taluqdari in contradistinction to mufrad.

successfully abstracted themselves into nonentity during the *Dwáparyug*. The principal of these, Alá Rikh, gave his name to the town and pargana Alárikhpur, contracted into Aror and since named Partabgarh, and is perhaps identical with the Álap Rikh of Dalmau tradition, who resided in the Ganges forests, and whose teaching enabled Dál and Bál to attain their wide dominion. Two remarks may be made here,—first, that the worship of the Manes of their ancestors is common to the Sombansis and several low castes in their neighbourhood. *Bare Purukh* is one of the favourite local penates, and shares with *Siáú*, the jackal, and *Káre Deo*, the snake, the chief offerings of home devotion. Another is that the most ancient tradition discovers the Sombansis on the northern, and the dawn of history on the southern banks of the Ganges. An intermediate tradition, attested by the numerous remains of their peculiar forts, points to the existence of a Bhar ráj in the territory occupied before and after by the Chhattris. The commencement of the pedigree is, as usual, marked by some historical convulsion. Sakráma Singh had three sons,—one of whom went to Naipál, the second to Hardoi, while the third remained at Jhúsi. The son of the latter was cursed by a Musalman faqír, Shekh Taqi, and lost his kingdom. The usual posthumous son was born in exile, and, with the name of Lakhan Sen, founded the kingdom of Aror. One of his sons was a convert to Islám, and in the eighth generation some subordinate centres of power began to branch off from the main ráj. No prince of this race attained any extraordinary distinction before Partáb Singh, who, in the last quarter of the seventeenth century, consolidated the power of his clan, built a huge new fort at Aror, which has since been known by his name, and assumed all the characteristics of independent sovereignty between the territories of the Bachgotis, the rájás of Mánikpur and the Kanhpurias. He maintained an organized army composed chiefly of the militia levies of his clan, and furnished with a corps of sappers and miners enrolled from the Lunias of his pargana, and he provided for the population and tillage of his dominions by liberal grants of waste land to Brahmans and others."

"*Conflict between the Sombansis and Kanhpurias.*—A prince of Súrat Singh's energy was not likely to remain long at peace with his neighbours, and a friendly interview afforded him the desired pretext for invading the * contiguous domains of the Sombansis. Partáb Singh was lame, and on asking after Súrat Singh's health received the ordinary polite reply, '*ap ke qadam dekhne se*,' to which he angrily retorted with reference to Súrat Singh's blindness, 'I too am well', '*ap ke chashm dekhne se*.' The personal insult was eagerly welcomed, and Súrat Singh marched at the head of his clansmen against Partabgarh. He was met at Hindaur, and an obstinate battle resulted in the defeat of the Kanhpurias. As their chieftain was being carried from the field, he felt the

* "The present territories of the Kanhpurias and Sombansis are separated by the wide estates of the Bisen, but it does not appear that at the time of Súrat Singh, the leaders of that tribe had attained the dignity of independent sovereigns. A very large part of their present property was under the rule of the Musalmans of Mánikpur, and of their three principal houses we find Rámpur ranged with the Kanhpurias and Dehra and Dhingwas with Sombansi. It is probable that they respectively owned the nominal supremacy of the chieftain in whose army they fought."

wind strike on his sightless eyes, and asked from which quarter it came, and the answer, from the west, conveyed the first information of his defeat. His retreating forces were covered by a zamindar of Náin, who commanded the then unusual arm of a hundred matchlock men, and who for this received the grant of thirteen villages in the Salon pargana, which formed the root of the present large Náin taluqas."

We may now pass on to the more detailed history of the pargana as given by Mr. King,"—In this pargana the Bhars are said to have been the first inhabitants of whom there is no knowledge. The Raikwár Rajputs are said to have effected a footing in about one-third of the pargana as early as 554 fasli (A.D. 1147), and they were thus prior to the Sombansis, who hold now undisputed sway in the pargana. These are a very high caste of Chhattris, and give the following account of themselves. It may be known to the curious in such matters that Chhattris are said to have two primary classes, Bánsik and Jaggik. The latter are those whose original stock can be traced to the creative power of some saint, as in the case of the Bachgotis of Patti. The Bánsiks are those, whose origin defies research. They are in fact a kind of Melchisidees, without father without mother, &c., &c. To this highly ancient race the Sombansi clan belongs. In the eighth generation from Brahma was the Rája Juját who had one son called Púr and one called Jad, by different wives. Púr is the ancestor of the Sombansis and Jad of the Jadúbansis. Ninety generations from Púr came Rámdeo, father of Bai Sen, and here we come to what may be history. Bai Sen had his castle at Jhúsi * near Allahabad on the north bank of the Ganges. This castle can be still pointed out I am told.

"*Birth place of Lakhan Seh.*—To relapse into fable, Rája Bai Sen one day was visited by a Musalman saint, Shekh Naqi, who very unreasonably requested him to clear out of the castle and leave it to the saint. The rája naturally refused, and was not prevailed on by the entreaties of his ráni, who took part with the Shekh. The saint of course killed the rája, and consoled the ráni (who was pregnant), with the assurance that she should have a son of great renown. She went off north-ward as directed by the saint, and arriving at the ancient shrine 'Pánchosiddh' near the town of Partabgarh, gave birth to a son, Lakhan Sen.

"*The pargana of Aror.*—The pargana now called Partabgarh was then known as Aror, and was held by Bhars and Raikwár Chhattris. Lakhan Sen, grown up, got from the king the ráj of the Aror pargana in lieu of Jhúsí, and subdued or expelled the proprietors. This was about 666 fasli (1258 A.D.). The village of Hindaur, some twelve miles from Bela, and lying on the main road to Rae Bareli, was the residence of Lakhan Sen. A high commanding mound is now clearly visible from a great distance, and is pointed out as the site of his castle.

"*Malúk Singh.*—He had three sons, Gohanwár Deo, Malúk Singh, and Jait Singh. Gohanwár begot Udhran Deo, and wished to transfer his

* For an account of Jhúsi and the Rája Harbong who dwelt there, see Elliott's Glossary under "Harbong-ka-ráj."

power to him while he himself yet lived. Malúk Singh objected, and went to Delhi to get help, which he purchased by becoming a Musalman. He was appointed Subahdar of Allahabad, and married a princess of the imperial family. Thence he invaded his brother's dominions, and expelling the chief, desired to convert the whole clan of Sombansis to the Muhammadan faith. This was too much for the mild Hindu, and Malúk was proscribed. Gohanwár Deo agreed with his brother, Jait Singh, that the title and estates should be the prize of him who should kill the apostate invader. Hereon Jait Singh affected to desert to Malúk's side, and being taken into his confidence, assassinated him and his wife at a place called Phulwári near Partabgarh. Their tomb is now to be seen in the village called Teonga at a place called Phulwári. Thus the younger brother became rája, and the elder took the title of bábu, and an estate of twenty-four villages. His son, Udhran Deo, is the ancestor of the now existing families of Sujákhar, Chilbila, Gauradánd, Chhatarpur, and Gonda.

"*Rám Singh.*—Jait Singh Deo left a son, Kánh Deo, who had four sons—Rám Singh, Kánh Singh, Gyán Singh, and Pirthmi Singh. Rám Singh had five sons, whose descendants hold the estates Baníamau, Chatmau, (lately decreed to one Ráe Nand Kumár, an ex-chakladar, and who seems likely to have but a bad bargain in his estate), Mahri Sipáh, and Barista. Rám Singh's four sons are now represented by the owners of Kamaipur, Achalpur, Sahodrpur, Karanpur, and Ajgara.

"*Rája Pirthmi Singh.*—Gyán Singh's progeny are in Ankodhia and Lakhápur. The youngest son, Pirthmi, succeeded to the ráj. His grandson, Sultán Sáh, led a force in aid of the Dehli emperor, then warring in the south of India. His exertions were crowned with success, and in return he acquired from the emperor a grant of the parganas Soraon, Sikandra, Nahwái, and Kiwái in the Allahabad district. His paternal estate of Aror was made over to him in jágír tenure, and the title of Ráhbardar Khan conferred on him. A service was at the same time imposed on him which explains the title. He was required to escort the annual tribute of Bengal to Delhi.

"*Rája Ghátam Deo.*—His youngest son succeeded him, and was the last younger son who did so. In the next generation Ghatam Deo, the eldest of six sons, became rája. A younger brother, Morai Singh, is noteworthy as having been the husband of five wives and father of fifteen sons—all of whom are still traceable in various villages.

"*Rája Sangrám Sáh and Rám Chand.*—"Sangrám Sáh, the next rája, is noticeable for transferring the family residence from Hindaur to Awár in the Pirthíganj iláqa. Rája Rám Chand succeeded his father Sangrám Sáh, and was succeeded by Lachhmí Naráin, who was followed by Tej Singh, noticeable for a second transfer of his residence to Tejgarh, now in the Dándikachh Iláqa.

"*Rája Partáb Singh (change of name from Aror to Partabgarh).*—He had one son, Partáb Singh, who fixing his residence at a place till then known as Rámapur, built a great fort, and giving it his own name changed the

name of the pargana from Aror to that of Partabgarh; he was murdered by the subahdar of Allahabad.

"*Rája Jai Singh.*—Jai Singh succeeded Partáb Singh his father. He had a 'chelá,' Bakht Bali Singh, who was deputed to represent him at the court of Delhi. There he was fortunate enough to defeat and capture a Bundela rebel, Chatur Sál, and the emperor conferred on his master the privilege of wearing a 'topi' in darbár (in lieu of the usual 'pagri'), which brought the title of 'Kuláhnares'* to the Partabgarh rája. A more substantial reward was the grant of the parganas Mungra and Garwara† in Jaunpur. He proceeded to Benares to confer the title of rája on the Gautam lord of that city.

"*Rája Chhatardhári Singh.*—Jai Singh reigned for seventy-five years and added much to the fort of Partabgarh. His son, Chhatardhári, succeeded him, and *his* sons may be traced in various villages. One, Medni Singh, is identified with the large bazár of Katra Medni Singh close by Partabgarh. In Chhatardhari's time, the parganas which, it would appear, had been immediately under the Allahabad authorities, were transferred to the Oudh Government, and the new ruler wrested from him the parganás of Nahwai, Kiwái, Mungra, and Garwara, leaving Partabgarh, Soraon, and Sikandra.

"*Rája Pirthípat.*—Pirthípat, second son of Chhatardhari, was the next rája. He cruelly murdered the son of a Mánikpur banker, who refused (probably with good reason) to send him money. The banker had influence enough with the Delhi Court to get an order issued to Mansúr Ali Khan, Subahdar of Oudh (otherwise known as Safdar Janj and successor of Saádat Khán, Burhán-ul-Mulk, the founder of the Oudh dynasty), to punish the murderer. This was accomplished by treachery near Gutni on the Ganges in this district, the rája being assassinated in darbár. The vast estates were then confiscated, and revenue engagements were made with the villagers. Duniápat, son of Pirthípat, recovered the Partabgarh pargana, but Soraon and Sikandra have never since been in the hands of this family. He proved intractable, and two Government officials, Ismáil Beg Khan and Taqi Beg Khan, were deputed to chastise him. They drove him from his estate, and pursuing him hotly killed him at Badwal in the Sikandra pargana. This was the end of the Partabgarh ráj as co-extensive with the pargana; and the history which has hitherto been confined to the fortunes of one leading family will, if pursued, be found to embrace those of several families who are now the taluqdars of the pargana.

---

* "From 'kuláh' cap (in Persian) and 'nares' a king (in Sanskrit). A similar distinction, but of a far inferior degree in consequence of the rank of the donor, was conferred by the king of Oudh on the rája of Amethi. The rája of Partabgarh is still known in the pargana as the Kulaira Rája, and it is said that the indentical cap (kuláh) is or was in the possession of Rája Chhatarpál Singh, of Núrpur, who is the true descendant of the old Partabgarh stock."

† "The story is told that the Rája of Garwara opposing the transfer of his property to a stranger fought the Partabgarh Rája and was beaten. To express contempt for his foe the victor got a jackal, named it Shiudás, and put it on the gaddi, and kept the unfortunate animal there for twelve years, when I suppose the beast died."

"*The Estate of Bahlolpur.*—Duniápat left no issue, but he had two illegitimate brothers, Bahádur Singh and Mohkam Singh. His widow, Kusal Kunwar, survived him. Bahádur Singh ingratiated himself with the názim and got something allowed for his maintenance. In 1205 fasli, he got the village of Bahlolpur, and, having a nucleus, he aggregated other villages. He had no issue, and covenanted with Kusal Kunwar that she should adopt some suitable person. Shiuratan Singh of Karoin and Tarwal was selected, and Bahádur Singh wrote a deed of agreement to bequeath the estate to Shiuratan. Shortly after Bahádur Singh fell ill, and while he was in a state of collapse, his wife, Ságund Kunwar, adopted her sister's son, Shamsher Bahádur Singh, of the Saráe Anádeo family, descended from Morai Singh; Bahádur Singh disapproved of his wife's act. Kusal Kunwar adopted Shiuratan in all due form and got him acknowledged a rája, and a cash allowance sanctioned for his maintenance; nevertheless Shamsher Bahádur succeeded to Bahádur Singh's estate. Dhír Singh, son of Shiuratan Singh, got the cash allowance of his father converted into a grant of twenty villages, now known as the Núrpur iláqa. These are settled with his grandson, Chitpál Singh, in whom the British Government has admitted the right to assume the hereditary title of rája.

"*The Sawánsa estate.*—To complete the annals of the Partabgarh, or rather of the Bahlolpur family, as it had now become, it may be as well to relate that Pirthípat had a younger brother, Hindúpat, who after Duniápat's death became a convert to Muhammadanism, and took the name of Sarfaráz Ali Khan. Before this he had begotten an illegitimate son, Udit Singh, who was father of Bhairon Bakhsh and Sítal, and they are still to be found in the Sawánsa estate, in the Patti tahsil. This estate, which had been acquired by the Partabgarh family from the Dalíppur family by marriage, was conferred by the authorities on Hindúpat as the reward of his apostacy from the Hindu faith.

"*Revenue of pargana Partabgarh.*—In 1262 fasli, or just before annexation, the pargana of Partabgarh included 983¾ villages, eight chaks, and two 'mazras' (hamlets), and 1,263 bíghas, which were not included in any village on the rent-roll. I have not been able to find out the revenue demand of this pargana in the day of Todar Mal, but report fixes the amount at one lac of rupees. It was formerly included in the Allahabad Subah, but when that province passed into British hands in 1800, Partabgarh became a part of Oudh as chakla Partabgarh, and was subsequently included in the nizámat of Sultanpur. It was heavily assessed in the following years :—

				Rs.	a.	p.
1210	fasli	1793	A.D.	2,66,436	0	0
1226	„	1818	„	2,77,000	0	0
1228	„	1820	„	3,16,426	0	0
1240	„	1832	„	2,77,085	0	0
1252	„	1844	„	3,05,772	0	0
1255	„	1847	„	2,11,955	0	0
It is now assessed at				2,64,457	6	0
At annexation it was assessed at				1,72,944	6	0

"There used to be a revenue of nearly Rs. 40,000 realised from salt works.

"*Other landed castes.*—There are very few Musalman landowners; some of these are circumcised Káyaths, who in the days of Álamgír embraced the Moslem faith. They are now known as Shekhs. There are a few Pathán families, as in Bahlolpur and Purai Mustafa Khan. They acquired their properties in service either of the Sombansis or the Government. The Brahman zamindars owe their land to grants from the Chhattris. The Bilkharia Chhattris beaten out of Patti are still to be found in Partabgarh. Ten villages paying a revenue of Rs. 6,970 form the two estates of the Rája of Umri and the Bábu of Antú.

"*Chakladar's Camp.*—The Chakladar's camp used to be pitched at Hindaur and Nawabganj on the north of the Sai (on the Allahabad and Fyzabad road), at Sandwa Chandika, and a kind of standing camp was at Partabgarh, in the fort of which place 1,000 men, two guns, and some cavalry were the usual garrison."

Places of note.—Of places of antiquarian interest in this pargana I proceed to notice Partabgarh, Hindaur, and the old shrine of "Pánchosiddh," which is situated within the limits of mauza Banbírkáchhi.

Partabgarh—To begin with the town of Partabgarh. It is said that in or about the year 1617 A.D., Rája Partáb Singh, when at the zenith of his power, founded the town and gave it his own name. During the rule of his son, Rája Jai Singh (A.D. 1682 to 1718), and after the establishment of a permanent fort, the Governor Piru, of the Allahabad Subah, arrived in the neighbourhood, and encamping on the land of mauza Mahkini, laid siege to the fort. Though details are wanting in this respect, there can be little doubt but that this was one of those frequent raids made by Government officials against the taluqdars of Oudh, which were prompted by the growing wealth, power, and independence of the latter. Contumelious behaviour in not paying up the Government revenue demand was the ordinary and plausible pretext for these not unfrequently wanton attacks on the part of the local Government. To return to our tale, the siege is asserted to have dragged on its weary length for no less a period than twelve years, and still the rája and his gallant band held out. His patience becoming exhausted, the Governor commenced to run an underground gallery from his camp to the fort as a means of effecting his object. These operations were discovered by the besieged, and no time was lost in countermining. A shaft was sunk on the north side of the besiegers' gallery, and in it were deposited several cases of gunpowder. Just as the attacking force arrived at this spot the match was applied. The results may be imagined. Disappointed in this his last hope, the governor raised the siege and removed his camp to the neighbouring village of Teonga. Here the rája flushed with his late success determined to give the enemy battle, and fortune still befriending him in the engagement which ensued, his opponent was killed and his forces dispersed. Vestiges of the gallery above alluded to are still to be seen.

Decay of the town.—From the time of the defeat and death of Rája Duniápat described above, the town of Partabgarh lost its former prestige and gradually became less populous: and soon afterwards Nawab Mansúr Ali Khan *alias* Safdar Jang commanded an "Ahalkár" to take possession of the fort in his name. Two years afterwards, Sikandar Sáh, brother of Rája Pirthípat, came down with a considerable force and wrested the fort from the Nawab's troops. He only occupied it however for six months, as in a second engagement he was defeated and driven out of the pargana. After the lapse of another five years, Rája Balbhaddar Singh, son of Rája Pirthípat, who had taken up his residence in Rewah, came down and recovered the fort after a severe contest. Subsequently he took part with Lál Balwant Singh, Taluqdar of Rámpur, in a dispute between the latter and the názim, at which the názim was so incensed that he marched against Partabgarh and overthrew the rája in battle. The fort fell into the názim's hands, and from that time up to 1263 fasli (1856 A.D.) it remained in possession of the Government officials. Chakladars were permitted to reside in it.

Hindaur.—Hindaur is fifteen miles from the civil station on the Rae Bareli road. The name of this place is popularly ascribed to a "Ráchchhas" or demon named Handavi, who is believed to have founded the old qasba in the pre-historic period. The legend, as currently believed and narrated, is that Bhím Sen, one of the sons of the marvellous Rája Pándu,* once came to Hindaur and fought with Handavi. The latter was defeated, and thereupon bestowed his daughter in marriage on the conqueror. The issue of this union is asserted to be that section of the Sombansi clan known as "Chawána," a remnant of which tribe is still to be seen in mauza Kusphára, a "mufrad" village some fourteen or fifteen miles to the east of Hindaur. They are mere cultivators, however, without any rights in the soil. Hindaur is remarkable as having been the battle-field of the Kanhpurias under Súrat Singh, and the Sombansis under Partáb Singh, when the former were defeated; and as the alleged residence of Lakhan Sen, the conqueror of the Bhars and Raikwárs (A.D. 1258). Hindaur was a large and populous place until about a century ago when it began to fall into decay. The main cause of its decline appears to have been the removal of its trade to Phúlpur in the Allahabad district, occasioned by the excessive exactions in the way of imposts levied under the later rulers

* From the "Khulás-tut-tawárikh," a Persian translation of the "Mahábhárat," I find the following account of Rája Pándu. There was once upon a time a certain Rája Mahíp of Hastanapur (one of the lunar race of Pándu). He had two sons—Bidur, who was blind and the offspring of a slave girl, and Pándu. The latter succeeded his father as ruler. One day he went out shooting and saw a buck and doe antelope together. He put an arrow to his bow and shot the buck, which on closer examination was found to be not a deer but a faqír! The latter in dying cursed the rája, and warned him that he would meet with a violent death, if found under similar circumstances. Alarmed beyond measure, the rája left his dominions and fled with his four wives to the hills, and there took up his residence. Remembering the faqír's curse he lived to old age without children. He then directed his wives to go forth and raise up seed to him, as otherwise he would die without issue, and thus perish everlastingly. They refused to do as he wished, so he then shut each up separately in a certain chamber or "kothri," and prayed heaven to assist him. The first wife who went in, named Kunti, came out pregnant, and bore three sons, named Bhím, Arjun, and Judhistir. A second named, Maddri, was likewise favoured and bore two sons, named Sáh Deo and Nakul. Judhistir married Duropadi, daughter of Rája Rájsú, of Hindu celebrity, and Bhím defeated the Ráchchhas Handavi, and married his daughter as described above.

of the Partabgarh ráj. It is now but a village with an average population; nevertheless the remains still extant sufficiently attest its former greatness. The ruins of the old fort (said to have been built by the Ráchchhas Handavi) are still traceable. Hindaur was one of the regular encamping grounds of the názims.

Pánchosiddh.—This shrine is situated at the junction of the waters of the Sakarni and Sai about a mile and a half from the town of Partabgarh. It has attained its celebrity from the following fabulous narrative. Many years ago five Sombansis, of different villages, used to meet and perform their devotions at this spot. One day they agreed to cut of their heads (how the last man managed to decapitate himself and arrange all the heads is not stated, and perhaps it would not be wise to enquire), and piling them together to offer them to Durga Debi. No sooner said than done. The heads in course of time turned to stone, and these stones were to be seen until four years ago when they suddenly disappeared The place was named "Pánchosiddh" or the "vow of the five fulfilled." Every Tuesday the shrine is visited by a few persons from the neighbourhood; a goat is usually sacrificed, and offerings made of cakes, grain, pice, &c. There is also a celebrated shrine in the village of Sandwa Chandika, known as Chandika Debi.

Detailed account of the death of Rája Pirthípat.—I cannot pass on without noting an error (though a popular one), by which Mr. King has been misled, in connection with the death of Rája Pirthípat of Partabgarh. According to the "Tawárikh Zahúr Qutubi," Vol. II., the following is, I believe, the correct and historical account of the occurrence. It appears that in A.D. 1750-51, during the Rohilla invasion, Ahmad Khan, Bangash,* of Farukhabad, in revenge for the seizure of his brother's property by Nawab Safdar Jang, the Wazír, directed Kále Khan, whom he had nominated as Naib Subahdar of Allahabad, to proceed at once with an army and attack Muhammad Quli Khan, the Wazir's nephew, who was in charge of the fort at Allahabad. Accordingly Kále Khan, and Usmán Khan, his nephew, proceeded to invest the fort of Allahabad. Rája Pirthípat, whose disposition towards Safdar Jang was anything but friendly, went and allied his forces to those of the Nawab of Farukhabad. Kále Khan succeeded in securing a footing in the city, but failed to obtain possession of the fort. Meanwhile the forces of the Wazír and of Ahmad Khan Bangash had come into collision at Farukhabad, on which occasion the latter had sustained a signal defeat. Hearing this Rája Pirthípat withdrew with his men from Allahabad and returned to Partabgarh.

Nawab Safdar Jang, greatly enraged at the overt act of hostility on the part of his subject, resolved to be revenged. Accordingly when encamped at Gutni on the banks of the Ganges, he sent word to Rája Pirthípat to come and visit him. Suspecting the Nawab's designs, Pirthípat refused to obey. Thereupon Safdar Jang wrote and declared on oath, that he intended the rája no evil, and at the same time promised, in the event of compliance, to give him the Faujdarship of Mánikpur, a post which

* The Bangash are an Afghán tribe.

had been long coveted by Pirthípat. Deluded with these specious promises, and by the more substantial bait held out to him, Rája Pirthípat, accompanied by 1,000 sabres, started for Gutni. Nawab Safdar Jang received him with every appearance of cordiality, presented him with a sanad for the coveted post, and, directing a "khilat" to be given him, requested him to go into an adjoining tent and robe himself. At the same time he secretly directed Alí Beg Khan, Chárchin, to follow and assassinate him. Accordingly Ali Beg Khan followed the rája into the tent, and on pretence of congratulating him on his good fortune, sprang upon him and endeavoured to throw him down. Pirthípat was the more powerful man of the two, and in the struggle which ensued fell uppermost, whereupon Ali Beg Khan, quick as thought, snatched a dagger from the rája's girdle and stabbed him with it mortally. The Rája, after inflicting a severe wound in his adversary's face with his teeth, fell back a corpse.

The annals of the clan are remarkable and instructive. They have always disregarded two maxims supposed to be of primary force, purity of blood and indivisibility of estate. It is mentioned in the family annals as an exceptional incident that the line of Mallapur is of pure descent; its scions being all the sons of wives. It does not appear, however, that any division took place in the way of partition of the inheritance. The younger brothers were provided with a village or two, which small patrimonies they proceeded to enlarge by every means in their power, and specially by picking up stray villages after their rája was murdered. Thus the Sujákhar lord commencing with 24 villages in 1778, added twelve more, and from 1828 to 1855 forty more, finally acquiring an estate of 110 villages, and losing half of it for concealing cannon in 1859. The Sombansi have 360 taluqdari, 154 zamindari, and 85 sub-tenures. No other clan can boast such a fair distribution of property, and such a good basis for future prosperity. Most of its chiefs are kind and liberal men.

PARTABGARH—*Pargana* PARTABGARH—*Tahsil* PARTABGARH—*District* PARTABGARH.—Partabgarh lies in latitude 25°53′ north, and longitude 81°59′ east. It was founded in 1618 A.D. by Rája Partáb Singh; it is on the metalled road to Allahabad, 36 miles distant, 56 from Rae Bareli, and 24 from Sultanpur. The general history of the town is given under that of the pargana. There is a fine old fort here built by the rája, but seized 90 years ago by the Government. The British Government has now sold it to Rája Ajít Singh, a relative of the ancient owner. It was of considerable size, but its outer wall and flanking works were knocked down after the mutiny; an inner keep and little walled garden still remain. It is a favourable specimen of Hindu architecture. The population is 3,743. There are six mosques, and four temples to Mahádeo, which in addition to the fort are the only masonry buildings. The annual sales in the bazar are about Rs. 5,000; very good sugar is made here. This place gives its name to the district, tahsil, and pargana, and is four miles from Bela, the civil station. There is a Government high school, the registry, and other usual district offices.

PASGAWAN *Pargana* *—*Tahsil* MUHAMDI—*District* KHERI.—The modern pargana Pasgawan was formed in 1869 A.D. by the amalgamation of the two older parganas, Pasgawan and Barwár. It is bounded on the north by the Muhamdi pargana, on the east by the river Gumti, on the south by the Hardoi district, and is separated from the Sháhjahánpur district on the west by the Sukheta nadi. Besides the last mentioned channel and the Gumti river, which is here a well conducted stream, with an undulating sandy margin, Pasgawan is drained by two high banked water courses, each of which bears the name of Chúha, and by a string of jhíls, whose waste waters, commingled during the rains, flow from the north-west corner through the pargana into the Hardoi district.

The soil is generally of the better kind; yet much uncleared jungle remains, specially in the south-west; and of a total area of 118 square miles, only 35,479 acres were found cultivated at survey (1866 A.D).

The population is 40,741, a rate of 336 to the square mile. Chamárs, Pásis, Ahírs, and Brahmans, whose occupation is chiefly agricultural or pastoral, contributed the largest numbers to the census. There are no large towns or important bazars. The local trade is on a petty scale, yet the military road affords facilities for such traffic as there is with Sitapur and Sháhjahánpur.

After the dissolution of the great Barwár estate, settlement was made with independent zamindari bodies, who escaping the fate of the small proprietors of the neighbouring pargana, Atwa Piparia, have for the most part retained their villages. Thus the number of demarcated mauzas being 163, the small proprietors hold 142, while 21 are taluqdari.

The present revenue demand is Rs. 60,523.

PASGAWAN—*Pargana* PASGAWAN—*Tahsil* MUHAMDI—*District* KHERI. —This village is situated on a level plain of fine soil, having its sides studded with groves, tanks, and Hindu temples. It lies in latitude 27°50′ north, longitude 80°13′ east. There are four temples, one mosque, one mud-built fort, and a saráe. The fort and saráe were built by Hakím Mehndi Ali during his chakladarship of Muhamdi (1799—1820). They are now in ruins. It has a sugar manufactory and a market (on Wednesdays and Saturdays). The average annual sales amount to Rs. 1,625. Population, 1,125,—

Hindu	...	946	Muhammadans	...	179
Males	...	521	Males	...	104
Females	...	425	Females	...	75

PÁTAN *Pargana—Tahsil* PURWA—*District* UNAO.—This pargana is bounded on the north by Magráyar, Purwa, and Panhan, on the east by Panhan and Bihár, on the west by Magráyar, and on the south by Bhagwantnagar. Its area is 11 square miles or 6,910 acres divided into 15 mauzas (villages). In shape it is a parallelogram, 4 miles in breadth from east to west, and 3 in length from north to south. The soil is principally loam. The river Gurdhoi, a tributary of the Ganges, passing through

* By Mr. T. R. Redfern, C.S., Assistant Commissioner.

villages Birha, Sátanpur, and Rálipur, and other villages of this pargana, of Bhagwantnagar and Daundia Khera, falls into the river Ganges at a spot in village Duroli Khera in pargana Daundia Khera. The irrigation is, as a rule, effected from wells; the water is found at an average depth of 50 feet. The climate of the pargana is salubrious and suited to the constitutions of the residents who are generally healthy. In the village of Pátan a market is held on Saturdays and Wednesdays. An unmetalled road from Bihár to Cawnpore passes through this pargana and through that of Magráyar. The Government revenue is Rs. 16,252; the rate per acre being Rs. 2-5-8. The tenure is as follows:—

Taluqdari	12	villages.
Zamindari	3	„
	15	„

The population consists of almost all castes, but Brahmans and Bais of the higher, and Kurmis of the lower caste, are the chief proprietary body, and form the most numerous class. Of Muhammadans there are very few.

The total population is 5,842, comprising 5,671 Hindus and 171 Musalmans, composed as follows:—

Brahmans	2,004	
Chhattris	383	
Káyaths	164	
Baniáns	39	
Ahírs	244	
Other castes	2,837	
Total ...	5,671	
Musalmans	171	
Grand Total ...	5,842	

Two fairs are held annually; one is held in the month of Pús (December-January) and the other in Jeth (May-June) on the first Thursday of the month in honour of and near the tomb of Muhabbat Shah. This darvesh lived in the time of Shujá-ud-daula, and died in that of Asif-ud-daula. He is said to have come to this place on pilgrimage. It is related that Muhabbat Shah had a disciple or "Murid" known as Niámat Shah, whom he was very partial to. Niámat Shah died and was buried in this "takia"* (grave-yard), and therefore, in commemoration of his name, Muhabbat ordered a fair to be held over his tomb, which is still kept up. The majority of the people, whether Hindus or Muhammadans, have faith in him; and the cause of Niámat's death is related by the neighbours as follows:—One day a Kurmi on his way home from the fields fell accidentally into a dry well, called out Muhabbat's name for help to take him out of the well, as he had faith in him and considered him present everywhere, but without any result; he then called Niámat, who instantly appeared, took him by the hand, and drew him out of the well. The next day the

* The fair is well known in the vicinity, and is generally called "Takia-ka-mela."

same Kurmi attended the darvesh's lodging, but saluted Niámat Shah only, and on being asked why, he related the matter in full; then Muhabbat getting enraged with his disciple, Niámat, ordered him to die which command he directly fulfilled.

The second fair or mela in (May-June) was established by Muhabbat's disciple, Shafqat Shah, in honour of his religious master.

This pargana was, prior to its being held by the Bais Chhattris, in the possession of Bhars, though it was considered as forming part of the Kanauj kingdom. In the Nawabi the site of the tahsil was on the western side of this town, where a tahsildar resided, who had also the charge of the thána or police station. It was formed into a pargana by Akbar Shah, deriving its name from the town Pátan.

PÁTAN—*Pargana* PATAN—*Tahsil* PURWA—*District* UNAO.—The principal village of pargana Pátan, district Unao. The river Lon flows past the little town which has a population of 2,373, a temple dedicated to Mahádeo, and a school attended by forty-two pupils. The tomb of a faqír, Muhabbat Shah, whose spirit is supposed to exercise those into whom satan has entered, attracts two annual fairs. One a little one in March, at which about 3,000 people congregate, the other is held in September, and sometimes 70,000 persons assemble including many taluqdars. The insane are tied in hundreds to trees opposite the tomb, left all night, and it is said benefit thereby.

PATTI—*Pargana* PATTI—*Tahsil* PATTI—*District* PARTABGARH.—This village, which is also the seat of a tahsil, is on the road from Bela to Chánda, in the district of Sultanpur. The place is called so from the division which took place between the Bachgotis. It is thirteen miles from Partabgarh and thirty-six from Allahabad. The population amounts to 1,584. There are two mosques and one school. There are a thána and tahsil.

PATTI DALIPPUR *Pargana—Tahsil* PATTI—*District* PARTABGARH.—This large pargana at the south-eastern extremity of Oudh, bordering on the Jaunpur district, is conterminous with the tahsil of the same name; it was originally called Jalálpur Bilkhar. It covers 468 square miles, of which 217 are cultivated; its population is 223,173 or 477 to the square mile; of these 36,517 are Brahmans, 16,237 are Chhattris, 29,222 are Ahírs, 26,390 are Chamárs, 25,380 are Kurmis. Of these Chhattris 6,605 are Bachgotis, but a very large number of them are alleged to be of impure blood, and have no share on the property of the clan.

There are ten Bachgoti taluqdars having among them 683 villages, and a numerous body of shareholders, with thirty-five villages and only 14 copyholds among them.

There are 900 Bilkharias, but all the eight villages belong to one man.

There are 406 Dirgbansis, but the fourteen Dirgbansi villages belong to one small taluqdar; the rest of the Chhattris have no proprietary rights.

The following extracts are taken from the settlement report :—

Mangil Chhattris are the original zamindars of Patti Dalíppur, a family still exists in Adhárganj.

Landed castes.—Pargana Patti Dalíppur, as it now exists, includes 816 villages. I give the detail of ownership according to castes :—

	Taluqdar.	*Mufrad.*	*Total.*
Bachgoti	683	35	718
Dirgbansi...	15	0	15
Sombansi	0	6	6
Brahman	0	54	54
Káyath	0	4	4
Gosháín	0	1	1
Kaikwár	0	2	2
Rajkumár	0	2	2
Bach	0	1	1
Bhát	0	1	1
Bilkharia	0	8	8
Shekh	0	1	1
Pathán	0	2	2
Total ...	698	117	815
Government village ...			1
Grand Total ...	0	0	816

The 683 Bachgoti taluqdari villages constitute the following estates :—

Patti Saifabad	share	11/20
Patti Saifabad	share	9/20

Adhárganj.	Dariápur.
Ráepur Bichbaur.	Dasrathpur.
Mádhopur.	Ishánpur.
Urayyádih.	Atgawán.

The remaining fifteen taluqdari villages compose the Dirgbansi estate of Parhat on the Jaunpur border. There are less Muhammadans in this tahsil than in any one of the other three tahsils of the district.

The Bilkharias.—At the time of the Rajput colonization, after the fall of Kanauj, and the dispersion of the Dikhit colony of Samoni, Ghaibar Sáh,* fourth son of Jaswant, and great grandson of Balbhaddar Díkhit, migrated into Oudh, took possession of the fort known as "Kot Bilkhar" in mauza Bilkhar (now included within the limits of mauza Ayyápur on the left bank of the Sai), and settled there. His descendants came to be known as *Bilkharias.* Whether this name was assumed from the place itself or from a famous Mahádeo (still to be seen at the spot), called "Bilkharnáth," which was enshrined therein, must for ever remain doubtful. At this point I shall allow Mr. King to take up the history of the pargana.

"*The Bachgotis.*—Imperial hostility, which caused the destruction of the Bhars, indirectly led to the next scene of the drama. Alá-ud-dín

* Mr. C. A. Elliott, in his chronicles of Oonao, gives the name as *Khyrdj*, but this I believe to be incorrect.

Khilji's wrath was kindled against the Chauhán Chhattris of Mainpuri, and he vowed their destruction. These Chauháns were formerly known as 'Batsgotis,' a name derived from a saint named 'Bats,' the founder of their race. To this old name the devoted clan recurred to conceal their prescribed name of Chauhán; and hence came a clan of Chhattris now known as 'Bachgotis.' Two members of this clan migrated eastward; and native history records that in the month of Sáwan 1252 Sambat (about 1200 A.D.) Bariár Singh, Bachgoti, came with his brother Kánh Singh from Delhi, two adventurers apparently, in search of service or of plunder. Kánh Singh proceeded to Bengal, and I am not aware whether his fortunes can be traced; but Bariár Singh entered the service of Rája Rámdeo, the Bilkharia lord of not only Patti but much other land in the neighbourhood. Bariár Singh rose to be the chief military officer under his master; and his ambition was encouraged by his marriage to Rája Rámdeo's daughter. It is said that the rája, on the approach of death, advised his son, Dalpat Sáh, to rid himself of so formidable a subject; but the letter containing this advice fell into Bariár Singh's hand, and he anticipated the treacherous counsel by putting Dalpat Sáh to death, and seizing the estate for himself. Another account is that he was peaceably married to Rámdeo's daughter and heiress, and thus succeeded his father-in-law. This story sounds tame in comparison with the other, which should in the interests of history be preferred.

"*Bariár Singh and his descendants.*—Bariár Singh being thus master of the vast estates of the Bilkharia, becomes the starting point in our history, which will be occupied in following the fortunes of one part of his descendants. Before however doing this, I will give a brief account of his immediate issue with their present positions. Bariár Singh had four sons

"*First.*—Asal Singh, from whom is named a pargana in Sultanpur.

"*Second.*—Gajráj, or Gúnge, whose descendants are called Rajwárs, and live in the Chánda pargana of Sultanpur, in taluqas Rámpur and Gárapur, &c.

"*Third.*—Ghátam Ráe, whose few descendants can now only be found in the Kamípur, Síkri, and Barha villages of Dalíppur, and Mahrúpur of pargana Patti.

"*Fourth.*—Ráj Singh, who inherited such portions of the estate as were not disposed of among the above. Though the youngest, he succeeded to the title.

"*Ráj Singh and his descendants.*—The descendants of Ráj Singh deserve a passing notice, as they are now to be identified as the taluqdars of some important estates.

"*First.*—Chakrpati, the youngest, succeeded his father in Patti, &c.

"*Second.*—Rúp Singh, whose descendants are now taluqdars of Hasanpur in Sultanpur, and having become Musalmans are known as Khán-

zádas. * The story of their conversion to Moslem faith is variously told, and I will not trespass on a domain of fable which strictly belongs to my contemporary, the Settlement Officer of Sultanpur.

"*Third.*—Asneh Singh, whose descendants, under the name of Rájkumár, are in the estates of Dera and Meopur in Fyzabad. The younger son having succeeded to his father's estate becomes a fresh starting point. Chakrpati had two sons; Bahubár, whose descendants are to be found in the Ateksan iláqa of twelve villages, which however has not maintained its independence, part having been absorbed into an estate in the Sultanpur district, and part having been re-united to the Patti Saifabad estates by mortgage some sixty years ago.

"*Gosháin Singh.*—Chakrpati Singh's second son was Gosháin Singh, who had four sons.

"*First.*—Harbans Ráe, the youngest, succeeded to the title and estates.

"*Second.*—Hamír Deo or Haram Deo Singh, whose descendants are in an independent village called Sirsi, and in Saráe Jamwári in the iláqá of Madhopur.

"*Third.*—Karan Pál Singh, whose descendants are in Ujlá and Mahdi of pargana Dalíppur.

"*Fourth.*—Lakhan Sen Ráe, whose posterity are in Sheosat and Phenhán; the former an independent village, and the latter in the Adhárganj estate. Harbans Ráe, the younger son, had two sons, Díngur Singh and Náhar Singh. Up to this time the estate had gone by the name of Jalálpur Bilkhar; but on the death of their father the brothers divided the estate, and it is observable that if the chronicles are true, which say that up to this time the youngest son had been the usual successor of his father, they may be credited here in the reverse, and henceforth we shall find that the course of nature was followed, and the elder son succeeded to his father's estate and title. Díngur, elder son of Harbans, got 11-20ths in the division of the paternal estate, and Náhar Singh got 9-20ths. The former estate was called Dalíppur, the latter Patti, and from the division the two parganas so named begin a separate existence.

"*Chilbila.*—Dalíppur has been lessened by the transfer of an estate called Chilbila to the estates and pargana of the Sombansi Chhattris in Partabgarh."

"*Sonpura (Bais).*—Patti was increased by the annexation of thirty-six villages known as Muhál Sonpura on the extreme east of the district. This was effected by Díwán Sumer Singh in 1222 fasli; about fifteen other villages of Baijalpur were acquired by him from Bais Chhattris, and the estates of Saifabad, fifty-two villages, were wrested from the Maliks (a Muhammadan family) by the same taluqdar. Both Patti and

* The Rája of Kurwár is the present Hindu representative of Rúp Singh.

Dalíppur have been divided into several estates now held by their several owners.

"A few details will be given of the eldest branch of the family, which demands the first notice.

"*Pargana Dalíppur.*—Fifth in descent from Díngur Ráe, taluqdar of the pargana of Dalíppur, was Sujún Ráe, who was succeeded by his son Gaj Singh. This taluqdar had two sons who survived him, Ráe Buddh Singh and Báz Bahádur. The latter procured a division of the paternal estate, and was the founder of the Dariápur iláqa, the second in importance in this pargana.

"*History of the Adhárganj family.*—The history of the Dalíppur (or as it is now called the Adhárganj) family presents a succession of violent deaths.

"Sujún Ráe and his son, Gaj Singh, were killed by a Shekh family of the Machlishahr pargana in Jaunpur, which borders on the Dalíppur pargana. Ráe Buddh Singh (the chief of this house, who received the title of Ráe from the Hasanpur Rája of Sultanpur) joined Nawab Shujá-ud-daula in his war with the British, which ended with his defeat at Buxar in 1764 A.D. Adhering to the fortunes of the Nawab, he is said to have been killed at the subsequent battle of Mahoka.

"*Ráe Meherbán Singh.*—He was succeeded by Ráe Bhawáni Singh, who was followed by his son, Ráe Meherbán Singh, who was the last of the family who held the pargana of Dalíppur by a single revenue engagement. About 1780 A.D., this taluqdar fell into arrears, and adopting the usual policy fled beyond the Oudh border to Bindháchal, south of the Ganges, in the Mirzapur district. He died very shortly after this, leaving three sons.

1. Ráe Bindeshuri Bakhsh.
2. „ Chauhárja Bakhsh.
3. „ Sítla Bakhsh.

"*The three sons of Meherbán Singh.*—True to their instinct, these brothers kept up such a reign of terror and disturbance, by plundering and murdering those who submitted to the officers of Government and made terms for the payment of the revenue, that they were soon permitted to return to their homes, and by degrees to acquire some considerable portions of their ancestral estate. Ráe Bindeshuri Bakhsh acquired the following sections of the estate:—

Adhárganj,	containing	36	villages.
Haweli,	ditto	12	do.
Kharhár,	ditto	22	do.
Wári,	ditto	21	do.
		91	

"He died about 1824 A.D., being killed by the Taluqdar of Patti Saifabad of 9-20ths; and, being childless, was succeeded by his brother Chauhárja Bakhsh, who recovered sixteen villages of the pargana, which

had been since Ráe Meherbán Singh's flight settled with the villagers. He died in 1844 and left no issue, save an illegitimate son and daughter by two women. The son, Bisheshwar, is provided for in the village of Mehdeori. The younger son of Ráe Meherbán then succeeded to the estate and died in 1852, but not before he had added four more villages to the estate by revenue engagement for them. He also got the village of Phenhán by fighting the Mádhopur taluqdar for it. He was succeeded by his son, Kálka, who died, as some say, by an accidental discharge of a pistol, but, as others say, by his own hand, in consequence of discovering his mother in an intrigue with a servant. He was followed in 1858 by his brother, the present taluqdar, Ráe Mádho Parshád. The residence of the taluqdar is in the village of Dalíppur, some six miles from the head-quarters station, in a south-east direction."

"*The Bachgoti clans.*—It will not be necessary here to recount the family annals of each of the houses of the Bachgoti clan. They would be found more fitly in a history of the landed families of the district. My object in the above sketch has been to give a clue connecting the chief house of the clan with the days of old, and to show how the other families have sprung from the parent stock.

"*Kishna Pánde.*—I will devote a short space to the history of the Patti families in matters which, being of comparatively recent occurrence, may be of value to those whose duties require a knowledge of such annals. Sumer Singh, eighth in descent from Náhar Singh (whence Patti as a separate property dates) was a minor when his father, Dhír Singh, died. His factotum was one Kishna Pánde, whose family fortress is still to be found in Púrai Shiu Parshád, in the village of Kohráon in the Dasrathpur estate. He proved faithless. Instead of paying the revenue he embezzled it, and then got the engagement in his own hand, and ejected the hereditary master, who fled to Rewah. For twelve years Kishna reigned; but Sumer Singh, grown up, allied himself with the powerful Rája of Partabgarh, and overthrew and slew the treacherous Brahman, whose posterity have acquired an under-proprietary title in Púrai Shiu Parshád from our settlement courts.

"*The Dirgbansi.*—The pargana of Patti, as constituted till its recent consolidation with Dalíppur, was a most remarkable instance of the conterminousness of the property of a clan with the limits of a pargana. There was not a single village in Patti which did not belong to a Bachgoti iláqa till recent arrangements included the Parhat estate of Rája Mahesh Naráin Dirgbansi* (fifteen villages) in the pargana. Neither was there one independent village. In Dalíppur there are zamindars not Bachgotis, nor even Rajputs.

"The old Bilkharia clan has a few specimens still in Patti, chiefly in the northern portion in and about the now extinct Aurangabad taluqa, where they hold eight villages. The only two Bilkharia taluqas, those of the Rája of Umri and the Bábu of Antú, are and have been for many years included in the Partabgarh pargana, of which we shall speak presently.

* "The Dirgbansi is said to be really an offshoot of the Bilkharia clan, descended from Durgádás, second son of Rája Rámdeo, abovementioned."

"*Brahman zamindars, Gurús of Bachgotis.*—There are some Brahman zamindars in fifty-four villages, who, however, owe their lands to grants from the Bachgotis. They are Sarwaria Brahmans. The Pánde family is the hereditary Gurú family of the Bachgotis. The Patti family Gurús will be found in Asogpur. Those of Dalíppur are in Padiápur, now part of the village of Ratanmai.

"Three villages belong to Musalmans, who acquired them by service rendered to the Dalíppur family."

"*Position of Patti Dalíppur under native rule.*—The tahsil of Patti was subordinate to the Názim of Sultanpur. A chakladar used to be posted to the three parganas of Patti Dalíppur and Partabgarh. His head-quarters were at Partabgarh, and his usual camping grounds on his tours were in Bíbipur close to Patti, Tarda, Sarabjítpur, Wári, and Jogípur. It is not worth while to give details of each názim; I will notice only those whose administration or mal-administration produced results which are worth knowing.

"*Battle of Jaisingarh.*—Rája Hulás Ráe (from 1201 to 1203 fasli) endeavoured to arrest Díwán Zabar Singh of Patti taluqa in 1203 fasli, and an encounter took place in Jaisingarh, where the chieftain's fort was. Zabar Singh fled, and a Pánde Brahman, named Deoman of Ásápur, engaged for the payment of the revenue of the whole pargana for 1204-5 fasli. In 1206, Zabar Singh recovered his position. Rája Bhawáni Parshád, who was názim for one year (1204 fasli), proceeded to coerce the Bais villages of Sonpura, and seized Ishri Bakhsh and Pargásh Singh (both now alive) as a material guarantee. The Bais rose as one man, and attacking the názim, effected the release of their leaders before they were taken far. They then withdrew across the border into the Jaunpur district, but the removal of the názim from office enabled them to return to their homes very shortly.

"*Battle of Dáúdpur.*—Mír Ghulám Husen (názim from 1226 to 1230 fasli), to punish Ráe Pirthípál Singh, Taluqdar of Ráepur Bichhaur * for the murder of one Bahádur Lál, a qánúngo (father of present qánúngo Sítal Parshád), invested the fort of Dáúdpur, and for nineteen days the battle raged. On the 20th, Pirthípál Singh fled, and for three years the estate was held 'kham.' Then the taluqdar's elder son, Jagmohan Singh, took the engagement for the estate for two years. In 1232 fasli, Pirthípál Singh recovered it. Jagmohan is still alive; but from that time he has been an imbecile.

"*Battle of Lohár Tára.*—In Táj-ud-dín Husen Khan's (názim from 1231 to 1234 fasli) term of office, a notable fight took place between Ráe Bindeshuri Bakhsh of Dalíppur and Díwán Pirthípál Singh of Urayyádíh and Jámtáli, for the possession of some border land in Lohár Tára. The Dalíppur taluqdar was killed, and his tomb is to be seen in Lohár Tára. Hence there is 'hár' (grudge or feud) betwixt the present Dalíppur taluqdar, Ráe Mádho Parshád, nephew of Bindeshuri, and some of the Patti families,

* Died in 1866.

who are closely connected with the Urayyádíh taluqdar, and they neither eat nor drink, nor halt in each other's villages.

"*Darshan Singh (názim).*—In 1235 fasli, Rája Darshan Singh (a Sangaldípi Brahman of no high caste), invested the fort of Chauhárja Bakhsh, taluqdár of Dalíppur (successor to the slain Bindeshuri). The taluqdar as usual escaped, and shortly afterwards reinstated himself in official favour. Darshan Singh was twice názim—once from 1235 to 1241, and again in 1245-46 fasli.

"*Mán Singh (názim).*—This man, who has achieved notoriety since, was názim from 1252 to 1254 fasli. His term of office was not remarkable. In 1255 fasli, Wájid Ali Khan, for some private grudge (people say concerning an elephant, which Ráe Pirthípal Singh of Dáúdpur had refused to give him), allied himself with that taluqdar's two sons, Digbijai Singh and Randhír Singh (the latter had by adoption acquired an independent estate now known as the hissa half or 9-20ths of Patti Saifabad), and invested the fort of Dáúdpur. After eighteen days fighting, the taluqdar was obliged to evacuate the place, and escape into British territory. The son, Digbijai Singh, obtained the estate, but matters were accommodated in two months, and the father returned to power.

"*The zamindars of Phenhán and Horilpur.*—As an instance of taluqdars tenure and method, it may be worth while to recount how the zamindar of Phenhán and Horilpur, which villages are and were in the Dalíppur estate, took on himself to mortgage his lands to Debi Singh of Mádhopur. Sítla Bakhsh of Dalíppur at once resented the liberty, and the bands were mustered on each side. They met in Phenhán. The fight was determined by the capture of a Mádhopur cannon by Sítla Bakhsh's men, and the villages remained as they were. Another illustration of taluqdari manners is the story of Randhír Singh (late husband of Thakuráin Ajít Kunwar of 9-20th Patti taluqa, and son as aforesaid of Ráe Pirthípal of Ráepur) and Mangal Parshád. The former, bearing ancient hostility to the latter, seized him one day in Kishunganj in the Sultanpur district when off his guard, and tortured him to extort money. After a month of this work he let him go. Mangal Parshád applied to the názim, Ághá Ali Khan, for redress, which Randhír Singh did not wait to see administered; but fled the country and remained under the guise of a merchant for many months travelling from place to place. At last spies tracked him to Kasota in Allahabad, where the magistrate of the district arrested him. He was made over to the názim who went to Allahabad to take him. He was very properly kept in painful confinement at Lucknow, and was released only when the British Government was established in Oudh."

Places of note.—I now propose to record a few notes in connection with the old fort of Bilkhar, the temple of Chauhárja at Parasrámpur, the villages of Dáúdpur, Pátti, and Dalíppur, which, are the only places of any archæological interest in pargana Patti Dalíppur.

"*Kot Bilkhar.*—With regard to the old fort of Bilkhar, the qánúngo gives the following account, which is currently believed in these parts. Many hundreds of years ago Ghaibar Sáh, ancestor of Rája Rámdeo Bil-

kharia, came from headquarters with Ásájít, ancestor of the Patti qánúngos, armed with instructions to exterminate the Bhars, and provided with a title deed bestowing on him the zamindari of the entire pargana. Having successfully performed the former part of his mission, Ghaibar Sáh took possession of the broad lands of the pargana, and, establishing himself in mauza Bilkhar, built therein the famous fort known as 'Kot Bilkhar,' the ruins of which remain to this day. This fort may be said to have been the historical rallying point of the Bilkharias. A Mahádeo or representation of the deity, which is still to be seen within the ruins, is, and has been from time immemorial, known as *Bilkharnáth*. A fair is annually held here on this account, which takes place on the 13th of the month of Phágun (February-March), and attracts about 2,500 people from the more immediate neighbourhood. If procurable, Ganges water is poured on the idol, otherwise water from the Sai; while offerings of flowers, fruit, and pice complete the ceremony. The fort of Bilkhar was successively occupied by the descendants of Ghaibar Sáh down to Rája Rámdeo Singh, with whose rule the supremacy of the Bilkharias terminated. It is further asserted that some 600 years or, more ago, Bariár Singh, ancestor of the Bachgotis, slew Rája Rámdeo, and took possession of the fort, and his descendants to the time of Harbans Ráe occupied it. When the paternal acres were divided between Díngur and Náhar Singh, the two sons of Harbans Ráe, 'Kot Bilkhar' fell to the lot of the former, who is ancestor in a direct line of the present Taluqdar of Dalíppur, Ráe Mádho Parshád Singh. Díngur Singh and his heirs continued to occupy the fort down to the year 1180 fasli (A. D., 1773), when the last owner, Ráe Meherbán Singh, came into collision with the názim, who razed the fort and left it in ruins. The spot is on the left bank of the Sai, some seven miles from the headquarters of the district. The ruins of the old fort may be seen on an elevated plateau surrounded on three sides by ravines and broken ground covered with scrub jungle, and on the fourth side by the river. The fosse is clearly distinguishable all round."

The temple of Chauhárja.—Concerning the temple of Chauhárja, my predecessor has placed the following on record:—

"In the village of Parasrámpur, in the Dariápur iláqa, is situated a noted fane of the goddess Debi, who is worshipped under the name of Chauhárja. It is said to be of superlative antiquity, and, in proof of it, the priests assert that the hero Álha, whose praises and deeds form the subject of minstrels' songs to this day, and whose tomb is shown at Chunár, worshipped Debi here, and made a well at this place, which is still visible. Indeed, Álha is said to have continued his visits to the shrine long after he disappeared from mortal life; and stories of his apparitions are told, but I need not relate them."

Two fairs take place here annually: one on the 8th Kuár (September-October), and the other on the 9th Chait (March-April). On each occasion some 6,000 people, within a radius of about 20 miles or so, collect at the spot. In addition to the observances recorded above with reference to Bilkharnáth, extensive sacrificial offerings of goats and sucking pigs are made at this shrine of Chauhárja.

Dáúdpur.—Dáúdpur—in the Ráepur Bichhaur taluqa, hissa 9-20th—was formerly a place of some note. It is traditionally asserted that the founder of the town and fort, Dáúd Khan, was in the first instance a Bhar, but that alarmed for his safety at the Muhammadan invasion, he embraced the faith of Islám, and returned as an adherent with the conquering Alá-ud-dín Khilji to the Sultán's court. He was then rewarded with a grant of twelve villages in this part of the country and dubbed a Kumedán within the Subah of Allahabad. His two brothers, Ibráhím Khan and Saif Khan, founded about the same time the two adjacent villages of Ibráhímpur and Saráe Saif. After a lapse of some time, the property of Dáúd Khan and his posterity passed into the hands of a family of Bisráha Chhattris* (an offshoot of the Bachgoti clan), and was by them held until 1182 fasli (A.D. 1795), when it became incorporated in the taluqa of Patti Saifabad. On partition of the latter estate in 1217 fasli (A.D. 1809), Dáúdpur went into the taluqa of Raípur Bichhaur. The two sieges, which have rendered the fort of Dáúdpur famous, have already been narrated in Mr. King's account of the pargana. It was only levelled in A.D. 1858, when orders were issued to destroy all native standing forts. Dáúdpur itself has now dwindled down into a small and insignificant village.

The Bachgoti clan deserves a more general notice; it numbers, including the Rájkumárs, above 40,000 in Oudh besides many in Jaunpur; it extends over three districts—Partabgarh, Sultanpur, and Fyzabad—having started originally from Tappa Asl in Sultanpur, to which one of its early scions gave its name. It was exceptionally fortunate during the mutinies; none of its chiefs lost even a portion of their estates through persistence in rebellion, or concealment of cannon; none of their estates are of unwieldy size, the largest, that generally known as Nissa-igara, covering only 60,000 acres. Several of its leading men are of considerable intelligence and education.

The clan originally possessed a very perfect feudal organization; its rája of Hisámpur turned Musalman, and since then its titular terminology has become confused. It has several rájas, several díwáns, several bábus, and several ráos. For a further history of the Rájkumár branch, see pargana Aldemau.

It only remains to be added that the pargana is a fertile and well watered one. There are numerous jhíls, and water is found at about 24 feet from the surface.

PIHÁNI†—*Pargana* PIHÁNI PINDARWA—*Tahsil* SHAHABAD—*District* HARDOI.—(Latitude 27°38′ north, longitude 80°14′ east.) A town of 7,582 inhabitants on the unmetalled road between Sitapur and Sháhjahánpur; 3,088 of the residents are Muhammadans, and 4,494 are Hindus. They are lodged in 327 brick and 1,493 mud houses. Its public buildings are a police station and a Government school. Its chief interest lies in its association with Akbar's celebrated chancellor, Sadr Jahán.

* These Bisráhas were a *degraded* offshoot of the Bachgotis, owing, it is said, to a misalliance. The term is derived from "Bisár," a Sanskrit work, signifying seed which has been borrowed in advance from a Mahájan in contradiction to *saved* seed, and is used to denote impurity, or rather what is improper.

† By Mr. A. H. Harington, C.S., Assistant Commissioner.

Two accounts are given of the founding of Piháni. The Hindus trace it to a settlement of Dubé Brahmans invited from Kanauj by Rája Lakhan Sen, the Gaur conqueror of the Thathera fort at Simaurgarh. The Muhammadan history, as collected by Mr. McMinn, is this :—

"At the date of the battle of Bilgrám (A.D. 1540), Abdul Ghafúr, Sayyad, was qázi of Kanauj. He had a younger brother, Abdul Muqtadi. After Humáyún was expelled by Sher Sháh, and took refuge with Shah Tuhmásp of Persia, it is alleged that the latter called on Sher Sháh to state why he usurped the throne which belonged properly to the Mughal. Sher Sháh in return collected various statements from nobles of India, proving that Humáyún was not a true believer. Abdul Ghafúr was required to send a similar statement. He refused to do so, and to escape Sher Sháh's vengeance, he left Kanauj, and concealed himself in the jungle on the opposite side of the Ganges where Piháni now stands.

"In 1555 Humáyún returned, and Abdul Ghafúr from his hiding place sent a letter of congratulation. Humáyún gave him five villages rent-free in parganas Pasgawan and Pindarwa; also five thousand bíghas of the jungle in which he had found shelter. This spot was therefore called Piháni; Pinháni meaning concealment, and a town founded in the forest-clearing.

"Ghafúr Álam was the son of Abdul Muqtadi. He was sent to the Qázi-ul-Quzzát at Delhi as a pupil. He made great progress, and was brought before the Emperor Akbar, who made him tutor to Jahángír; and was so pleased with the latter's success in his studies, that he entitled his preceptor Nawáb Sadr Jahán, and made him sadr or chief mufti of the empire. It is possible, however, that this promotion was due to Sadr Jahán's conversion to the new religion of which Akbar was the high priest, and into which Sadr Jahán led his two sons. The sadr was the fourth officer in the empire. He was the highest law officer. He was administrator general and inquisitor into religious opinion. Sadr Jahán continued to serve under Jahángír—a proof, if any was needed, that the latter emperor shared the free-thinking views of his father, or he would never have allowed the official guardianship of the purity of the faith to be held by a pervert.....Sadr Jahán's tomb is at Piháni. It was completed in 1068 Hijri (A.D. 1657). His descendants held high office under the Mughal emperors. Like his masters, Akbar and Jahángír, he had married Hindu wives, by one of whom, a Brahmani, Párbati, he had Murtaza Khan and Irtiza Khan. Murtaza Khan was Faujdar of Gopamau, and Irtiza Khan held the more important charge of the Rantambhaur fort. Badr Jahán, another son, held both Barwár and Kheri in rent-free tenure."

Mr. Blochmann gives some further particulars about Sadr Jahán and his descendants:—

"Mírán Sadr Jahán was born at Piháni, a village near Kanauj. Through the influence of Sheikh Abd-un-nabi he was made *mufti*. When Abdullah Khán Uzbak, King of Turán, wrote to Akbar regarding his apostacy

from Islám, Mírán Sadr and Hakím Humáun were selected as ambassadors. The answer which they took to Abdullah contained a few Arabic verses which Abdullah could construe into a denial of the alleged apostacy—'Of God, people have said that he had a son; of the prophet, some have said that he was a sorcerer. Neither God nor the prophet has escaped the slander of men. Then how should I?' 'Mírán returned in the 34th year and was made *Sadr*. Up to the 40th year he had risen to the diginity of a commander of 700; but later he was made an amil, and got a mansab of 2,000. During the reign of Jahángír, who was very fond of him, he was promoted to a command of 4,000, and received Kanauj as *tuyál*. As Sadr under Jahángír he is said to have given away more lands in five years than under Akbar in fifty. He died in 1020 at the age, it is believed, of 120 years. His faculties remained unimpaired to the last. There is no doubt that he temporized, and few people got more for it than he. He also composed poems, though in the end of his life, like Budaoní, he repented and gave up poetry, as against the spirit of the Muhammadan law. He had two sons:—

"(1.) Mír Badr-i-Alam. He lived a retired life. (2.) Sayyid Nizám Murtaza Khan. His mother was a Brahman woman, of whom his father had been so enamoured that he married her; hence Nizám was his favourite son. He was early introduced at court, and at the death of his father was made a commander of 2,500, 2,000 horse. In the first year of Shah Jahán's reign he was promoted to a command of 3,000, and received on the death of Murtaza Khán Sujá the title of Murtaza Khan. He served a long time in the Dakhin. His *tuyál* was the pargana of Dalmau, where he on several occasions successfully quelled disturbances. He was also Faujdar of Lucknow. In the 24th year of Shah Jahán's reign he was pensioned off, and received twenty lacs of dams per annum out of the revenue of Pihání, which was one kror. He enjoyed his pension for a long time. His sons died before him. On his death his grandsons, Abdul Muqtadi and Abdullah, were appointed to mansabs, and received as *tuyál* the remaining portion of the revenue of Pihání. Abdul Muqtadi rose to a command of 1,000, 600 horse, and was Faujdar of Khairabad." (Translation of Áín-i-Akbari, Vol. I., Farci V., p. 468.)

In the Kheri history will be found a detailed account (by Mr. McMinn) of the steps by which, in the beginning of the eighteenth century, the Sombansi pervert rája, Ibádulla Khan, possessed himself of the jágír of these Pihání Sayyads.

The decay of Píhání is attributed to Ibádulla Khan's encroachment, to the resumption of the jágír by Saádat Ali Khan, and the loss of service since annexation.

The oldest portion of the town is called Bari Pihání; dirt and decay abound in it. Its chief ward or muhalla is Mír-ki-Saráe. The oldest building in it is the tomb of Abdul Ghafúr. The date stone has been removed from it. It stands close to the Khera or deserted site, which marks the residence of the early founders of chak Pihání, the Dubes from Kanauj, and the first Sayyad settlement during the reign of Akbar. The

Sayyad seem to have obliterated all traces of the earlier occupants. No ruined shrine is to be seen, only the remains of a huge masonry well. Bari Pihání was deserted when Nizám Murtaza Khan founded the nearer adjacent town of Nizámpur, or Chhoti Pihání. Chhoti Pihání presents an agreeable contrast to the older town. It is altogether clearer, brisker, more populous; viewed from the outside it seems to be buried in trees. The soil is good; the water near the surface. The western gateway, with its huge shafts of red sandstone, the bastions of the high enclosing wall, brick-faced, with blocks of kankar. The remains of Murtaza Khan's fort show many a scene of picturesque ruin. But the gem of the whole place is the grand old mosque and tomb of Sadr Jahán and Badr Jahán in Bari Pihání.

It is a building of much beauty. A double dome, poised on red sandstone pillars, rises from a pavement of brick, cased with carved slab of stone, and shaded by tamarinds of enormous girth. Lightness, symmetry, and grace, delicate colour, and rich but not florid ornamentation, are its characteristics.

In the nawabi, Pihání was the Damascus of Oudh, noted for the temper of its sword blades. But these and its woven turbans (dastár) are things of the past.

PIHÁNI PINDARWA *Pargana—Tahsil* SHAHABAD—*District* HARDOI.—This pargana is bounded on the north by the district of Kheri, on the east by Kheri and Sitapur, on the west by pargana Alamnagar and Mansurnagar, and on the south by Gopamau and Mansurnagar. Its area is 45,544 acres, or 71 square miles, divided as follows:—

Cultivated		...	27,399	acres.
Irrigated	9,333			,,
Unirrigated	18,066			,,
Culturable	...	12,741		,,
Unculturable	...	5,404		,,
Total ...			45,544	,,

The soil is loam; the river Gumti passes through the pargana. There are four roads, *viz.*:—

From Pihání to Shahabad, from Pihání to Kulhábar Ghát, from Pihání to Hardoi, and from Pihání to Aurangabad.

Pihání and Pindarwa are the principal villages. The Government revenue is Rs. 40,861. The population amounts to 36,979, and the number of houses is 6,607. There are 12 schools within the pargana; the town of Pihání has post and registry offices, and a police station.

Formerly Pihání was not a pargana, but was merely known by the name of "Jágír of Sádát." Since the Sayyads of Pihání lost their jágírs, the land revenue of Pihání itself was collected along with that of pargana Pindarwa. In the time of Hakím Mehndi, Chakladar of Muhamdi (1819-1820), some of the villages of Pindarwa pargana were amalgamated

with Pihání; since then Pihání was selected as the headquarters of the ziladar, and consequently Pihání was converted into a pargana. Some 100 years ago a combat took place at village Zamúr between the Sayyads of Pihání and the Gaurs. The zamindars of Pihání are of various castes—Rajputs, Brahmans, Káyaths, and Muhammadans.

PÍRNAGAR *Pargana*—Tahsil* SITAPUR—*District* SITAPUR.—Pargana Pírnagar is bounded on the north and north-east by pargana Biswán, on the north-west by pargana Khairabad, on the west by pargana Machhrehta, on the east by pargana Bári, and on the south by pargana Gundlamau. It is separated from Machhrehta and Gundlamau by the river Saráyan and from Khairabad by the Gon, which flows into the Saráyan at the town of Pírnagar, the Saráyan flowing into the Gumti at Hindaura Ghát.

The Saráyan is a very winding river, and the lands on either side of it are high and barren and cut up by ravines. The jungle here is considerable; there is a deal of usár land; water is found, where found at all, at a great depth, 49 feet from the surface; wells cannot be dug at all in the neighbourhood of the ravines.

But in the centre of the district the character of the soil is quite different; there wells are dug with ease. The productive powers of the soil are good; the land is level. There are no hills or forests.

The pargana is a small one being only 44 square miles in extent, of which 28 are cultivated. The detail is as follows :—

	Acres	17,770	cultivated.
	„	4,224	culturable.
	„	21,994	assessed.
	„	15	rent-free.
	„	5,947	barren.
	„	5,962	
Total	„	27,956	

The population numbers 15,295, and is distributed thus :—

Hindus agricultural	...	8,841	Musalmans agricultural	...	370
„ non-agricultural	...	5,379	„ non-agricultural	...	705
		14,220			1,075

These live in 2,935 houses, each of which thus is occupied by 5·2 individuals. The Musalmans are 7 per cent. of the whole population; and to each head of the entire agricultural population there are 1·9 acres of cultivated land, and 2·4 of málguzári.

This proportion agrees with what obtains in parganas Khairabad and Sitapur. The incidence of the revised jama is as follows :—

On cultivated area	...	1	3	8	per acre.
On málguzári	...	0	15	4	„ „
On total area	...	0	12	1	„ „

* By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

The principal castes of the Hindus are—Brahmans 2,274, Rajputs 1,139, Ahírs 1,422, Pásis 2,034, Chamárs 2,394.

The pargana contains 54 demarcated villages, which are thus distributed,—15 taluqdari, 39 zemindari, Bais Chhattris own 48, Brahmans 3, Káyaths own 2, Musalmans own 1; these Musalmans being descendants of a converted Rajput, a Purána or ancient Bais, to distinguish the caste from the modern Ṭilokchandi Bais, who now possess the greater part of the pargaña.

These villages are all small, none of them having a population exceeding 1,000. Pírnagar itself boasts of but 790. There is not a single masonry house in the pargana, the people having a superstition against using burnt bricks or tiles for their residences. This superstition is not peculiar to Pírnagar, but exists in many other parts of the district (*vide* Towns *Seota* and *Tambaur*).

The fairs are six in number as follows :—

Name of fair.	Village.	Date.	Average attendance.
Bansíbat ...	Jairámpur ...	Aghan ...	12,000
Hatíla Pír ka ...	Bhánpur ...	Jeth ...	500
Mahothe Ráni ...	Mahothepur near Saidápur.	Chait ...	3,000
Husenia Díh ...	Muhammadpur alias Mahothepur.	Jeth ...	5,000
Katki ...	Phúlpur ...	Kártik ...	1,000
Dhanuk Jagg ...	Bhitauli ...	Aghan ...	3,000

and at these a good trade is carried on by the dealers in the ordinary necessaries of life.

The Jairámpur fair was founded by Bansíbat, a follower of the great Rám Chandar, in honour of whose espousals with Síta the mela is held.

The fair called Hatíla Pír-ka-mela is a Musalman festival, and commemorates the death of Hatíla Pír, a martyr to Islám, who fell fighting for his faith, in the ranks of his maternal uncle, Masaúd of Ghazni, the Sayyad Sálár, who invaded Oudh, and whose tomb is at Bahraich.

The Mahothepur fair is a local Bais festival, held in honour of Queen Mahothe, an ancient princess of that clan, whose life was pure and noble, and who on her consort's death became a sati.

The Bhitauli feast is to commemorate the breaking of the bow (dhanuk) by Ráma before his marriage with Síta.

Husenia Díh is an unimportant local gathering requiring no particular notice.

Besides the metalled road between Lucknow and Sitapur which divides the pargana, there are no other roads in it, and the only water communi-

cation is afforded by the Saráyan, which bears country boats down to the Gumti at Hindaura Ghát, and thence to Lucknow.

The only saráe in the whole pargana is at Kamálpur. There are five shiwálas or Hindu temples, the most famous being that in honour of *Dúdh Nath* in Pírnagar. This town also possesses a mosque built by a Hindu, Ráe Gansúr Dás; masonry tanks are unknown throughout the pargana, and the masonry wells, which are only 15 in number, are not used for irrigation, but for domestic purposes. The absence of all which things is to be accounted for by the impecuniosity of the zamindars.

The only public (Government) structures in the pargana are the metalled road and caravan-serai already mentioned, a masonry bridge at Pírnagar over the Saráyan, and an Engineer's bungalow on the high road at Dáúdpur, close to Pírnagar.

The pargana is not at all historically famous; no great heroes lived here; no great battles were fought; no Hindu hero or Delhi Bádsháh or Lucknow Nawab ever tarried in it for the pleasures of the chase, or in exile, as has happened in some of the other parganas. In fact, its history may be given in a few words, and runs thus:—

In the beginning, the country, now known as the pargana, was held by Bais Chhattris, not by Tilokchandi Bais, whose origin dates from only 400 years back, but by ancient Bais, and was part of their dominions, which went under the name of Chapángarh. They gradually became extinct, and were succeeded by *Kacheras* and *Gújars*, and *Játs* also, according to the qánúngos, who held sway under king Akbar's time, or 300 years ago, when Bhíkhamdeo, a Tilokchandi Bais, and Thán Singh, were granted the lands by that monarch, as a reward for having saved the life of the Ráni of Baundi (in Bahraich), who on her way to bathe in the sacred water of Prág (the modern Allahabad) had been seized by certain Moslem ravishers. So Tilok Chand Bais got the lands, which had just then been formed into a pargana by Todar Mal, and their descendants hold the greater part or nine-tenths of it to the present day; one village only out of the 54 is held by a descendant of the ancient Bais, and he is a Musalman, as already mentioned.

The pargana was known at first as Bahrimau, which name it retained until Jahángír's reign, when it was changed to Pírnagar, from the name of the town. The founder of this latter was Ráe Gansúr Dás, the Díwán of Pír Muhammad, then Subahdar of Oudh, and he named it after his master, and built the mosque abovementioned to calm the indignation which the subahdar felt on being informed that in the town founded in his honour a Hindu temple had been erected.

The place is not mentioned in any of the older epics or histories of India, and the only remains of antiquity to be met with are 9 of those nameless barrows, called by the country folk díhs. These are mounds of earth varying in area from 20 to 50 acres, and raised from the surface of the ground by from 20 to 100 feet. They are covered with the remains

of broken tiles and bricks, and are apparently the sites of old towns or strongholds, built before the memory of man. The villages can tell nothing of their origin. At Unasia (see pargana Khairabad), at Manwán *vide* town history), at Rámkot, at Hargám, &c., the díh is connected with the name of some mythical or historical character. They are met with all over the province of Oudh, and they bear evidence that the people who erected them had advanced to a higher degree of civilization than the present inhabitants of the country. It is strange that up to the present time nothing in the way of inscriptions has been discovered in any of these díhs. They were probably, as stated above, strongholds; they were certainly not tombs, so that perhaps they should not have been called above nameless barrows.

PITÁRI—*Pargana* SIKANDARPUR—*Tahsil* UNAO—*District* UNAO.—A village about four miles north-west of the sadr station. No river flows near it, or road passes through it. It is an old village dating from the time of Rája Unwant Singh, the reputed founder of Unao. Kunwar Singh, the grandfather of Gajráj Singh, the present lambardar, was a man of local celebrity. The people are mostly Hindus. The average annual sales at bazar amount to Rs. 3,000. The population is 3,589, as follows:—

Brahmans	...	...	...	...	...	223
Chhattri	...	...	...	..	...	383
Musalmans	...	...	...	...	...	179
Pási ...	...	...	...	...	...	139
Ahír ...	...	...	...	...	...	300
Others	...	...	...	...	...	2,365
				Total	...	3,589

PUKHRA—*Pargana* HAIDARGARH—*Tahsil* HAIDARGARH—*District* BARA BANKI.—This village is situated on the Rae Bareli and Haidargarh road, five miles east of the Gumti. The country around is fairly wooded and fertile. The population is 3,383, of whom 1,005 are Brahmans. There is a very fine temple in honour of Mahádeo, and a tank, with masonry bathing ghát, erected by Beni Dube, late Suba in a native state, at a cost of Rs. 89,000. This temple is much larger than the ordinary ones. There is also a Thákurdwára, but nothing else of note in the town.

This place is the headquarters of the estate of Pukhra Ansári of the chief Amethia Chhattris, one of which clan Rája Sahajrám Bakhsh was a notorious insurgent in the nawabi.

PURWA *Pargana—Tahsil* PURWA—*District* UNAO.—This pargana is bounded on the north by Gorinda Parsandan, on the east by Mauránwán, on the south by Panhan, Pátan, and Magráyar, and on the west by Harha. Its area is 111 square miles or 71,032 acres, comprising 123 villages. It is twelve miles long by ten broad. The soil is chiefly loam and clay, and the principal crops are wheat, bájra, and sugarcane. The Lon river winds its way through a portion of the lands of this pargana during the rainy and cold seasons, but dries up in the hot weather. Water is found at from 52 in the south to 15 feet in the east. There are six bazárs.

The Government revenue is Rs. 84,367, and the assessment falls at Re. 1-3-0 per acre. The tenure is as follows:—

Taluqdari ...	...	...	...	...	15,980 acres
Zamindari ...	...	...	...	...	39,640 ,,
Pattidari ...	...	...	...	...	15,411 ,,

The population amounts to 64,758. There is an old temple in Purwa to Billeswar Mahádeo.

The pargana was formed in Akbar's time; for a history of the name see town article. This was the most westerly portion of the Bais dominions. It was ruled by Achal Singh, thus referred to by Elliot:—

"There is nothing to notice in the history of the family till we come to Oogursen. His younger son, Dhara, was in the service of Rája Achul Singh of Poorwah, and was the chief of his armed retainers. His valour is conspicuously mentioned in the ballad which details the fight between Achul and Dewanbux, who headed the houses of the combined families of Symbussie and Nyhesta. In that fight a pair of kettle-drums were taken from Dewanbux and were kept by the head of Achul's family at Doonea Khera. The disgrace was keenly felt by the other party, and quite lately Rana Rughonath Singh sent to Rao Rambux to offer terms on which he might get the drums back, a message to which the Rae politely answered that he would be most happy if Rughonath could recover them in the same way in which Achul Singh had taken them. Oogursen stood security for a friend who defaulted, and he was unable to pay up the default. Achul Singh, unmindful of the services of his son, seized and bound him, and had one of his sons, named Dheer Singh, murdered before his eyes. Next morning Oogursen was found dead at the bottom of a well, and it was darkly whispered that it was not grief or despair which brought him to that end. Dhara at once threw up the rája's service, and took to plundering his estates, and lived the life of an outlaw. In order to keep him in check, the tahsil and fort were removed from Asoha to Kantha, and the forces allotted to the pargana were stationed in that town. In 1184 fesli Achul Singh was succeeded in the Nizamut by Bhowani Singh, and soon after took poison and died, on which Dhara Singh came back to his home, and became a peaceable subject again." (pp. 48-49, "Elliot's Chronicles of Oonao.")

PURWA—*Pargana* PURWA—*Tahsil* PURWA—*District* UNAO.—The town of Purwa lies in latitude 26°32′ north, longitude 80°52′ east, and is situated twenty miles south-east of Unao. There is a lake called Basha close to this town on the north. Four unmetalled roads lead to it—one from Unao to Rae Bareli, another from Purwa to Cawnpore, a third from Purwa to Lucknow, and a fourth from Purwa to Bihár, Baksar, and Rae Bareli. The town is locally noted for good shoe-makers. Two bazárs are held weekly, attended by about 1,000 visitors. There are three large fairs here during the year. Two are held in honour of Sri Billeswar Mahádeo, about one mile east of the town, one on the day of Shiurátri, and the other on the 1st and 2nd days of Aghan, about November; each of these fairs is

attended by about seven or eight thousand people. The annual amount of sales at these fairs and the bazars is about Rs. 31,000. The population amounts to 10,880, the Hindus number 8,355, and Moslems 2,525, of the Hindus, Brahmans (2,267), Baniáns (2,000), and Káyaths (1,000) predominate. There is a tahsil, a thána, and a school where more than a hundred boys are taught. Purwa was formerly the headquarters of the chakladar of the Harha Purwa, chakla or collectorate of the nawabi. At annexation also the headquarters of the district were at Purwa. A tahsildar only resides there now.

The town is said to have been founded about 500 years ago. Primarily one Rája Newan, a Raghubansi resident of Ajodhya, came and settled at a place four miles west of this town, which is now known as Newáyan. After some time the river Lon washed that village away. Rája Ranbír Singh, a descendant of the abovenamed rája, who ruled Newáyan at that time laid the foundation of this town, which stands on the land of the villages Bhawánipur, Sokípur, and Kaliánpur. It was then called Ranbírpur. Now the word "Ranjít" is put (erroneously) instead of Ranbír, and the town is called "Ranjítpurwa" or "Purwa."

Rája Achal Singh Bais, a resident and taluqdar of Daundia Khera, was chakladar, as also the liege lord of the town of Purwa, and had taken up his residence at this place from 1123 fasli (A.D. 1716) to 1183 fasli (A.D. 1776). The other Thákurs of Baiswára and of the Bais tribe, who had a great dislike to the rule of the chakladar, waged war against Achal Singh, in which they were totally defeated. Rája Achal Singh then had a garden laid out on the very plain where the battle was fought which is still there. Rája Achal Singh, Rája Sítal Parshád, Tirbedi, Nazim, and Fateh Ali, a favourite slave of Almás Ali, Khwája Sará, have been remarkable persons in the history of this town. Rája Achal Singh is said to have been the founder of Achalganj in the pargana Harha, district Unao, Achal Khera, &c., in pargana and tahsil Purwa, as also of the following villages in this district,—Purwa, Únchgáon, Naigáon, Banthar, Jhalotor.

Rája Sítal Parshád founded Sítalganj in this place, embellishing it with a temple and a tank. Another place of this name was founded by the same názim in Rasúlabad.

Fateh Ali was the founder of Fatehganj which lies near Purwa, and he planted the road from Purwa to Basha, and from Jalálabad to the entrance gate of the city of Lucknow, with trees for the convenience and comfort of travellers. He also had laid out and planted a garden, with a masonry tank, in the city of Lucknow. Buildings of former times now remaining are the temple of Billeswar Mahádeo and the tomb of one Mína Sáhib—both regarded as sacred by Hindus and Muhammadans respectively; a shrine of Niámat Shah, and a burial-place of one Híra Shah, both famous hermits, are also worthy of note here.

QUTUBNAGAR*—*Pargana* MISRIKH—*Tahsil* MISRIKH—*District* SITAPUR.—Is 18 miles west from Sitapur on the high road to Hardoi.

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

Three miles to the south-west runs the Gumti, which is navigable at all times of the year, and within two miles to the north-west runs a small stream called the Kathna which is not navigable.

The population numbers 2,256 of all castes; at the school attend 70 boys; the bazar is held on Tuesdays and Fridays; but the sales are inconsiderable, not exceeding Rs. 5,000 in the year. The climate is good. The only masonry house in the place is the residence of the taluqdar, and is built on some rising ground, the site of an old díh called "Kunj Bihári-pur," which had been owned by a community of faqírs. Within the enclosure is an ancient Hindu well called "Biswa Mitra," and the remains of what once is said to have been a masonry tank called "Jambú Díp." There are 421 mud-built houses.

Hard by in Deogáon is a mud tank, which is visited in phágun by the Nímkhár pilgrims when going on their "paikarma."

The taluqdar of Qutubnagar belongs to the same family as the taluqdar of Aurangabad, both being descended from that Bahádur Beg who 200 years ago, in the reign of Álamgír, got a jágír of this part of the country.

Another account has it that it was in Shah Jahán's reign the present taluqdar's ancestor, Mirza Muhammad Atá, acquired the property.

There are no manufactures of any sort in Qutubnagar, and the place is altogether devoid of any interest, historical or otherwise.

RAE BARELI DIVISION.—Ráe Bareli is a division of British territory in Oudh comprising three districts, whose names, areas, and population are given in the accompanying table:—

Area and population.

Division.	District.	Number of villages.	Area in statute British square miles.		Hindu.	Musalman.	European.	Eurasian.	Males.	Females.	Total.	Average to square mile.
			Total.	Cultivated.								
Rae Bareli.	Rae Bareli..	1,768	1,747	857	909,930	68,706	47	35	493,320	495,688	989,008	548
	Sultanpur ..	2,526	1,706	890	911,441	84,495	43	40	505,644	490,932	996,576	584
	Partabgarh	2,200	1,445	696	719,329	63,133	18	23	398,576	384,105	782,681	542
	Total ..	6,494	4,898	2,443	2,540,700	216,334	108	98	1,397,540	1,370,725	2,768,265	565

* The areas in the above statement are obtained from settlement returns. The population from the census report.

RAE BARELI DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATION. V.—HISTORY.

CHAPTER I.

NATURAL FEATURES.

General description—Change of territory—Superficial configuration—General aspect—Rivers—Natural products—Wild cattle—Fauna—Rainfall—Medical aspects—Fairs.

General description.—The district of Rae Bareli has undergone many alterations of boundaries and extent. At present it lies between 25°49′ and 26°35′ north latitude, and 80°45′ and 81°40′ east longitude. Its area is 1,739* square miles, and its population 989,008.† It now consists of four tahsils—Rae Bareli, Digbijaiganj, Lalganj, and Salón. These are subdivided into the following parganas :—

Rae Bareli.	Inhauna.
Dalmau.	Simrauta.
Sareni.	Mohanganj.
Khíron.	Kumhráwán.
Salon.	Bachhráwán.
Parshádepur.	Hardoi.
Rokha Jáis.	

Boundaries.—The present district has no natural boundaries except the Ganges to the south-west and south; on the east it is bounded by tahsil Bihár (Kunda) of Partabgarh, on the north-east by Bara Banki, on the north-west by Lucknow district, and on the west by Unao. The general shape of the country is a rough truncated ovoid, with its base to the south-west on the Ganges, and its extremity reaching to within seven miles of the Gumti. This segment of the Gangetic plain is divided into two nearly equal portions by the river Sai. It is flat, with no mountains; its elevation varies from about 395 feet above the sea on the north-west to 285 the level of the Ganges when it leaves the district. The slope is good therefore; it is from north-west to south-east; and all the rivers take that course. Particular points are recorded in the revenue survey map as attaining a higher elevation, but these are on artificial elevations selected or erected by the surveyors themselves. Such are the present territorial limits of the Rae Bareli district.

* By Settlement Returns, 1,747 square miles.

† This is the total of the pargana population as given in the census report, and it differs somewhat from later calculations which make the population of the district 988,719.

Change of territory.—But the administrative arrangement has only been arrived at after several steps. There were at first four tahsils—Bihár, Dalmau, Bareli, and Haidargarh. These were reduced to three—Bihár, Bareli, and Haidargarh. Then the Bihár tahsil containing seven parganas—Daundía Khera, Ghátampur, Bhagwantnagar, Bihár, Panhan, Pátan, and Magráyar—was transferred to the Unao district; Haidargarh at the extreme north was placed in Bara Banki; while Simrauta, Mohanganj, Inhauna, Rokha Jáis have been transferred to Rae Bareli from Sultanpur; Salon and Parshádepur from Partabgarh.

The area, population, and administrative divisions of the district are given in Chapter III. Those of the old district were as follows:—Area 1,350 square miles, number of villages 1,482, population 782,874.

Rae Bareli has been more changed by the re-distribution of 1869 than any other district. In fact, it received so to speak a fresh tahsil to the south-east: its parganas were transferred to Unao and Bara Banki; and it was compensated by additions from Partabgarh and Sultanpur to the east. Still the map of the old district remains incorporated, and forms the chief portion of the new. The former is thus described by the settlement officer. It must be remembered that the north-east extremity towards the Gumti, the shank of the shoulder of mutton afterwards mentioned, has been cut off and transferred to Bara Banki.

Superficial configuration.—The district of Rae Bareli may be said to resemble in shape a shoulder of mutton, with the shank broken and bent backwards. The shank forms the tahsil of Haidargarh; the remainder forms the three tahsils, which last year from motives of economy were doubled up into two.

The river Ganges forms the south-west boundary of the district. On the north-east, at the extremity of the Haidargarh tahsil, the Gumti is the boundary. Between them the Sai runs through the very centre of the district, and between the Sai and the Ganges, the Loni nála coming out of the Unao district, and running generally parallel to the course of the rivers, falls into the Ganges near Dalmau. About midway between the rivers is a kind of elevated hollow in which there is a string of jhíls which on the map follow the course of the rivers, and are a striking feature of the country. From these jhíls lateral nálas lead into the rivers, and carry off the superfluous water. This conformation is to be found between the Gumti and the Sai, the Sai and the Loni, and the Sai and the Ganges, after the confluence of the Loni with the Ganges, while it also is to be found in a limited degree between the Loni and the Ganges. But the high bank of the Ganges and the Loni approach so near to each other at the western extremity of the district, that the space left for the jhíls is very small, and they become almost nothing.

The effect of this is to make the country topographically lie in belts or zones. Beginning with the Ganges, we have the villages on the high bank of the river much broken and sandy, with the water a good distance from the surface. These villages are generally among the poorest in the

district. Within this belt lies a strip of villages, which, taken all in all, are perhaps the finest in the district, as they are wholly cultivated, and are irrigated nearly altogether from wells, though they get assistance from small ponds. Within these again come the villages among the large jhíls, showing many of them the finest land of all, but intermixed with large waste tracts, of which it is some times very hard to say whether they are barren or culturable. These villages are irrigated mainly from the jhíls, whence the water is thrown up upon the fields by manual labour. Proceeding still in a north-easterly direction, we come again to the belt of five villages irrigated from wells, and further on to the sandy, poorer, and broken villages on the banks of the Sai, where irrigation is less resorted to. The like description will suffice for the surface of the country, still pursuing a north-east line, up to the Gumti.

General aspect.—The general aspect of the district is undulating in a slight degree, which, as the country is beautifully wooded, chiefly with mango and mahua groves, gives it a variety which is not often to be observed in the valley of the Ganges. The fertility of the soil is remarkable, and the cultivation being of a high class, the beauty of the country is not to be surpassed by any part of the real plain of Hindustan. Scattered here and there, all over the district and more specially towards the Ganges, are noble trees, generally bargad or pípal. Trees are not however grown for timber. The babúl is not plentiful, and the bamboo is very scarce, while the shísham and the tún, both of which thrive well, and would be a certain revenue from the lands which are too broken for cultivation, are not to be found in the district, save where planted as ornamental trees since our occupation of the country.

The general appearance of the Rae Bareli district conveys the impression of its being a highly favoured and richly productive tract of country, and as a rule the crops, where there has been careful cultivation, are heavy and probably up to the average of production in the province, but the absence in any quantity of the heavy black, loamy, bog-like soil, found in large quantities in the south-eastern portion of Oudh, is a remarkable feature of this district. Not that this want affects the general fertility of the country, and the reason is obvious, the agricultural implements in local use are few in number, light, quickly worn out, and easily broken, the lighter therefore the material to be worked upon, the less is the expenditure; nor are the returns less in light than on heavy soils, the successful cultivation of which requires the possession of capital. The chief growth on the heavy clay soils of the south-eastern part of Oudh is of rice which is first sown thickly in small beds, and after it has attained a height of about a foot, the tops of the plants are cut off, and they are planted out in fields which are surrounded by mud walls to retain the water, with which they are flooded soon after the rains commence till long after they have ceased, but efforts are seldom made to cultivate these lands for the spring crops; because the clay on them, after a short exposure to even a November sun, becomes as hard as a rock and as dry as a bone, and it is only when thoroughly saturated with water, as during the rainy season, that they

can be even roughly worked. The chief advantages of clays over light soils are that they require but little manure, as they contain large quantities of the substances required by plants, and that they retain these substances which in lighter soils would be washed down by heavy rain into the substratum; and the disadvantages of light soils are that water washes out the valuable portions of manures before the roots of plants have had time to take them up, and that consequently they have to be frequently manured.

In a country blessed, as this portion of British India is for the greater part of the year, with the nearly vertical rays of an almost tropical sun, and still raised sufficiently above the water level to escape remaining a perpetual swamp, the advantages above described as appertaining to clay soils are nullified, whilst their disadvantages are intensified. No amount of clay in a soil will do away with the necessity for irrigation, except during the rainy season, when the more valuable kinds of crops cannot be grown, and when the lightest description of soil becomes fertile, owing to the water level over the whole country remaining for some months high; on the other hand, light soils are adapted to the means at the disposal of and the mode of agriculture familiar to the people.

The rivers.—The principal rivers are the Ganges and the Sai. The Ganges skirts the district for 54 miles separating it from Fatehpur; the Sai runs through it for 55 miles. The former is everywhere navigable for boats of 1,200 maunds or 40 tons; the latter is navigated during the rains only; it is about two feet deep in the dry weather, and might be used by barges. The banks of both are high and generally precipitous, and the level of the water is seventy or eighty feet below the surface of the country. They are not therefore of much value for irrigation except for the alluvial bottoms in the immediate neighbourhood. The bottoms are sandy. There are no large towns on their banks, and no centres of trade or commerce. Very little fishing is carried on except in the jhíls. These rivers both flow from the north-west to south-east as do the smaller streams afterwards mentioned. The Sai is spanned by a fine bridge at Rae Bareli, erected since annexation in 1864 by the taluqdar; the ferries are so numerous and so changeable that it is not worth while to detail them here. The extreme flood discharge of the Sai is about 6,000 cubic feet per second; the average discharge during the five rainy months is about 1,000 cubic feet per second; the minimum discharge in the dry weather is about 25 feet per second. The Loni stream issues from a marsh known as the Moti jhíl in the Unao district entering this district at a village named Utwal, pargana Magráyár, and leaving it at village Khajúrgáon, pargana Dalmau, where it falls into the Ganges. It runs a course of about thirty miles in this district, and dries up in the hot weather.

The Gurdhoi.—The Gurdhoi is a water-course dry in the hot weather, and fed from the Ganges during the rains.

The Basha.—The Basha is also a water-course dry during the hot weather, but a rather formidable stream during heavy rains. It enters this

district from Unao and after traversing the Khíron, and a portion of the Bareli parganas, it falls into the Sai river, a few miles west of Rae Bareli. It is apparently to the discharge of water from this stream that the heavy floods in the river Sai about and below Bareli are attributable,

Múng Tál,—Is a shallow lake occupying the greater portion of a village in pargana Simrauta about 1,500 acres in extent, to which it gives its name. Its margin only is usually cultivated, but when its contents are not exhausted by irrigation (for which purpose it is extensively used by the villages in its proximity), it bears a crop of summer rice. The piscary is valuable. It is famous also for its wild fowl; and this was the consideration, perhaps, which induced Nasír-ud-dín Haidar to build a house upon its banks, but scandal, with its busy tongue, asserts that some fair Rosamond was the game of which he came in quest. The village long since ceased to be a royal residence, and nothing but the ruins of Nasír-ud-dín's house now exist to show that it formerly enjoyed that honour.

The Naiya.—The Naiya is also a water-course dry during the hot weather. It enters this from the Lucknow district, and flows in three channels during the rains; two streams running into the Sultanpur district, and one finding its way into the river Sai near village Undobar.

The Sur.—A water-course dry during the hot weather, named the Sur, brings the surplus waters of a tank in the Unao district into the river Sai at a village named Bardár during the rains.

Drainage and irrigation.—Besides the above there are a great number of marshes and water-courses, which are all dry during the hot weather, and which all contribute towards causing floods during heavy rainy seasons. It is more than probable that by utilizing the natural advantages presented by these escapes and reservoirs, agreeably to some sensible and comprehensive system of drainage, heavy floods might be avoided throughout the district at a small expense, and that in deficient rainy seasons the water now wasted might be economically stored. As it is, the people never have one-tenth of the water they could utilize in the dry weather, and in occasional rainy seasons like the one just past (1871 A.D.) they are homeless and houseless wanderers owing to heavy floods. Here and there occasionally a dam is to be seen across some very small stream, and once or twice since annexation a dam has been made across the river Sai by private enterprise, but any combined or general efforts in this direction cannot be expected from the people.

The following notes on the natural products of the district are taken from Major Ouseley's settlement report:—

Indigenous products of the district.—Tun (Cedrela toona),* a magnificent tree, with beautiful foliage, and a rather fine-grained wood, which takes a very good polish. The furniture made of it is much esteemed. The flowers are used for dyeing a yellow colour which the natives say is fast.

* The botanical names have been taken from Shakespear's Hindustani dictionary.

Shísham (Dalbergia sissoo), a magnificent tree, with beautiful foliage, and a very fine-grained wood, which takes a very good dark polish. It is rather heavy for furniture, but is used extensively in gun and other carriage manufacture.

Dhák (Butea frondosa), a tree much used for firewood, and with the roots the natives make rope.

Babúl (Acacia arabica), a tree of fast growth, with graceful foliage, and a very hard wood, universally used in the manufacture of country carts, agricultural implements, tent pegs, and mallets.

Grazing grasses.—The most esteemed species being *"dúb"* (Agrostis linearis). It does not burn up so fast as other kinds in the hot weather.

Tin (Andropogon muricatum), a grass in universal use for thatching purposes, the reeds being made into brooms. The roots of it supply the 'khas,' with which our hot weather tatties are made. It grows on the banks of rivers and marshes, and is generally strictly preserved, as it takes time to spread. Proprietors are averse to its being dug up for the khas.

Patáwar or sarpat.—(Saccharum munja, saccharum procerum, saccharum sara.) With the upper part of the stem are made "sirki," a kind of mat which keeps off rain. The upper leaves are used for thatching. With the coarser leaves below these a string called "múnj" is made, and the natives use the stalks or strong reeds which they call "sentha" for the groundwork of their thatches.

Kása (Saccharum spontaneum) is used for thatching and making a kind of string called "bán."

Kus.—A kind of grass used for thatching, and of which blacksmiths make charcoal for their forges.

Pasáhi.—A kind of rice which grows in many tanks and marshes.

Lákh.—The product* of an insect "coccus lacca," which is found on the branches of different trees. From it is produced, after it has been steeped in water to carry off the colouring matter, the "chapra," or shell lac of commerce, the manufacture of which is carried on at Cawnpore, where the colouring matter is made into cakes of a deep red colour. The raw produce is sold to Pásis, Khatíks, and other low caste tribes, who break off the twigs on which it is deposited in the months of May and June.

In this state it is known as "stick lac." After separating the deposit from the twigs, when it is known as seed lac, they sell it to Manihárs, who make it into "chúris" or bangles.

Silkworm.—Kuswari. The cocoon of a silkworm, "Phalœna paphia," which spins on the béri, a kind of yellow plum tree. The thread is like

* Drury's Useful Plants of India, Page 5.

very fine tasar silk. The cocoon when cut spirally into a thin long strip was used during the native rule by matchlock-men to fasten the barrel to the stock of their matchlocks, and was esteemed by them better for that purpose than iron. The thread is used sometimes now for the end of the line employed in fishing.

Whether certain trees are indigenous or not.—Exception may perhaps be taken to the tun tree being enumerated as among the indigenous products of the district. It is very seldom seen, and is never cultivated as the mango, the mahua, and other trees are, so it is but natural to suppose that those which exist were self-sown. It never attains in this district the same size or height which it reaches in the forests of Oudh, and the same may be said of the shísham tree; but for this there are probably very good reasons independent of the prevalent idea that forest trees will not grow outside certain tracts of country. It will be generally admitted that these trees are essentially forest trees, and it would be well worth the while of Government to have plantations of them made on true forest principles, to see whether, when grown close together and subsequently thinned, they would not attain the same height and growth as their fellows of the forest. No tree will attain the same height when grown far from other trees that it will when closely surrounded, and it is natural to suppose that, owing to the clearance consequent on increasing population, the shísham and tun trees in this district grew gradually smaller till the species has deteriorated to the size of the specimens now extant, and probably in a few years if left to themselves they will become extinct. The same reasoning applies most probably to most so called forest trees, but there was a special reason for the extinction of the sál, "Shorea robusta," which is called by the natives the "sákhu" tree. Sál trees are to be found to the south of the Dudhi, pargana Singrauli, south Mirzapur, probably not more than one hundred miles from Benares, but though covering vast tracts of waste land, it is seldom that a full-grown tree can be found, because the saplings are tapped by the lessees or contractors before they are eight years old for a juice which is then called "dhúp," and for which they get a ready sale in the bazars. The process kills the saplings in a month or two when the villagers cut down, stack, and just before the rains, set fire to them windward of a patch of ground which they want to break up; the people declaring all the time that although the seed of the sal tree germinates the tree cannot attain to any age or size in those parts. No clearer proof could be produced that it is the increase of population that destroys the indigenous products of districts, and that it is not the climate, nor the soil, but the destructive element in man that disagrees with these giants of the forest.

The seed of the sál tree germinates in this district.—Bábu Ajít Singh, a taluqdar in the Partabgarh district, and other Europeans and natives, have made efforts to raise the sál tree by seed in that and other districts, but till this year hitherto without any recorded success; up to the time of Nasír-ud-dín Haidar there were sál trees near Chár Bágh in

Lucknow, and some ground near goes by the name of Sákhu-ka-Bágh to this day. There are now in this station over one hundred young plants raised from sál seed sown last June. Many of which will doubtless attain to maturity if not forcibly uprooted or villainously tapped, or subjected to some other destructive treatment. A small plantation of tun and shísham trees was made at Government expense in this district in the rainy season of 1868, and several of the trees had attained to a height of over twenty feet within three years, and the general result has made it evident that it rests with us to show why the next generation should not have better timber growing at their doors than we get now from the forest.

Wild cattle.—Herds of wild cattle are to be found in the pargana of Daundia Khera* near the river Ganges, also in Salon near the Sai. They are generally very poor small animals, but occasionally a fine bull is to be seen among them. The natives catch the male calves, and they grow into tolerable bullocks. There is no difficulty in domesticating the cattle if caught young, but the females give little, almost no milk beyond what is necessary for rearing their offspring. The herds devastate the crops by night, and think nothing of clearing the low walls and small ditches by which the cultivators endeavour to check their depredations.

The fauna.—The *Ferœ naturæ* are the same in Rae Bareli as in other parts of Oudh, but black buck are not found, except a very few near Bachhráwán; they are entirely absent from the southern portions of the district, although they have recently become numerous in Fatehpur across the river Ganges.

Níl-gáe are common near the Ganges; wolves are occasionally met with in the jungles. There are no tigers, leopards, spotted deer, gond (swamp deer), but with the exception of the above, which are confined to the Himalayan Tarái in Oudh, the fauna is the same as that described under Kheri.

Climate and rainfall.—These are treated under their medical aspects a little further on. In this general sketch it may be remarked that the rainfall has averaged 37 inches during the last eleven years. There is a considerable difference in the returns of the tahsils.

The following are the returns for 1874:—

Rae Bareli	...	...	...	...	...	37·7
Salon	...	...	...	...	...	47·5
Digbijaiganj	...	...	...	...	...	27·3
Lalganj	...	...	...	...	...	27·7

The two former tahsils both adjoin the river Sai, the other two lie north and south of them. Whatever the reason, the central tahsils have steadily exhibited a fair rainfall, and the other two a scanty one. Any rainfall less than 35 inches as a rule results in very inferior crops.

* Now in the Unao district.

Average fall of rain in Rae Bareli district :—

Years.	Inches.
1865	27·0
1866	26·0
1867	50·3
1868	19·4
1869	38·5
1870	49·4
1871	49·5
1872	34·5
1873	41·0
1874	36·0
1875	33·0
Average for eleven years ...	37·7

The rainfall is however very capricious, and caprice is the ruin of agriculture. A table is subjoined showing the rainfalls of that portion of agricultural years, *viz.*, from June to February (during which alone rain falls) for the last two droughts, those of 1868 and 1873. These years, although differing much in the amount of rainfall, agree in that the rain was deficient in the critical month when the kharíf is sown, *viz.*, June ; and stopped almost entirely during the five months, October, November, December, January, February, when the cold-weather crops are springing up and ripening. During this latter period in 1868 not a tenth of an inch fell, and in 1873 only one-third of an inch. But in 1873, there was a further misfortune, the rains did not commence till July 6th, consequently the ploughs, which cannot be worked till the ground is moistened, were idle, the ground was not broken up, and much of the land was left uncultivated owing to the pressure and hurry at last.

If favourable, the rains commence about June 5th; the fall in that month is about five inches; about nine inches fall in each of the next three months; there are four inches in October, ending about October 16th, and two inches in January or February; such a combination has not occurred since annexation.

Rae Bareli.

	1868.	1873.
TOTAL RAINFALL.		
Rainfall from June 1st to October 1st ...	26·65	42·2
From October 1st to December 31st.,	0·0	0·0
In June	3·4	0·0
In September	11·1	13·2
In October	0·0	0·0
Date of rain commencing	June 15th,	July 6th.
Of rain ending	September 21st,	September 15th.
Rain in January-February of ensuing year.	0·0	0·3

The following memorandum has been furnished by the civil surgeon :—

MEDICAL ASPECTS.

Statistics of births were only taken in 1868 and 1869, and yielded insufficient averages. The birth-rate per thousand of population for the former period was only 28·01, and for the latter period 29·20.

Statistics of deaths have been obtained through the agency of village chaukidars since 1868. The mortality of the last six years is exhibited in the following table :—

Year.	Population.	Mortality from all causes.	Rate per thousand of population.
1868	7,83,246	12,346	15·77
1869	7,82,874	27,914	35·65
1870	7,82,874	22,862	29·20
1871	9,89,008	22,263	22·51
1872	9,89,008	18,406	18·61
1873	9,89,008	17,815	18·01

Endemic diseases.—The endemic diseases of the district are cholera, small-pox, and malarial fevers.

Cholera.—The following table gives the annual mortality from cholera of the last six years :—

Year.	Number of deaths from cholera.	Rate per thousand of population.
1868	163	·21
1869	4,779	6·10
1870	619	0·79
1871	2,575	2·60
1872	2,583	2·61
1873	1,927	1·94

Cholera in sporadic or epidemic form has only been absent from parts of the Rae Bareli district for short periods since 1868. Seasons of summer heat have been marked by increased prevalence of the disease. Every quarter of the district has within the last three years been visited by the malady in epidemic form. After commencing and remaining (from two to five weeks) in one or two villages, the disease has usually spread by

successive implication of other localities in their immediate or more remote neighbourhood. The cause of cholera has not been determined. Endeavours to connect outbreaks in particular places, with concurrent and exceptional insanitary influences in the surroundings and mode of life of affected communities, have resulted in failure. I am impressed with the belief that cases of the disease were greatly multiplied by the close association of the healthy with the sick in ill-ventilated and overcrowded dwellings.

Small-pox.—The deaths from small-pox of the last six years are given in the following table :—

Year.	Number of deaths from small-pox.	Rate per thousand of population.
1868	659	·84
1869	3,026	3·86
1870	2,473	3·15
1871	697	0·70
1872	211	0·21
1873	703	0·71

Except when epidemic in 1869 and 1870 this disease has not been extraordinarily destructive. Vaccination is being gradually extended outwards from the sadr station, and a notable decrease in the prevalence of small-pox within protected areas must ensue. This result will bring conviction of the efficacy of vaccination to the minds of the people, and the number who annually consent to the operation may increase in consequence.

Fevers.—The deaths reported in the last six years as due to fevers are included in the following table :—

Year.	Number of reported deaths from fevers.	Rate per thousand of population.
1868	6,637	8·47
1869	10,820	13·82
1870	14,330	18·30
1871	16,654	16·83
1872	14,970	15·13
1873	14,716	14·87

As it is a well known fact that natives of this country ascribe all deaths from primary ailments of special organs to fever (vernacular " bukhrá"),

the malarious character of the country, included in the Rae Bareli district, is not established by the large figures of mortality exhibited under this heading.

The nature of the soil of the district (which is sand and alluvium on kankar beds) does not favour the production of malaria by retention of moisture, and there exist only small and isolated patches of jungle-lands which have not yet been cleared and brought under cultivation.

The elevation of the district above the sea is about 430 feet, and surface drainage is effected by channels leading to the river Ganges and to the Sai, Naiya, and Loni rivers. Water-bearing strata are reached at an average depth of about 30 feet below the ground level in hot and dry seasons, and at about 12 or 14 feet after wet seasons.

Temporary and abundant sources of malaria are in existence annually while rice swamps in the district are drying after the rains, when periodic fevers prevail very generally for two or three months, and prove speedily fatal when of remittent type. During other periods of the year the suffering from such ailments is comparatively inconsiderable. Organic and constitutional derangements, resulting from recurring attacks of fever, come frequently under observation at the dispensary, and often prove intractable.

Cattle epidemics.—I learn from the people that extraordinary mortality from disease has now and then within some years back occurred amongst herds of cattle in particular parganas of the Rae Bareli district. Agriculturists are familiar with the symptoms of foot and mouth disease which they designate "khanj," "khurha," and "ghurkha." They also speak of another and more formidable contagious ailment of very fatal character to which cattle have at times been subject. This latter disease is known by the names "hulka," "dhumsa," "hijab," "bura-ázár," and is most probably identical in nature with rinderpest. It does not appear that cattle in the district have yet suffered from the extension of cultivation at the expense of the pasture lands.

Fairs and religious gatherings.—Bathing fairs at Dalmau and Gokuna, both places with ghâts on the banks of the Ganges, are held at every full moon. Usually three or four thousand people collect together on such occasions, but in November when the "Kártik ká nahán mela" is celebrated, about one hundred and fifty thousand people assemble at each of the two ghâts. No commercial object is fulfilled by these gatherings. The stream of the Ganges is held sacred, and bathing therein with religious ceremonials the only object of the multitudes. No connection has yet been traced between these assemblages and epidemic attacks in the district.

Native system of medical treatment.—The physicians of the country are ignorant of surgery. Their practice is founded on obsolete humoral doctrines of pathology. In the treatment of disease they employ remedies which produce effects that are opposite in nature to the symptoms.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Agriculture—Rents—Agricultural statistics from the settlement report—Irrigation—Advances and land improvements—prices and famines—Food of the people—Fish—Manufactures and trades—Means of communication—Extracts from the route book—Weights and measures.

Agriculture.—The principal occupation of the people is agriculture. It is not necessary here to detail the different processes and crops which are much the same as in the adjoining district of Partabgarh and are there described. The rotation of crops, the crops sown, the implements, the outturn, are much the same. Irrigation depends not so much upon the agriculturist's habits, which are monotonous and uniform as upon natural features which differ in each district. The following remarks are from the settlement report, and other sources severally indicated. It may be premised that speaking generally the agricultural features of Rae Bareli are—a great deal of rice, wheat, arhar, gram, opium, and comparatively little maize, sugarcane, and tobacco. The accompanying table shows the opium area and outturn; it will appear that the produce is much greater than that of the two adjoining districts, Sultanpur and Partabgarh taken, together:—

Districts.	Area.		Outturn.				Average of both years.
	1872-73.	1873-74.	1872-73.		1873-74.		
	Areas.	Areas.	Maunds	Sers	Maunds.	Sers	
Rae Bareli ...	7,622	7,816	1,178	8	1,768	34	
Sultanpur ...	4,1[illegible]3	3,842	470	4	759	25	
Partabgarh ...	[illegible]	2,079	367	9	574	2	
	13,363	13,737	2,015	20	3,102	21	
Average produce per acre,	...	...	...	6·03	...	9·02	7·52

Rents.—Rents in Rae Bareli are much above the average of the province. This is owing to the density of the population, and to the irrigation facilities afforded by numerous masonry wells. The following are those prevalent according to the most recent official returns.

Rent of land suitable for	Rs.	a.	p.	
Rice	4	4	0	per acre.
Wheat	8	8	0	,,
Inferior grain ...	4	4	0	,,
Opium	9	9	0	,,
Oil seeds	4	8	0	,,
Sugar	9	6	0	,,
Tobacco	11	4	0	,,
Cotton	9	9	0	,,

The highest rents are for opium lands in the vicinity of the towns, such pay up to Rs. 13 the bígha, or Rs. 20-12-0 per acre. Ordinary wheat lands, irrigated by the tenants' own wells, let up to Rs. 7 the bígha, or Rs. 11-3-0 per acre, and unirrigated lands, in which nothing can be grown but gram, barley, and arhar, let at Rs. 5 the bígha, or Rs. 8 the acre, if the soil is not very sandy.

When the land is very sandy, and very remote from the village site, so that it is impossible to manure it except at a prohibitive cost, rents fall as low as one rupee an acre. The above figures are not meant to embrace the cases of tenures granted on favourable terms to tenants of high caste or recently settled. The rents have been much raised of late years.

The following is from the settlement report:—

"*Outturn.*—The following are approximate statistics. One man with one pair of bullocks can cultivate fairly about four acres per annum, from which he may calculate on an average annual yield of twelve maunds of grain per acre, or forty-eight maunds of grain per annum. The present average value of this, together with the straw, is about ninety-six rupees, and taking the landlord's share at one-third, the rental of the holding should be about Rs. 32, or Rs. 8 per acre.

"*Seed per acre.*—The amount of seeds for a crop of wheat averages about a maund and a half per acre.

"*Hired labour.*—Labourers are paid chiefly in grain, and so are village servants.

"*Village servants.*—Under this denomination come—

Watchers.	Herdsmen.
Astrologers.	Barbers.
Blacksmiths.	Washermen.
Carpenters.	Kahárs (pálki-bearers).
Priests.	Potters.
Ploughmen.	

"Some of these get sometimes grants of lands. The Kahárs are employed to draw water and for other purposes. Besides the above many Brahmans and mendicants are entitled to what is called "anjurí," or both hands filled with grain before its removal from the threshing floor.

"*Agricultural seasons.*—The agricultural operations are conducted according to certain astronomical divisions of time into which the rainy season is divided.

"Thus in 1871—

Mirgisra	commenced on the	6th June.
Ardra	ditto	20th „
Punarbas	ditto	4th July.
Pukkh	ditto	18th „
Ashlekha	ditto	1st August.
Magha	ditto	15th „
Púrba	ditto	29th „
Uttra	ditto	12th September.
Hast	ditto	25th „
Chittra	ditto	9th October.

"The dates on which these divisions commence are ascertained from pandits, and the different kinds of seeds are sown accordingly. For instance, early sowings of rice commence in Ardra, and the latest can be made in Pukkh; juár, makái, (Indian corn), arhar can be sown at the same time; múng, moth, urd are sown later till Magha. Reaping of the rain crops commences from Uttra, or about the middle of September, and continues for two months or more.

"*Festivals and superstitions.*—On the occasion of the Guria festival, which takes place on 5th Sáwan Sudi, 23rd July, 1871, no one ploughs or weeds. On 6th Bhádon Badi, 6th August, 1871, occurs "Harchhath, a fast day in this district for women, on which no ploughing or weeding is done here. On the last day of Ashlekha and the 1st Magha it is in some places considered unlucky to plough or weed.

"*Lessened fertility of the land.*—People say that the land is not as fertile as it used to be twenty years ago. Doubtless since annexation it has had less rest than it used to have during the native rule.

"*Local methods of irrigation from wells.*—Everybody is familiar with the sight of the long rope passed over a pulley, to the former of which are attached a leathern bag at one end and a pair of bullocks at the other. The bags used in this district are small because the bullocks are small; they contain about twelve gallons of water, and if worked well are capable of bringing between 600 and 700 gallons to the surface per hour. Some of this falls back into the well in the effort to hand the bag, and much of it is lost by soakage and evaporation before it reaches the crop. Hence it often takes as many as eight days to irrigate an acre in this way.

"*Cost of irrigation from wells.*—A man and a pair of bullocks can be hired in the station of Rae Bareli for five annas per diem, which makes the cost of irrigating one acre once Rs. 2-8-0, or from Rs. 15 to Rs. 20 per season; but this is hired labour, and the cost to cultivators, who have their own bullocks, cannot be calculated at this rate.

"*From marshes and ponds.*—The 'beri' or 'dugla' is a basket with strings fastened to each end; it is worked by two men standing on either side of a narrow cut open towards the water supply and dammed at the other end. By a succession of easy and graceful movements one side of the basket is swept just below the surface of the water in the cut; it is lifted brimful over the level of the dam, there upset by a dexterous action of the wrist, and returned to its original position in very much less time than it takes to describe the process. Two baskets are frequently worked at one cut, the men being relieved regularly at intervals of from ten to twenty minutes. The labour is really hard, and generally persevered in from early dawn to sunset, with the intermission of about one hour at noon. The water has often to be taken far and lifted high. In November, 1868, fifty-one men were employed irrigating some fields near Katghar in the Dalmau pargana in the above manner; supposing that there were with reliefs eight men at each lift, and giving a raise of three feet and a half for each, the water must have been raised about twenty feet.

"*Cost of irrigation from ponds and marshes.*—This gang managed to irrigate 2½ acres per diem, and calculating their wages at one anna and a half per man per diem, the cost of irrigation was about Rs. 2-0-0 per acre. About seven gallons of water are raised about three feet and a half at each delivery of a common sized basket, and the process can be repeated by men working easily at least six hundred times, which gives over four thousand gallons in the hour.

"*Artificial reservoirs.*—Rights in wells are clear, and are seldom, if ever, called in question. With regard to artificial reservoirs, two classes may be said to exist—(1) those in the case of which the excavator or his heir is living and in possession, and (2) those in which all rights have lapsed. In the former case, after taking as much water as his purpose requires, the owner usually allows the privilege of irrigation to such cultivators of the village or neighbouring villages as he pleases. In the latter case, however, it is usual for the lord of the manor to first irrigate his sír lands, afterwards those cultivators, whose lands are situated within reach of the water, appoint a committee to estimate the contents of the reservoir, and the amount of land which it is proposed to irrigate. The amount of water to which each man is entitled is then apportioned in 'dauris.' The dauri contains about five gallons, and the 'dugla' rather more than twice as much.

"*Depth of water.*—The maximum depth of water in this district is 78 feet, and to be found in village Bigahpur Kalán, pargana Magráyar, the minimum is eight feet in village Pára Khurd, pargana Hardoi. During the heavy rains of 1868, the river Sai rose to within twelve feet of the general ground level of the station, whilst the water in wells not far from the banks, remained at their normal level of about twenty feet from the surface. On the 21st September, 1871, the river rose to within twelve feet of the ground level of a compound three hundred yards distant, in which is a well, the water in which on the same date was twenty-five feet below the same level.

"*Pukka wells.*—The assessment returns show 11,560 kachcha to 10,501 pakka wells; pakka wells are properly those of which the chambers are made of kiln-burnt bricks and mortar; but wells of which the chambers are made of kiln-burnt bricks, joined with clay, are also so called. The cost of construction of pakka wells varies from Rs. 50 to Rs. 200.

"*Kachcha wells.*—Kachcha wells are properly those which have no interior supporting walls or chambers below the water level, but wells are also called kachcha in which there are such chambers made of potters bricks, wood, or twig fascines. The cost of making a kachcha well varies from two or three to thirty rupees and over. Potter's bricks differ from common bricks, only in being of such a shape that a certain number put together will form a circle; some are made in wooden frames, but the larger ones are made by drawing concentric circles on prepared earth when it becomes consistent, and then cutting the bricks of an uniform size and burning them in a kiln. It is said that these bricks are generally made by '*kumhárs*' or potters, hence their name.

"Distribution of water by the 'bachh' system extensively prevails in this district, and, being regulated by a sort of standing panchâyat, tends to reconcile malcontents who would otherwise come into court. The patwâri is ordinarily *ex-officio* member of the panchâyat, the remaining three or four members being either zamindars, muqaddams, or other respectable residents. It has come to my knowledge that a practice has begun to prevail in some parts of levying irrigation dues, or in other words of selling water. Pâhikâst (non-resident) cultivators requiring the commodity are made to pay 8 annas per diem for each 'rik,' or raising station, which they work.

"*Wells lately made in this district.*—One hundred and four pakka wells, at a total cost of Rs. 19,760, were constructed in this district during the year ending 30th September, 1870. The details are as follows:—

	Wells.	*Cost.*
By Chhattris	27	5,305
„ Brahmans	21	4,400
„ Bhâts	2	300
„ Musalmans	10	2,140
„ Kurmis	3	575
„ Baqqâl	3	960
„ Lodhs	3	300
„ Kâyaths	4	1,000
„ Ahîrs	19	2,980
Pâsis	2	250
Murâos	6	950
Barhis	1	100
Telis	1	150
European (Captain Bunbury)	1	250
Total	104	19,760

This return has been obtained from the district records which do not show how many of these men are proprietors."

The following memorandum on irrigation in Rae Bareli has been contributed by Mr. P. Gartlan, a resident of the district:—

"As regards wells in my part of Oudh, that is, in the tahsil of Salon in the Rae Bareli district, circumstances change from village to village. In some places water is met at 40 feet, at others at 24 and 30 feet, and at others at 12 and 15 feet below the surface. The spring is found now at 65 or 70 feet, now at 45 feet, and now at 30 feet below the surface. Wells are often sunk below 65 feet from surface, without a spring being met with. I have myself constructed wells under the foregoing circumstances, and have seen many such constructed by neighbouring zamindars (few) and asâmis. Success in sinking a well does not depend so much on the depth to which the wooden foundation has to be sunk as on the quality of soil through which it has to go. Where pure sand is met above the water level it is walled up from the firm clay, and the actual well is sunk inside of this circular wall; but where the sand is met below the water level, it is next to impossible to succeed in constructing a well fit for irrigation, except by improved scientific means which do not always succeed, and which owing to expense are beyond the reach of zamindars or asâmis. I have tried Bull's patent dredger with sand, through which I managed to

sink a pakka chúna cylinder about 16 feet below water level, without reaching clay, and owing to the sand bursting through the sides of the cylinder, I failed in procuring a successful sinking. The asámi with his limited means is helpless where sand is to be found under water level.

"I cannot say how long pakka wells will last, but I would say, that if properly built, and of good bricks, no well should give way before 60 or 70 years. In speaking of pakka wells, I mean wells built of pakka (burnt) bricks with mud mortar, not lime; for wells built with lime mortar are too expensive for the cultivator. Wells built with small bricks are stronger, and last better than wells built with block bricks or with phaura-shaped bricks.

"Block bricks are not now used, but the phaura-shaped bricks are general; a well can be constructed much cheaper with the latter than with small brick. Rs. 300 would on an average be a fair price for a well, of ordinary size on which eight purs could be worked; but such wells, under ordinary circumstances, can be built by asámis for sums varying from Rs. 80 to Rs. 150 each according to depth of well and quality of soil. Zamindars and asámis for their brick-kiln get their timber free, their manure free, their kanda free; for the well itself, the bamboos are seldom paid for, the necessary timber is free, no new purs or well ropes are made for the sinking operations, and the labourers are paid cheaply and have much work got out of them. Where land is of first quality, a well, such as described by Mr. Chapman for irrigating 30 bíghas, would enable the landlord to enhance the rent by one rupee per bígha without oppressing the tenant, and, where the land was formerly not irrigated, should enable him to put on a greater enhancement, especially where brackish water is obtainable, when the rent can be doubled and trebled.

"Wells do very often give way after a few years, but it is generally owing to faulty construction, such as insufficient filling in behind the wall, or leaving the wooden foundation on unsafe clay, or digging a kachcha well inside, which after a time falls in, and brings the pakka superstructure down with it. Trees such as fig, gúlar, pákar, bargad, or pípal growing in the interstices of the bricks do much damage to pakka wells. No repairs ought to be necessary to a well within ten years of its construction, and if an unfailing spring has been reached, there will be no necessity of even clearing out the well. A well on which the full complement of purs is worked is less liable to deteriorate than a well which is seldom used. Generally speaking the natives execute no repairs to their pakka wells, but allow them to crumble to ruins when a slight expenditure on repairs would save them.

"Except in known localities there is no certainty of reaching an unfailing spring, and of late years, owing to excessive rains, the water level has risen, and the filtration of the subsoil has become so abundant, that it has been very difficult to sink the cylinder far enough to reach the genuine spring. The ordinary filtration of the subsoil would not suffice to irrigate 30 bíghas of spring crops, though it may suffice to keep a couple of purs at work all day. The fact of the water getting low in a well could not put a stop to irrigation, so long as there is sufficient water in the well for the pur to sink in. Many wells, pakka and kachcha, are exhausted before noon

with only one pur working. No asámis would rely on such a well for irrigation though he might reserve alongside such a well a biswa or two for carrots and perhaps ten biswás or so for wheat, barley, or peas. The conditions of soil are seldom so favourable as to allow kachcha wells being dug with any certainty of permanence, but where practicable they are dug and sometimes last for many years; generally speaking only one pur is worked on a kachcha well owing to its limited diameter. The fact of a kachcha well being in a given locality not feasible is no reason why the construction of a pakka well in the same locality should be expensive.

"Under no circumstances could one pair of bullocks or six men working a pur irrigate a pakka bígha per day. Under favourable circumstances, with water at 12 to 15 feet below the surface, and land not sandy, three to four purs would water a bígha in a day; where water is far from the surface, and land sandy, six to eight purs would water a bígha per day; a second watering can be done in less time.

"With a dhenkli or a ghara a pakka bígha can be watered in from six to nine days. In this part of the country bullock labour only is used to work purs for irrigation. The cost of irrigation from wells, including labourers, bullocks and gear, varies from Re. 1 to Rs. 2-4-0 per bígha. The ordinary cultivator having gear, &c., at his disposal merely pays in grain his hired labourers.

"Generally several asámis work their purs in common, each man's holding being watered by turn, thus effecting a saving; the pur, not the land irrigated, forms the basis of their calculations.

"*Wages.*—Wages are not paid in cash but in grain, which varies in quantity according to kind of grain; dhán, barley, peas, chana, or mindwa; the latter would not be accepted alone; the quantity also varies according to the work to be executed. The weeder and ploughman generally get from 1¾ to 2 sers, while the labourer at the lift in jhíl irrigation gets as much as 3 sers per day, if at work before dawn. When cash wages are given, I believe four pice and five pice per day are given for ordinary work. For other than ordinary work slightly higher wages are given. Men digging inside a well sometimes get two annas per day. I pay women and boys as weeders, earth carriers, irrigation coolies, or threshing-floor coolies at the rate of one anna per day; able-bodied coolies from one anna eight pies to two annas each per day. At these rates labourers are procurable in any numbers all the year round. Carpenters, blacksmiths, masons, &c., get from three to four annas each per day.

"With reference to the interest which capital expended on wells will pay, I refrain from giving any opinion, for the land under my charge is peculiarly unfavourable for experiments in this line. Our land is either the uneven nálas bordering the Ganges and the Sai, or úsar lands in which dhán is sown, with but patches here and there of good soil fit for winter crops. However, the many wells which we have constructed have not only enabled us to keep up the rents of lands once rich but now exhausted, but have also allowed our enhancing the former rent where the land was of first quality. There is an indirect as well as direct profit from con-

struction of wells; in a village with wells watering say one-third of the cultivated area, you are always able to let out the other two-thirds at fair rents to the cultivators of the former.

"My part of the district is, as you are probably aware, densely populated, and there is a steady competition for land in most villages. A pakka well, in which the water supply is insufficient to keep at work the full complement of purs, would scarcely pay any interest on the capital expended. In speaking of pakka wells, I consider an ordinary well ought to be about 7½ or 8 feet in diameter, and on such a well eight purs could be worked. In 1869 I built a pakka well 13½ feet in diameter, and on this well, in the November of same year, I worked 18 purs daily for three days consecutively without being able to exhaust the water supply, the depth of water each evening varying from 9 to 10 feet. This well is sixty-six feet deep, the water levels being 36 feet from surface. Except on specified cases, it would be difficult to give you any precise details about wells, for circumstances so change the aspects of the subject, that what is common in one locality is impossible in another. Again, the water found in some wells possesses peculiar properties. Brackish water, suitable for tobacco, poppy, sánwán, &c., is invaluable, and enables the cultivator to pay excessively high rents for the land irrigated therewith."

Additional note by Mr. Gartlan.—"As I mentioned in my former letter on the subject, purs are not worked in my neighbourhood with coolies at the pull, when water is drawn for irrigation purposes. Men are only used to work the pur or baskets when a well cylinder is being sunk. The pakka bígha to which I refer equals 3,025 square yards, and the purs worked in my part of the country contain from 10 to 12 gallons of water. The pur which I use, and which is extensively used, contains when new about 3,400 cubic inches of water.

"I think, however, that a pur worked by men will water one and a half times as much land as a pur worked by bullocks will do in the same time. You calculate that a pur worked by six men will cost nine annas, your calculation strikes me as moderate. The cost per pur worked by bullocks is something varying from five to six annas per day. As an asámi has not to pay ready cash in his irrigation operations, he does not realize to himself what the irrigation per bígha has cost him.

"Were canal water to have no evil effects on the soil, we should certainly be glad to get the water as often as required during the season at the small cost of Rs. 2 per acre per annum. A permanent water rate would be disliked, the cultivator preferring of course to pay only for the water he might take; for in many seasons one watering is all that the crop requires.

"In my former letter, when I stated that irrigation cost from Re. 1 to Rs. 2-4-0 per bígha, I meant that each irrigation cost about those amounts, and that consequently three irrigations for wheat would cost Rs. 3 per bígha at the least. I consider this latter estimate moderate. At the present day, one well rope and one pur cost Rs. 3, and they only last one year; no other cash expenditure is incurred in well irrigation by the asámi who employs no hired labour, and has not to dig his own well. Irrigation

from jhíls costs about the same thing as well irrigation; here again, the quality of soil, the number of lifts, and the distance of the fields cause the cost per bígha to vary. 'Crops watered with well water thrive better than crops watered with jhíl water."

The following note describes the cost of irrigation in northern Rae Bareli, as the preceding account is of the southern part of the district :—

"Near Rae Bareli itself water is 21 feet from the surface when nearest and 27 feet in some places, but the springs are met with at 45 to 60 feet. A well for three or four purs cost 400 if of a strong and permanent character. Here a system of half reliefs is adopted for the bullocks, two pairs are employed, and a third pair as a relief every second hour, each pair thus works six hours, and two pairs are constantly at work during a nine-hour day. The three pairs water ten biswas a day if the field is at an average distance, but more if it is close at hand. The leather bags are of different sizes—from seven to twelve spans round the mouth is the popular mode of estimation.

"The diameter of the water skin ranges from 5½ to 7½ bálisht. The village people reckon one bálisht as equal to a ghara of water of the ordinary size, and the ghara they consider capable of holding six sers of water. A skin of the average size (6¾ bálishts) will be found to hold about 40 sers or a maund of water."*

In the portion of Rae Bareli which lies between the Sai and the Gumti the facilities and modes of irrigation resemble those already described under Lucknow, except that the features of irrigation common to eastern Oudh, show themselves markedly, *viz.*, masonry wells are very numerous, and the labour is generally that of cattle.

Through the centre of the tract water is near the surface, being met with sometimes at 15 feet; the spring, however, is not reached till a depth of 30 feet has been attained. A cylinder of bricks without mortar for such a depth will cost Rs. 60 if broad enough for only one bucket, if for two Rs. 90; the addition of mortar will make the cost about Rs. 90 and Rs. 130 respectively. From these wells the crops will be irrigated at the rate of ten biswas a day with the aid of two pairs of bullocks, changed at noon, and three men who work all day—one driving the cattle, one emptying the bucket, one distributing the water in the field.

Allowing one anna for each bullock, and two annas for each man, the cost will be ten annas per day, Re. 1-4-0 for a bígha, and Rs. 2 for an acre, for one watering. Interest on Rs. 60, the cost of a single bucket well, at Re. 1-8-0 per cent. per month, the ordinary rate will be Rs. 10 per annum. The area which such a well will supply with water during the year is 10 acres, the cost then of irrigating an acre twice will be Rs. 4 for labour and Re. 1 for interest. But this must be taken as below the average cost of well irrigation; water is more often about nineteen feet distant, and the quantity of land irrigated in a day is only seven biswas. Then the cost will be Rs. 2-13-0 for one watering, Rs. 5-11-0 for two, besides Re. 1 per acre for interest. These figures certainly are

* Kinlock's Statistics of Fatehpur, page 18.

rather striking at first sight; not only does the cost of irrigation appear extravagant, double and treble what canal water costs, but it seems impossible that it would pay to irrigate wheat or barley three times as is commonly the case in this district.

It is impossible to value either the human or cattle labour at a lower rate than is here estimated. Mr. Halsey, of Cawnpore, values bullock labour in a similar calculation at three annas a head, and one anna per day is rather less than the sum which will feed a bullock, pay the interest on its value, and the required quota to a sinking fund to replace it when dead or decrepid. Two annas is the rate actually paid to men who work at the wells all day; those who only labour half the day get 1½. The labour rates then seem unimpeachable; it seems impossible that it can pay to give three waterings. Wheat watered once will give 900 lbs to the acre, watered three times it will not exceed 1,250 lbs.—a difference of 350 lbs., worth on the average Rs. 8 for an increased expenditure of Rs. 6-11-0. This would pay, but in many fields the crop is never more than 1,000 lbs., even after three waterings; its value then will be about Rs. 25 for grain and Rs. 5 for straw. Rent will be Rs. 8, ploughing Rs. 8, seed Rs. 2, weeding Rs. 2, manure Rs. 3, reaping and thrashing Rs. 2—in all Rs. 25. It is apparent then that watering even twice will not pay.

The people of Rae Bareli are industrious, and apparently would rather work in their own fields even when they might obtain more by hiring themselves out. Further, when as is generally the case the cattle are their own, it is better to employ them even if the result will only pay half their keep than that they should be idle. The people, however, quite understand that watering is very expensive, and they abstain in this tract from the cultivation of sugarcane, tobacco, and other crops requiring much water. If canal water were introduced, the cattle thus partially deprived of employ would be profitably used in pressing sugarcane, carting fuel and manure, ploughing more land. At present hardly any sugarcane and little tobacco are grown in the district, the main reason being apparently the scarcity of water.

No permanent embankments of the rivers have been made, and the tanks made by the Bhars are not so numerous as in Partabgarh. The estates of the different land owners are a good deal intermixed, and the more intelligent of them give this as a reason for their inactivity. The Sai and Naiya rivers have high steep banks, and in many places might be embanked with great advantage to the surrounding crops. The Oudh Government in 1858 issued a circular containing advice and instructions on the subject.

Some very interesting statistics on the subject of wells are given by Major Orr of Rae Bareli. Since annexation he had constructed 20 wells for irrigation purposes up till September, 1873; their average width was 8½ feet, the average depth to which they were sunk 44 feet, of which 19½ feet were filled with water; the average cost was Rs. 277, and six leather buckets could be used at once from each well. Of these wells seven were not sunk to the spring, and would not probably irrigate more than six acres of ground each, the other 13 would irrigate 15 acres each—in all 237 acres, or say 200 acres The rent

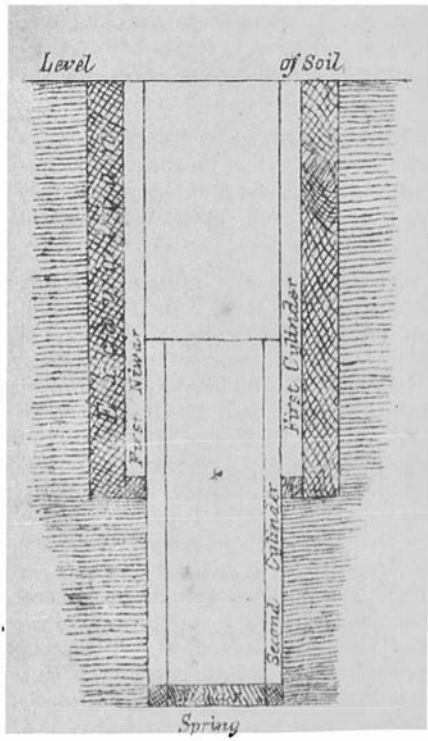
of this land might in the course of some years be raised from Rs. 5 to Rs. 8 per acre in consideration of the supply of water, the receipts then would be Rs. 600 per annum or 11 per cent.; but making allowance for the proportion of failures of wells which fell in, and for the accumulation of interest before the rents are raised, the landlord would consider himself fortunate if he got 7 per cent. These wells are made without mortar, and at least 2 per cent. would have to be deducted from this sum for repairs and replacing fallen wells by new ones. On the other hand, this deduction should be more than counterbalanced by the increased security from bad debts which the landlord attains. A masonry well saves the crop from drought, and the rents are paid up even in dry seasons. On the whole, a prudent and careful investor in irrigation wells should expect 7 per cent. for his money, and as he can get 10 or 15 per cent. by loans to agriculturists, we need not wonder at mere capitalists not being tempted into this speculation. Other points of interest may be noted. In no less than six of these wells water was reached at an average depth of 14 feet. The greatest depth at which water was met was 42 feet, the greatest depth to which the well was sunk before reaching the spring was 67 feet. The average cost of a six pur well would appear to be Rs. 9 per cubit of masonry, being cheaper than in Lucknow.

Construction of masonry wells.—"A site having been chosen, a circular excavation or 'dahal' is commenced of a diameter considerably larger (for convenience of working) than that of the intended well. This excavation is carried on until the moist nature of the earth reached, shows signs of water being near. The 'niwár' or circular rim of wood of the proper size is then lowered down and placed on the ground, and on this as a foundation is commenced the brick-work or 'girgaz' of the well which in the first instance is only raised to a certain height, so as to weight the niwár and cause it to descend as afterwards explained. The excavation is then proceeded with, but now within the cylinder or girgaz just constructed, and the niwár, with the brickwork resting on it having no longer a support, sinks to the extent of the depth excavated; at the same time the water, which generally at this stage of the work oozes out plentifully, has to be constantly drawn away. The excavation continues and again the niwár sinks, and thus the operation is repeated until at last the spring or músla is reached, when it only remains to complete the brickwork resting on the niwár, raising it to the level of the upper soil.

"From the above description, it will, I hope, be easily seen how much the cost of construction of wells depends on the nature of the soil to be traversed before reaching the spring. We will suppose that two wells of equal dimensions have been built, either in the same village or in different localities. We will also suppose that the spring in each was found at an equal depth, and that the bricks employed in the construction of these two wells were of the same dimensions and cemented with mud. Still under conditions so similar the cost of construction may widely differ. In the one instance the soil excavated may have been of clay nearly throughout, and the brick cylinder may have been made to sink without any difficulty; in the other instance, the soil may have been excavated under very great difficulties for sand, or sand partaking more or less of the nature of quick-

sand may have been encountered, thus rendering the sinking of the brick-work a difficult and, in many cases, a dangerous operation, necessitating great precautions and of course additional expense. In one of my villages, 'Jahowa Sherki,' in a well under construction, the girgaz had been lowered to a considerable depth, when suddenly it sank into quicksand, and was thrown so much out of the perpendicular that it was damaged beyond remedy, and the work could not be continued. Again, in another village, 'Umri,' a large well was being constructed, the girgaz had nearly reached the spring when its further progress was arrested by the niwár resting on one side on a projection of kankar rock. Fortunately in this case the brick cylinder remained in a vertical position, but it was with the utmost difficulty that this obstacle was removed, and the work brought to a successful termination, but of course under great additional cost.

"In some cases it happens when sand prevails to a great extent, that before the spring is reached, and consequently before the brick cylinder has been completed to the surface of the upper soil, that the earth above the cylinder shows large cracks, indicating a tendency to fall inwards; to avert this danger, all attempts to sink the girgaz down to the spring are abandoned, and the brick-work to the upper level of the ground is completed with all despatch. This done, a second 'niwár' is laid down, smaller of course than the one first employed, and on it another girgaz is erected and sunk, as before explained, to the spring; such a well is styled a 'do-band' or double-walled one. Here the cost is nearly double to what it would have been had there been only a single cylinder, whilst at the same time the capacity of the well for yielding water in a given time is lessened from the fact of its diameter being decreased through a great portion of its depth, for of course fewer purs can be employed.



"Besides the above there are other though minor circumstances which affect the cost of wells. For instance, the mud suitable for making bricks may be at a greater or less distance from the site of the well, necessitating a greater or less amount of cost in the transit of the bricks; the same may be said of the wood for feeding the brick-kiln; it may be obtainable at a

distance from the latter or in its immediate vicinity. Finally the costs will differ according to the bricks employed; *cæteris paribus*, a well constructed with the common thin brick, will cost more than one built with the thick or 'furohi' brick. One point, it seems to me, it is most important to consider in the valuation of wells, and that is whether they have been sunk down to the spring or 'múslá' or not. For it is evident, that whatever may have been the respective costs of (say) two wells of equal dimensions, the one fed by a spring will be more valuable than the other, which only holds water by filtration; for the latter will be quickly exhausted when worked for purposes of irrigation, so that the actual cost of construction of a well does not always represent its real agricultural value."

Taqávi advances and land improvements.—Taqávi advances are made by Government at a low rate of interest, 6 per cent., to defray the cost of agricultural improvements. During the seven years (1868-74,) 127 wells and 16 embankments were constructed at a cost of Rs. 29,250, an average expenditure of Rs. 4,170 per annum, and an increase to the irrigating facilities of the district of 18 wells. In addition to these, however, 65 wells at a cost of Rs. 11,825 were made during the years 1873-74 at the private expense of the owners.

We may say, then, that 50 wells per annum are made, watering perhaps 600 acres, and at a cost of Rs. 10,000. The rent-roll of the district amounts to about Rs. 27,00,000; it does not seem sufficient that the people only invest $\frac{1}{70}$ of the incomes drawn from the land upon its permanent improvement.

Prices and famine prices.—The general subject of prices need hardly be touched upon. They have risen, but there are no exact statistics exhibiting to what extent. The return of prices called for by the Secretary of State from 1861 to 1870 is subjoined. It is however very incorrect. Paddy is entered at 31¾ sers in Sultanpur for the ten years, it cannot therefore have averaged 21¼ sers per rupee in Rae Bareli, the adjoining district. Wheat is entered at 17¼ sers per rupee, and in Sultanpur at $21\frac{1}{10}$; the latter seems correct. On further testing the return by individual years, there seems still more reason to doubt its accuracy. In 1869, the year of scarcity, the average price of wheat is entered at 10¼ sers per rupee; but on taking the monthly returns from the official Gazette, the average from July to November, the season of highest prices, comes to 11¼ sers per rupee, and the year's average would be nearly 13 sers. Another and more trustworthy table prepared for the settlement department gives the price of wheat for the seven years (1856-1862) as averaging 26 sers per rupee, gram 29½, rice 23½. According to this return arhar, peas, and barley—being 25, 26, and 22 sers per rupee respectively—are the cheapest grains; the maizes are not as abundant or so cheap as in northern Oudh. Annual averages are however very deceptive. In 1873 for instance, the average price of arhar was 20½ sers for the rupee, but during the last four months of the year it was about 15 sers, and there was considerable scarcity.

This return does not include the cheapest grains—kodo, mindwa, and sánwán,—the latter of which at any rate is very extensively grown in the district. The earliest fields of sánwán ripen about the 5th April, and from

that date the price unhusked averages about 43 sers. Kodo and mindwa average similar prices, and the poorer classes can generally get them from the middle of October to the middle of January; after that date they are not to be had in quantity, and the official quotations are merely nominal.

There is in fact a succession of harvests during the greater part of the year, and during the two months after being reaped each staple in its turn is very cheap—kodo and mindwa are reaped about October 1st, Indian corn from September 15th to October 15th, the deorha rice about October 1st, bájra about November 1st, jarhan rice, and at the same time juár, about November 10th; these are cheap till the end of the year. In January and February there is no new grain in the market, and supplies are not eked out as in other districts by large crops of sugarcane which is then being cut. Peas come in by the 25th February being much earlier than in northern Oudh, barley by the 10th March, wheat by the 15th, arhar by the 25th, sánwán about the 5th April to 1st May. Prices are thus kept low till July, and it is only in July, August, and September, that there is any considerable pressure upon the people.

Statement showing the details of produce and prices in Rae Bareli district for the following years.

Description of produce.	1861 average.	1862 average	1863 average.	1864 average.	1865 average.	1866 average.	1867 average.	1868 average.	1869 average.	1870 average.	average of 10 years.	Remarks.
Paddy ...	26½	31	32	19	17¼	17	19½	17½	16	16½	21½	The price of paddy is about 40 per cent too high.
Common rice (husked)	17	20	21	11⅔	13¼	11	17¼	10	13	13	14 7/10	The price of rice is similarly too high.
Best rice "	12½	11¼	10	8½	8	8	7	8½	8½	9	9 1/10	
Wheat ...	19½	26½	23½	23⅔	15	11½	17¼	11½	10½	13½	17½	
Barley ...	24½	30	31½	22	20½	20½	23½	14	14	18	21½	
Bájra ...	21½	23½	24½	17	17	21½	15½	13½	15	19⅔	18½	
Juár ...	23½	28⅔	29½	19	16½	19½	23½	21½	13½	20	21½	
Gram ...	21¼	26⅔	28⅔	20⅔	14½	13⅔	23½	14	12	15½	18½	
Arhar, *Cytisus cajan*	21½	33½	32½	27⅔	26½	21½	24½	22	19	23	25 1/10	
Urd or másh, *Phaseolus max.*	20½	20⅔	19⅔	12½	11½	14½	17	11½	11⅔	14½	15 7/10	
Mothi, *Dolichos aconitifolius.*	20½	24⅔	23½	18	16	17	22	18	15½	16⅔	19½	
Múng, *Phaseolus mungo.*	16½	20	18⅔	10½	15	20	12½	9½	9½	24	15 1/10	
Masúr, *Ervum lens,*	16⅔	20½	14	14½	11½	11½	20½	14½	12½	14½	15	
Alsa or Matra, *Pisum sativum.*	25½	28½	29½	25½	26½	27½	27	22½	20⅔	24	25 1/10	
Ghuiyán, *Arum colocasia.*	40	39	38½	46	41½	40½	39	41½	41	42½	40 8/10	
Sarson, *Sinapis dichotoma roxbl.*	19	17½	20	17½	16½	15⅔	18	14	11	8½	15 7/10	
Lahi, *sinapis nigra,*	25	26½	23½	23⅔	22	22½	22	19	16	11½	21½	
Raw sugar ...	3½	3½	3½	3½	3½	3½	3½	3½	3½	3½	3½	

Famines.—This subject is treated at length under other district headings, particularly that of Kheri, Bahraich, Lucknow. There is nothing noteworthy about Rae Bareli in this respect. Its communications are not so good as those of some other districts, having no railway and only 56 miles of water communication along its outer border. On the other hand, its masonry wells afford it a greater insurance against famine, its drainage is superior to that of other districts, it suffers comparatively less from floods, and its area of artificial irrigation being it is alleged so much as three-fourths of the whole, absolute famine ought to be almost unknown. Great scarcity from a deficiency of rainfall in October for the rice, and in January for the spring crops, is common enough. On the average in five years out of ten the rains in October and January are so scanty as to be of no practical value. The average rainfall is as we have seen 38 inches, about the same as Lucknow; the rains were specially deficient in 1864, 1868, and 1873. In these years the rainfall was respectively 22, 19, and 41 inches, but the distribution was bad, the September October rains were deficient, and the consequence was that in 1865, 1869, and 1874 there was very considerable scarcity, approaching to famine, in 1869. No special measures were called for, and the people were employed on the district roads. A brief abstract of the Rae Bareli famine and scarcities viewed historically is given compiled from official records:—

All agree that there was a very severe drought and famine in 1784-85 A.D. In Partabgarh coarse grain sold at seven sers for the rupee; it lasted for nine months. Dr. Young says that this famine is often alluded to as the "akál chálísa" in allusion to its recurring every forty years. None of the reports show that any scarcity occurred in 1824, and so it can only be considered an odd coincidence that the saying is countenanced by the scarcity of 1864-65, when wheat flour sold in Partabgarh for eight, seven, and six sers for the rupee. There seem to have been seasons of scarcity in other years, as for instance in 1770 A.D. and in 1810 A.D., but no actual famine occurred comparable with that of 1784. In 1797 and 1816 frost greatly injured the crops. The rains were average in 1837, when famine attacked the North-Western Provinces. The Rae Bareli report states that there was a severe drought and famine in 1769-1770. The Sultanpur authorities mentioned the following prices as ruling in 1784, differing from those quoted above in Partabgarh.

Wheat	...	...	...	13	Sers.
Gram	...	...	...	10	,,
Rice	...	...	...	13	,,

The following have been the prices current in sers for rupee:—

Articles.	Year.							
	1856.	1857.	1858.	1859.	1860.	1861.	1862.	Average.
Wheat ...	28	24	26	25	28	26½	26	26
Gram ...	36	30	21	30½	30½	30	29	29½
Rice ...	26	22	22½	23	26	24	21	23½

It appears from the above that the famine of 1861 did not affect Rae Bareli.

Food.—The food of the people is the same as that consumed throughout the rest of Oudh. Moth, or peas pottage, and barley bread, or cakes made of barley and gram mixed, form the ordinary bill of fare. There are generally two meals in the day, at noon and at sunset; but if the people are very poor, they content themselves with one meal at sunset and a little of what is left served up cold the next morning and called bási. Sánwán and kodo are largely consumed in the rainy season. Rice and the maizes are less used than in northern and western Oudh. Three quarters of a ser is reckoned a meagre allowance, and arhái páo or ten chhatáks a famine allowance of the grains above alluded to. This subject is dwelt upon at length in the Sitapur and Kheri articles.

The following are the average prices of food grains in Fatehpur, the adjoining district from 1830 to 1850, a period of 21 years:—

Wheat	...	...	...	28 sers per rupee.	
Gram	...	...	...	32	„ „
Barley	...	...	...	30	„ „
Peas	...	...	...	33	„ „

In 1837, the year of famine, the average price of barley was 24 sers.*

Fisheries.—"The Collector of Rae Bareli considers the destruction of all sorts of fish as considerable, the principal seasons for fishing being in the hot weather and during the rains. In the former the big fish are mostly trapped; during the latter the smaller fish are more extensively caught than at other seasons of the year. The smallest size of the mesh of nets employed is from a quarter to one-third of an inch. The difficulties in regulating the size of the mesh of nets consists in the natural dislike and prejudice of the rustic population against any innovation whatever in the implements for carrying on their craft, so he deprecates such and gives no opinion as to what size he considers advisable. The fry of fish, he observes, are not sold separately from the fish in this district, and therefore the prohibition of the sale of the fry would be superfluous. Large fish are sold at from three-fourths to one anna, small ones at one quarter to half an anna per ser."—Para. 285, *Francis Day's Fresh Water Fish and Fisheries of India and Burma.*

The following is from the settlement report:—

"*Manufacture.*—Some years ago the idea that salt manufacture in Oudh could compete with the imported article prevailed sufficiently to induce the Imperial Government to sanction the experiment of opening legalized local works. The following statistics show how erroneous was the idea, how complete has been the failure. The manufacture of salt was commenced in this district in pargana Panhan† in March, 1870, and

* "Kinock's Statistics of District Fatehpur."
† Now in Unao.

continued to the end of the rainy season. The total quantity manufactured was maunds 24,983, of which were sold 23,666, destroyed by inundation 1,317. The sale of this salt took no less than sixteen months *i.e.*, from April, 1870, to July, 1871, and it sold for very much less than its cost,—in fact, a large quantity could only be cleared by letting it go on payment of the Government dues only, which here are Rs. 3-2-0 per maund, *viz.*:—

Duty				Rs.	3	0	0
Cesses for cost of estate				„	0	1	0
Landlord's royalty				„	0	1	0
					3	2	0
Total Government dues per maund ...				„	3	2	0

"*Its cost.*—Salt cannot be manufactured in this district at less than 12 annas per maund. In some part of the Delhi division superior salt can be produced for from two to three annas per maund; the cost of carriage and other incidental charges to Cawnpore being nine annas per maund. In the Rae Bareli bazars the following are at present the prevailing retail prices of salt per maund:—

	Rs.	a.	p.
Kála (black)	13	5	4
Sámbhar	8	14	3
Láhauri	8	0	0
Katíla	6	2	6
Nuh (salambha)	5	0	0
Gurári from 5 to	5	11	5

"The fact that the local product did not fetch on the spot what its manufacture cost, over and above Rs. 3-2-0, and in some cases only Rs. 3-2-0 per maund, with such prices for the imported article prevailing in the bazars, shows how mistaken was the idea that occasioned this profitless endeavour; but it is to be hoped that this failure will put an end to lamentations about the destruction of a flourishing manufacture and the serious loss entailed thereby on landed proprietors.

"*Trade.*—Of trade there is not much, of manufactures there are none, with the exception of the making of brass and copper utensils at Bhagwantnagar.*

Weaving for local consumption is also carried on. A statement is given of the amount of the sales at the different bazars and fairs in the district, and further on a return of the amounts of salt and saltpetre said to have been manufactured during the native rule. Both these returns, however, must be received with caution, as they have been compiled from the statements of chaudhris and patwáris, and not from any systematically prepared returns."

* Coarse globular glass bottles used for holding Ganges water are made near Dalmau.

Statement showing the number and quantity of articles sold in the Rae Bareli district for one year.

Articles.	Daily Bazar. (3)		Bi-weekly Bazars. (62)		Fairs. (17)		Total.	
	Quantity.	Price.	Quantity.	Price.	Quantity.	Price.	Quantity.	Price.
	Mds.	Rs. a. p.	Mds.	Rs. a. p.	Mds.	Rs. a. p.	Mds.	Rs. a. p.
Grain ...	246,146	6,15,367 0 0	302,094	7,55,248 0 0	3,500	8,750 0 0	551,740	13,79,365 0 0
Vegetables ...	4,051	8,328 0 0	3,887	8,892 0 0	275	620 0 0	8,213	17,840 0 0
Spices ...	4,127	67,080 0 0	2,887	47,269 0 0	48	768 0 0	7,133	1,15,117 0 0
Sweetmeats ...	4,927	28,355 0 0	3,736	24,381 0 0	229	2,496 0 0	8,893	55,233 0 0
	Pieces.		Pieces.		Pieces.		Pieces.	
Country cloth ...	28,105	49,225 0 0	144,473	2,06,531 0 0	650	894 0 0	173,233	2,51,651 0 0
European cloth ...	16,060	96,360 0 0	34,909	2,04,048 0 0	405	2,430 0 0	50,475	3,02,838 0 0
Salt ...	5,694	28,470 0 0	6,421	32,363 0 0	22	110 0 0	12,127	60,943 0 0
Ghi ...	2,380	47,632 0 0	613	12,272 0 0	20	400 0 0	3,014	60,304 0 0
Oil ...	2,080	20,805 0 0	616	6,163 0 0	45	565 0 0	2,742	27,432 0 0
Brass vessels ...	3,890	2,34,200 0 0	384	17,836 0 0	20	949 0 0	4,301	2,52,985 0 0
Cotton ...	15,316	2,73,861 0 0	21,364	3,51,780 0 0	...	...	36,690	6,25,641 0 0
Oxen ...	...	...	...	35,360 0 0	...	2,000 0 0	...	37,360 0 0
Pedlars' wares ...	...	14,120 0 0	...	4,205 0 0	...	2,592 0 0	...	20,918 0 0
Silk and woolen pieces.	...	...	...	...	...	1,000 0 0	...	1,000 0 0
Fireworks ...	...	...	...	...	...	200 0 0	...	200 0 0
Earthen ware ...	...	...	...	...	...	50 0 0	...	50 0 0
Leathern articles ...	...	...	...	728 0 0	...	...	...	728 0 0
Grand Total ...	...	14,82,807 13 0	...	17,07,076 12 6	...	23,725 2 0	...	32,13,609 11 0

Statement showing the quantity of salt and saltpetre said to have been produced in the Rae Bareli district during the native rule as relates to the old district.

Pargana.	Quantity of salt.	Value of salt.	Quantity of saltpetre.	Value of saltpetre.	Remarks.
	Mds.	Rs.	Mds.	Rs.	
Daundia Khera ...	...	...	21,239	42,478	
Ghátampur ...	...	...	14,704	19,408	
Bhagwantnagar ...	6,118	4,841	13,069	26,141	
Bihár	48,842	18,618	1,633	3,268	
Panhan	49,042	39,028	3,901	9,803	
Pátan	12,275	9,662	3,268	6,535	
Magráyar	36,906	29,046	6,535	13,070	
Khíron	85,648	67,675	50,648	1,01,296	
Sareni	97,883	77,457	...	...	
Dalmau	16,573	13,260	634	1,268	
Bareli	6,354	1,635	1,331	668	
Haidargarh ...	960	600	300	525	
Kumbráwán ...	225	171	1,056	613	
Hardoi	250	150	300	175	
Total ...	3,61,361	2,62,423	1,18,762	2,25,381	

The value of exports and imports in the year 1873 in district Rae Bareli is exhibited as follows :—

Exports.			*Imports.*		
Article.	Quantity.	Value.	Article.	Quantity.	Value.
		Rs.			Rs.
Gur ...	17,619	52,922	Cotton cleaned ...	22,871	3,34,952
Tobacco prepared ...	2 044	8,890	Edible grains ...	2,953	7,861
Do. in leaf ...	561,820	24,534	Salt ...	1,164,520	60,967
Wheat ...	17,384	42,850	Horned cattle. ...	6,282	39,810
Edible grains ...	25,925	49,983	Country silk in pieces ...	...	20,425
Opium ...	119.435	1,95,000			
Oil-seeds ...	2,875	9,004			
Horned cattle ...	3,265	23.266			
Hides ...	...	3,746			
Ghí ...	...	7,790			
Metals and hardware, ...	...	5,608			
Native miscellaneous goods.	...	24,074			
Total ...	...	4,66,171	Total ...	...	5,02,683

Detail of Roads.

Number.	From.	To.	Metalled or unmetalled.	Length in this district.
				Miles.
1	Rae Bareli *viâ* Dalmau ...	Fatehpur	Metalled ...	17
	Ditto	Unao	Unmetalled	38
	Ditto	Allahabad	Ditto ...	14
	Ditto	Partabgarh	Ditto ...	10
5	Ditto	Sultanpur	Ditto ...	8
	Ditto	Fyzabad	Ditto ...	12
	Ditto	Lucknow	Ditto ...	24
	Ditto	Haidargarh	Ditto ...	28
	Ditto *viâ* Lalganj ...	Ralepur	Ditto ...	28
10	Lalganj *viâ* Bachhráwán ...	Haidargarh	Ditto ...	40
	Dalmau	Bihár	Ditto ...	18
	Digbijalganj *viâ* Bachhráwán ...	Purwa	Ditto ...	18
	Bihár	Purwa	Ditto ...	6
	Ditto	Baksar	Ditto ...	12
15	Chandatikur	Unao	Ditto ...	36
	Ditto	Salon	Ditto ...	10
17	Lucknow *viâ* Haidargarh ...	Sultanpur	Ditto ...	13
			Total miles,	332

The following is an extract from the official route-book :—

ROADS.

A.—*Road from Fatehpur on East Indian Railway, to Fyzabad.*—The part of this road lying within the Rae Bareli district is from Rálpur on left bank of the Ganges to Haidargarh, district Bara Banki, by Lalganj and Bachhráwán—all in Rae Bareli district. This part of the principal road above named is 45 miles in length, and the stages are Lalganj, 12 miles from Rálpur, Gurbakhshganj 10 miles further, and Bachhráwán 14 miles. The rivers are Matra and Sai, both unbridged. There are four nálas on this road.

B.—*Barhámpur station, East Indian Railway, to Fyzabad.*—The part of this road lying within the Rae Bareli district is from Naubasta Ghát, left bank of the Ganges to Haidargarh, district Bara Banki, by Salon, Jáis, and Inhauna—all in Rae Bareli district. Total length of this part of the road is 59 miles. The stages are Mustafabad in Partabgarh, 3 miles from Naubasta Ghát, Umráwán 6 miles further, Salon 10 miles, Bichhwári 9 miles, Jáis 11 miles, Mohanganj 9 miles, and Inhauna 11 miles. The Sai is the only river, and it is unbridged. There are five nálas.

C.—*From Dusúti, Rae Bareli, and Mohanganj road to Bachhráwán by Digbijaiganj, district Rae Bareli.*—This road is 21 miles long, and the stages are Digbijaiganj, 9 miles from Dusúti, and Bachhráwán 12 miles further; rivers there are none, and nála only one.

D.—*From Allahabad to Cawnpore, North-Western Provinces, by Lalganj, Salon, and Bihár.*—This road passes for 48 miles throughout this district, and the stages are Jagatpur, 12 miles from Allahabad, Diláwar 13 miles further, Lalganj 8 miles, and Bihár in Partabgarh 15 miles. There is no river, but one nála.

E.—*From Fatehpur, East Indian Railway, to Fyzabad by Dalmau, Rae Bareli, and Haidargarh, district Bara Banki.*—This road passes for 50 miles throughout this district; the stages are Katgarh 9 miles from Dalmau, Rae Bareli 9 miles further, and Digbijaiganj. The rivers are the Ganges, the Sai, and Naiya,—all of which except the first are bridged. Communication is made over the first by a ferry.

F.—*From Allahabad to Lucknow by Salon and Rae Bareli.*—This road passes for 52 miles throughout this district; the stages are Salon, 13 miles from last stage in Partabgarh district, Newáda, Karauli 10 miles further, Rae Bareli 9 miles, Harchandpur 10 miles, and Bachhráwán 10 miles. The Sai is the only river, and it is bridged. There are six nálas on this road.

G.—*From Fatehpur, East Indian Railway, to Fyzabad by Lalganj, Rae Bareli, and Mohanganj.*—This road passes for 38 miles throughout this district and the following are the stages—Itaura 10 miles from Lalganj, Rae Bareli 9 miles further, Dusúti 10 miles, and Mohanganj 9 miles. The Sai is the only river, and it is bridged. There is only one nála.

H.—*From Rae Bareli to Sultanpur.*—This passes for 20 miles throughout this district, and the stages are Fursatganj 11 miles, and Jáis 9 miles.

K.—*From Allahabad to Rae Bareli by Manikpur, Mustafabad, and Jagatpur.*—This road passes for 34 miles throughout this district. The stages are Jagatpur, 11 miles from Mustafabad, last stage in Partabgarh district, and Rae Bareli 11 miles further. The river is the Sai here (bridged.)

L.—*From Rae Bareli to Cawnpore by Gurbakhshganj and Bihar.*—This road passes for 30 miles throughout this district, and the stage is only Gurbakhshganj, 15 miles from Rae Bareli.

Local measures.—There is nothing worthy of note about these. The local paseri of five for two sers is current in this district. In Dalmau a local ser larger than the imperial ser has been current for generations. This consists of sixteen gandas, each ganda being four Maḍḍu Sáhi pice; each of these weighs 270 grains, and the weight of the ser will be consequently 17,280 grains, the Government ser being 14,400 grains. Since annexation, however, the baniáns in some places have reduced the weight of the ser to fourteen gandas; this will come to 15,120 grains, or exactly one British Indian ser and four tolas. The Sháhjahánpur bígha of 4,025 square yards is everywhere used, but local bíghas bearing no proportion to it, supposed to be based on the same unit of measurement, are also used collaterally. The measures of length and capacity are common to Oudh.

CHAPTER III.

THE PEOPLE.

The people, their castes—Table of area and population—Religion—Fairs—Urban population—Condition of the people—Tenures—List of taluqdars—Table exhibiting tribal distribution of property—Extracts from the settlement report regarding proprietary possessions.

The people: their castes.—Rae Bareli is essentially a rural and a Hindu district. The population is mainly agricultural; there are hardly any manufactures except a little glass at Dalmau, coarse cloth at Jáis, and such matters. The culture of the earth is the main stay of the people.

The Brahmans are the most numerous caste; they number 128,575. Then come the Ahírs 115,534, the Chamárs 81,853, the Chhattris 73,320. Compared to the average of Oudh districts the proportion of high caste is larger than usual. Nor is this unaccountable. Rae Bareli has been for centuries the seat of a Hindu authority, but little controlled by the Musalman Lord Paramount. The peculiarities of its land tenure thence arising will be afterwards considered, here it may only be remarked that Chhattris and Brahmans naturally crowded to a country practically governed by their co-religionists.

The following table shows the population and area of the district in detail:—

District Rae Bareli, Area and Population.

Tahsil.	Pargana.	No. of manzas or townships.	Area in square British statute miles.		Population.					No. of persons to each square mile.
			Total.	Cultivated.	Hindus.	Muhammadans.	Males.	Females.	Total.	
Lalganj.	Dalmau ...	292	253	121	138,757	6,331	72,135	72,953	145,088	573
	Sareni ...	169	114	61	64,021	1,208	32,027	33,202	65,229	572
	Khíron ...	123	102	56	56,366	1,918	29,091	29,193	58,284	571
	Total ...	584	469	238	259,144	9,457	133,253	135,348	268,601	572
Rae Bareli.	Rae Bareli ...	363	371	201	199,564	12,969	106,117	106,416	212,533	574
	Total ...	363	371	201	199,564	12,969	106,117	106,416	212,583	574
Dighsjaigans.	Inhauna ...	77	100	44	48,841	8,678	28,282	29,237	57,519	575
	Bachhráwán ...	58	94	49	48,090	2,777	25,507	25,360	50,867	541
	Kumhráwán ...	58	70	32	38,474	859	19,993	19,340	39,333	562
	Hardoi ...	23	24	11	14,963	743	7,808	7,898	15,706	654
	Simrauta ...	73	97	44	56,841	1,930	29,511	29,260	58,771	606
	Mohanganj ...	75	80	39	42,950	4,331	23,475	23,806	47,281	591
	Total ...	364	465	219	250,159	19,318	134,576	134,901	269,477	579

Area and Population (concluded).

Tahsil.	Pargana.	No. of mauzas or townships.	Area in square British statute miles. Total.	Cultivated.	Population. Hindus.	Muhammadans.	Males.	Females.	Total.	No. of persons to each square mile.
Salon	Salon ...	287	226	110	109,630	10,915	60.220	60,395	120,545	533
	Parshádepur ...	60	54	28	30,851	2,186	16,625	16,412	33,037	612
	Rokha Jáis ...	110	154	71	70,582	13,861	42,239	42,204	84,443	548
	Total ...	457	434	209	211,063	26,962	119,084	118,941	238,025	548
	Grand Total ...	1768	1789	867	919,930	68,706	493,030	495,606	988,636	548
	Europeans ...	...	...	...	...	...	24	23	47	
	Eurasians ...	...	...	...	...	...	20	15	35	
	Prisoners and employees in jail ...	...	...	...	...	...	246	44	290	
		...	...	...	...	...	493,320	495,688	989,008	

NOTE.—This is taken from the census report and differs but slightly from later calculations which make the total population 988,719, and the total area 1,747 square miles.

The Hindu religion has no special developments in Rae Bareli. The prinicipal shrines of the old district were in the Bihár tahsil transferred to Unao, at Baksar, Pátan, Bihár. A table is given showing the principal festivals and fairs—all of which have a religious origin. The number attending them are very much understated, as far more than ten per cent. of the population appear at these festivals which occur somewhere within a day's journey of every one sometime during the year.

Detail of Fairs.

Name of place.	Number of persons by whom attended.	Amount sold.	Name of month in which held.	Remarks.
Sudámánpur (Kakoran) ...	40,000	7,117 0 0	July ...	7
Bareli (Muharram) ...	10,000	550 0 0	Muharram ...	6
Ditto (Dasahra) ...	10,000	240 0 0	October ...	4
Dalmau (Dargáh Makhdúm)	300	36 4 0	May ...	3
Ditto (Dasahra Jeth) ...	5,000	240 0 0	Ditto ...	4
Ditto (Ditto Kuár) ...	5,000	180 0 0	October ...	6
Ditto (Muharram) ...	6,000	226 0 0	Muharram ...	6
Ditto (Kártki) ...	5,000	8,296 10 0	November ...	3
Thulendi (Suhbat Sayad Sálár)	3,000	285 0 0	May ...	1 night.
Bhítargáon (Anandi Debi) ...	5,000	20 0 0	Ditto ...	3 hours.
Hardáspur Samádh Chhedi Lál).	2,000	10 0 0	March ...	3 „
12 fairs, Total ...	91,300	23,725 2 0		

The only interesting one is that of Kákori or Kakoran at Sudámánpur in the Dalmau* pargana. Kakor was it is alleged the brother of Dál, the Bhar king of Dalmau, who incurred the wrath of the Sharqi sovereign of Jaunpur by demanding the daughter of a Musalman in marriage. It is worthy of inquiry whether this festival is a mere instance of hero worship, or whether Kakor represents some aboriginal divinity. According to the table this Bhar prince is the only eponymous personage whose celebration attract any crowds. A clan called Bharotia, said to be a sept of the Ahír, continues to pour oblations of milk on the tombs of the Bhar chiefs, Bál and Dál, at Bareli and Dalmau, and the women of the clan in mourning for these ancient chiefs still refuse to wear the common lac bracelets which are the usual ornaments of the sex.

Urban population.—The Urban population is very small; there are only four towns, with a population of above 5,000.

Rae Bareli	7,092	both adjoining each other, 12,094.
Ikhtiyárpur	5,002	
Dalmau	5,654	
Salon	5,190	
Jáis	11,689	
	34,627	

A town called Kunsa entered in the census tables as having a population of 5,864 is merely a collection of separate villages thrown together in the Government revenue records. The urban population is therefore 3·5 per cent. Besides the above there are 58 large villages, with a population of from 2,000 to 5,000.

The following is from the settlement report:—

Condition of the people.—The low caste cultivators are very poorly off. They live almost entirely on the inferior grains of the kharíf crop, the more valuable rabi going to pay the mahájan, for nearly the whole of this class come under advances to the village mahájan both for their food and their seed, and make over the crop to him. They enjoy only a bare subsistence, for the usual rate of interest demanded is 50 per cent. at the harvest. Last year, 1870, grain being exceptionally high at the time of rabi sowing as the year before had been one of short crop, the mahájans refused to advance seed on the usual terms, and they were arranged on the basis that the cultivator was to pay back at the harvest one and a half times as much grain as the then market price of the seed furnished would buy when the harvest was reaped.

With all this these people are as improvident as their betters, and when a plentiful harvest puts something in their pockets, they spend it at once in a marriage or something of the kind.

Since 1871 in the spring of which year the hail caused so much damage, the seasons have been most indifferent for the small cultivator, who is now more or less reduced to poverty. This year's spring crops, however, have somewhat strengthened his position, and owing to the good prices realized at the harvest time have improved his condition. To the above cause must also be added a fair mahua crop and an abundant mango crop.

* See article Dalmau

Besides bad seasons the cultivator has for the past five years suffered much from cattle disease, which annually visits some part or other of the district. Cattle disease is just now raging in the villages on the Sai. No precautions are taken against the disease; about a third of the cattle attacked escaped. In 1874, land which had been fallow for two or three years has been again brought under cultivation. Sugarcane and garden crops are on the increase, but wheat does not seem to be ousting barley or peas; jarhan dhán is more extensively grown of late years. Poppy and jethwa sáwán are much more extensively cultivated, and the custom is spreading of transplanting the makra or mindwa crop instead of sowing it. This custom ensures a more plentiful and a much earlier crop, but it is dependent on well irrigation till the rains commence.

The rate of interest in the district is nominally 24 per cent. per annum, but the poorer cultivators pay considerably more. Mortgages of groves, sír lands, and of shares in pattidari villages are very common, but sales are not so. Interest I think had a tendency to fall some years ago, but the hard times have caused it to rise again.

I regret to be obliged to state that nearly every asámi, who within the last six years has constructed a pakka well in my neighbourhood, has been ruined or next to ruined.

With reference to weaving, I am informed that the weaving of finer cloths, which were formerly in great demand, has almost entirely stopped, but the coarser cloths are still manufactured as generally as formerly, not only for the local markets but also for exports. This industry, however, is I think, doomed, especially now that English cloths are becoming so common and so cheap, and are being so generally used at the dye factories.

Within the last four or five years the price of plough-bullocks has risen about 75 per cent., there is however no scarcity of bullocks, for the cattle bazars continue well supplied, but owing to the high prices, the mahájans ruinous interest, and the frequent recurrence of the cattle disease, cultivators possess very inferior draught animals, which, with hard work and insufficient fodder, are not likely to improve in their hands.

Tenures.—It is impossible to do more than to indicate the features of property in this district, for the settlement and census report, which are the main sources of information, concerned themselves solely with the old district which differs entirely from the new one. Of the 1,350 square miles in the old district 422 have been taken away, and 711 square miles of new territory have been added. Still the main features of the tenures have not been much altered, the district remains taluqdari, although the Kanhpuria clan owns a much larger portion of the new than of the old territory. There are altogether about 1,198 villages covering 1,279 square miles, the property of 100 large owners, and 537 villages covering 460 square miles, the property of about 11,000 small proprietors, mostly Bais and Kanhpurias.

The proprietary rights in the district of Rae Bareli are very interesting from a historical as well as economical point of view. Out of 1,735

villages in the present district, no less than 1,719 are owned by Tilokchandi Bais, *viz.*, those of the Bais clan who are descended from the great chief Tilok Chand, who died shortly before Bábar ascended the throne of Delhi. As an historical and social fact it is strange to a degree. The immobility and stability of the Hindu system is remarkably proved by the fact that for hundreds of years this Bais and other Chhattri clans who number 75,000 in Rae Bareli, men of the sword, too, have contentedly submitted to be ruled by about forty chiefs whose position was in itself a usurpation upon the throne, and against whom at any time the masses would have been aided to rebel by royal officers. The position of these chiefs was so assured that they have throughout treated their brethren with contumely, refusing to eat with them: because they could not boast of an ancestor who had once exercised regal or semi-regal authority.

The great proprietary clans now are the Bais in the west holding parganas Dalmau, Rae Bareli, Sareni, Khiron, Hardoi and others, and the Kanhpuria to the east who hold Salon, Rokha Jáis, Parshádepur, Mohanganj, Simrauta.

Further, the proprietors are mostly taluqdars; 1,198 villages belong to taluqdars and 537 to smaller proprietors. Among the latter there is an extreme subdivision; great numbers of them, even two-thirds of the entire number possess on the average only ten acres of land each. On the other hand, eleven men have among them 350,000 acres, and 816,000 acres, or two-thirds of the district, are held in 62 great estates owned by 100 chiefs. A list of the great estates is given. The circumstances which have led to this absorption of land by one class, and to its distribution in minute portions among others, have been detailed elsewhere.

List of Taluqdars in district Rae Bareli paying more than Rs. 5,000 *revenue.*

Name of Taluqdar.	Name of estate.	Number of villages.	Area in acres.	Government revenue.	Remarks.
			A.	Rs.	
Rája Shiupál Singh ...	Murármau ...	104	40,873	44,354	
Rája Surpál Singh ...	Tiloi ...	72	65,086	65,207	
Rána Shankar Bakhsh ...	Tholri ...	199	92,260	1,13,426	
Rája Bishnáth Singh ...	Kathgar ...	11	6,042	7,156	
Rája Jagmohan Singh ...	Baisinghpur ...	23	17,538	19,269	
Rája Rámpál Singh ...	Kori Sidhauli...	22	27,703	28,154	
Rája Jagmohan Singh, Kanhpuria.	Chandápur ...	29	31,789	33,.58	
Thakuráin Shiupál Kunwar widow of Jagan Náth Bakhsh.	Simri ...	24	18,202	23,619	
Thakuráin Dariáo Kunwar ...	Samarpha ...	44	28,787	37,962	
Chandarpál Singh ...	Korhar Satáwan	81	24,195	28,412	

List of Taluqdars (concluded).

Name of Taluqdar.	Name of caste.	Number of villages.	Area in acres.	Government revenue.	Remarks.
			A.	Rs.	
Thakuráin Achal Kunwar ...	Gaura Kasthi	49	30,168	31,383	
Shankar Bakhsh ...	Páhu ...	8	8,064	10,166	
Bishnáth Bakhsh ...	Hasnán ...	23	10,416	8,044	
Bábu Sarabjit Singh ...	Batkári ...	31	18,779	20,559	
Bishnáth Singh, and Ajudhia Bakhsh.	Narindrpur Charhár.	36	17,387	18,830	
Sardár Singh ...	Hamirpur Kola	34	16,833	21,416	Owing to his death the title has been transferred to his widow Ude Náth.
Bhagwán Bakhsh ...	Udrehra ...	13	8,386	9,959	
Balbhaddar Singh ...	Bharauli ...	22	12,521	17,017	
Jagmohan Singh ...	Kíratpur Charhár *alias* Deogana.	12	4,837	6,531	
Anand Kunwar, widow of Sambhar Singh.	Usáh ...	6	5,000	6,439	
Sukh Mangal Singh ...	Shahmau ...	28	27,795	26,800	
Shiuratan Singh ...	Pinhauna ...	7	7,921	4,460	
Thakuráin Qadam Kunwar ...	Núruddínpur	21	10,618	12,103	She having died, the proprietorship has been transferred to Beni Mádho Baksh.
Mahipál Singh ...	Bára ...	8	3,848	4,707	This taluqdar pays less than Rs 5,000, but as he holds a sanad his name has been recorded.
Rudr Partáb Singh ...	Síwan ...	16	15,963	15,117	
Mír Fakhr-ul-Hasan ...	Binhaura ...	10	5,269	5,499	
Zulfiqár Khan and Karam Ali Khan Mahábat Khan and Asad Ali.	Bahrímau ...	17	9,385	7,271	
Abdul Hakím Khan and Muhammad Zamán Khan.	Amáwan ...	23	12,894	13,768	
Fateh Bahádur Khan ...	Bahwa ...	11	8,918	8,386	
Subhán Ahmad ...	Azízabad ...	19	6,149	7,010	
Rája Dakhina Niranjan Mukarji.	Shankarpur ...	16	5,310	7,522	
Ummaid Ráe, son of Gauri Shankar.	Hardáspur ...	9	6,742	9,372	This taluqdar having died, the proprietary title has been transferred to his widow Jográj Kunwar.
Prince Shahdeo Singh ...	Badri Ganeshpur.	15	8,448	9,226	
Captain Gulább Singh, Sardár Autár Singh, Sardár Naráin Singh.	Bela Bhela ...	32	24,551	28,474	
Major A. P. Orr ...	Lodhwári ...	12	17,102	20,163	

Statement showing the number of mauzas held by different castes with the area and Government demand.

Caste.	No. of mauzas	Area in acres.	Government jama.
Chhattri	194	116,356	1,41,491
Musalman	147	87,712	99,855
Brahman	65	34,590	38,764
Káyath	88	31,273	35,527
Bhát	2	645	791
Sikh	4	1,447	1,847
Dhúsar	2	2,314	2,678
Kurmi	11	11,780	15,106
Murão	1	1,606	2,224
Kalwár	3	3,179	3,376
Kahár	...	381	308
Ahír	1	600	812
Pási	1	225	290
Hindu Faqírs	9	2,312	3,144
Government	9	4,643	4,182
Total	537	298,565	3,50,401

This does not include the taluqdari villages.

The ensuing remarks and tables are borrowed from the settlement report of the old district, and are not correct to the letter if applied to the present district, for which it has not been possible to prepare returns.

Number of proprietors in the district.—A consideration of the statistics given below, shows that in eight parganas of this district there are 1,152* proprietors of 5,281 acres of land, of which 3,270 only are cultivated, and 2,646 are irrigated. They pay as revenue on this land Rs. 8,289 which gives per acre,—

	Rs.	a.	p.
Total area	1	9	2
Cultivated	2	8	7
Irrigated	3	2	2

The statistics of the seven parganas made over to Unao could not be compiled in time for this report, but it is believed that in them the number of proprietors of very small estates is very large indeed. The above number of 1,152 are men who hold engagements direct from the State, and it does not include under-proprietors† of any shade or denomination. On the other hand, sixteen persons own between them 311,000 acres, one owns over 40,000 and another is proprietor of over 92,000 acres. In the

* These have shareholders also.
†Of whom there are 3,823.

latter estate nearly 47,000 acres are cultivated and 33,000 irrigated whilst the Government demand is Rs. 1,18,727, giving per acre—

	Rs.	a.	p.
On total area	1	4	7
„ cultivation	2	8	6
„ irrigated area	3	9	6

Statement showing the number of proprietors and the area of their estates in the parganas Bareli, Dilmau, Khiron, Sareni, Haidargarh, Kumhrawán, Bachhrawán, and Hardoi.

Proprietors of less than	Number of proprietors.	Area.	Revenue.	Rate per acre on total area.	Remarks.
Acres.			Rs. a. p.	Rs. a. p.	
10	1,152	5,281	8,289 4 0	1 9 2	
20	464	6,859	10,250 2 0	1 7 11	
30	237	6,441	8,747 12 0	1 5 9	
40	152	5,275	7,351 15 0	1 6 4	
50	101	4,554	6,167 11 0	1 5 8	
60	103	5,694	7,669 6 0	1 5 7	
70	53	3,447	4,641 12 0	1 5 7	
80	55	4,140	5,582 11 0	1 5 7	
90	29	2,442	3,037 5 0	1 3 10	
100	39	3,697	4,626 1 0	1 4 0	
200	166	22,559	27,623 9 0	1 3 7	
300	62	14,945	18,874 9 0	1 4 3	
400	28	9,597	12,038 6 0	1 4 1	
500	18	8,155	9,429 1 0	1 3 6	
600	11	6,253	8,212 1 0	1 5 0	
700	9	5,783	6,995 13 0	1 3 1	
800	13	9,781	12,906 8 0	1 5 1	
900	7	6,026	8,796 0 0	1 7 4	
1,000	4	3,912	5,310 0 0	1 5 9	
2,000	21	27,908	33,939 10 0	1 3 5	
3,000	8	20,813	26,383 10 0	1 4 3	
4,000	4	13,236	18,829 8 0	1 9 0	
5,000	2	8,985	13,131 6 0	1 7 5	
6,000	4	21,848	29,835 8 0	1 6 4	
7,000	3	19,222	26,434 12 0	1 6 0	
8,000	...	...	..	...	
9,000	3	24,898	30,382 12 0	1 3 6	
10,000	1	9,385	6,150 0 0	0 10 6	
20,000	10	154,402	1,99,200 0 0	1 4 8	
30,000	6	156,432	1,93,456 0 0	1 3 9	
40,000	...	...	...	...	
50,000	1	40,457	52,025 0 0	1 4 7	
60,000	...	...	...	...	
70,000	...	...	...	...	
80,000	...	...	...	...	
90,000	...	...	...	...	
1,00,000	1	92,260	1,18,726 14 0	1 4 7	
Total ...	2,787	724,192	9,19,944 14 0	1 4 4	

The following is a statement of proprietors showing their possessions according to castes :—

Caste of proprietors.	Number of villages.	Area.	Revenue. Rs.	a.	p.	Remarks.
Bais, Tilokchandi ...	779½	4,48,936	5,71,148	1	0	
Amethia ...	118	78,594	1,09,018	0	0	
Kanhpuria ...	11	7,230	9,586	9	0	
Brahman ...	109	58,153	36,330	4	0	
Musalman ...	152	79,482	92,841	0	0	
Bengali ...	18	5,310	8,211	0	0	
Káyath ...	69	28,955	36,029	4	0	
Janwár ..	37	24,516	32,418	7	0	
Khattri ...	32½	24,347	31,544	0	0	
Sikh ...	48½	33,294	39,380	12	0	
European ...	30	25,681	34,264	0	0	
Government property...	6	3,427	2,602	0	0	
Panwár ...	3	2,200	2,904	0	0	
Baqqál and Dhúsar ...	2	2,314	2,678	0	0	
Agarwála ...	2	599	725	0	0	
Kath Bais ...	1	260	455	0	0	
Chauhán ...	2	1,043	1,801	0	0	
Kachhwáha ...	4	1,377	1,848	0	0	
Kurmi ...	19	14,960	20,870	0	0	
Kalwár ...	3	3,179	3,376	0	0	
Teli ...	3	1,072	1,321	11	0	
Pási, ...	1	225	290	0	0	
Bisen ...	10	6,091	7,529	0	0	
Ahír ...	5	1,638	2,042	0	0	
Gosháín ...	3	1,001	1,390	0	0	
Lodh ...	1	586	834	0	0	
Sombansi ...	5	5,817	7,262	0	0	
Faqír Nának Sháhi ...	1	156	283	0	0	
Raghubansi ...	...	77	170	0	0	
Bhát ...	1	248	360	0	0	
Muráo ...	71½	6,319	5,994	0	0	
Total ...	1,482	8,64,389	10,95,506	0	0	

"*Proportion of entire district held by taluqdars.*—Out of the total number of villages of this district amounting to 1,482, there belong to taluqdars 1,029.

"Of these latter there have been decreed in sub-settlement—

Entire villages	56½
Portions of villages	8

"And there have been given on a farming tenure 12, *viz.* :—

3 at a ten per cent. and less share of the gross assets.
5 at fourteen to twenty per cent. and less share of the gross assets.
4 at over twenty per cent. and less share of the gross assets.

"The gross assets of the estates of taluqdars have been estimated at Rs. 15,71,191, and of the portion decreed away from them as above Rs. 1,09,417.

Of which sum Government takes	...	...	...	...	55,393
The taluqdars take	...	...	...	...	26,477
The old proprietors take	...	...	...	...	27,547
				Total	... 109,417

"Eleven hundred and forty-four persons are recorded as holding shares in these assets, which gives an average of Rs. 24 per annum for each recorded shareholder. In other words, the share of the assumed profits of their own villages absorbed by the old proprietors holding on a sub-settlement tenure and on farming leases is 50·41 per cent. to a share of 49·59 per cent. awarded to taluqdars.

"Altogether 10,623 claims to subordinate rights, excluding sub-settlement of all kinds in taluqas, have been preferred in this district, of which

4,673 related to sír and nánkár.

331 „ to shankalp.
5,619 „ to all other claims.

"Of these three hundred and thirty-one claims to shankalp, 161 were decreed.

"Shankalp kushast is a pure muáfi tenure given by taluqdars, and therefore liable to resumption by them at regular settlement. Grants by shankalp were probably in existence long before the word taluqdar was invented.

"*Original shankalp.*—They were originally grants of land, money or property of any kind, made to Brahmans of esteemed holiness by pious or superstitious persons. A ceremony has to be gone through which is called kushast, from the fact of grass being placed on the grantee's hand during it, and a formula was repeated from which the grant took its name of shankalp.

"*Enormity of resuming a shankalp.*—To resume a grant of shankalp is by the Hindu religion, the deadliest of sins; and is visited by transformation in a future state into a worm in the nethermost Hindu hell, the nearest approach to which state of existence is in this world, the life of a maggot in an unclean place whatever that may be like. The natives have a story of a rája who in knocking down some mud buildings, to clear a site on which to build a place, was on the point of destroying the nest of a bird, which was endeavouring to rear some young ones, and who in the agony of her despair, threatened to drop one grain from out of some grant of shankalp made by the rája into his food, to the end, that by eating it he might commit the unpardonable sin. It is to be hoped that the rája spared the nest, and escaped the punishment.

"Of the 5,619 other claims, which include claims to groves, grazing lands, jungles, waste, wells, village sites and proprietary dues, 3,466 were admitted and 2,153 were dismissed or withdrawn."

CHAPTER IV.

ADMINISTRATION.

Administration—Thánas—Police—Crimes—Accidental deaths—Revenue and expenditure—education—Post-offices.

Administration.—The administration is in the hands of a deputy commissioner, aided by one or more assistant commissioners, three or four Native or European extra assistant commissioners, four tahsildars, and seven honorary magistrates. The arrangements of the police stations, the strength and cost of the police are given in the following tables, —another exhibits the increase of crime and of their duties during the last five years, and a third shows the accidental deaths and suicides. The number of both these in 1871 is unusually large, the season was one of heavy rain and consequent floods, many people were drowned, others crushed by falling walls.

Statement showing the population of thánas.

Name of thána.	Population.
Rae Bareli	107,178
Bachhráwán	94,226
Mohanganj	110,674
Digbijaiganj	123,382
Gurbakhshganj	86,043
Lalganj	160,051
Mau	89,193
Jagatpur	97,518
Salon	120,371
Total ...	988,636

Statistics of the Police for 1873.

	Total cost.	No. of European and Eurasian officers.	Native officers.	No. of Constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to Magistrates.	No. of convictions obtained.	No. of acquittals.
Regular police ...	71,798	4	79	380	...	1 to 5·58	1 to 3,168	1,004	9,071	1,611	1,236	374
Village watch ...	85,557	...	..	3,247	...	...	...	...	...	...	...	...
Municipal police,	3,636	...	5	31	...	...	...	...	...	...	...	...
Total ...	1,60,991	4	84	3,658	3,746	...	...	1,004	9,071	1,611	1,236	374

Crime Statistics.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	5	5	15	8	7	6	4	3	7	...	2	4
Culpable homicide ...	6	7	6	8	7	8	4	4	1	2	3	5
Dacoity	1	1	2	2	...	...	1	...	2	1	...	...
Robbery	6	10	14	25	21	21	2	4	5	9	2	2
Rioting and unlawful assembly,	31	17	25	44	35	10	25	13	17	38	24	9
Theft by house-breaking or house-trespass.	2672	3414	4383	5055	5185	7064	61	118	225	147	141	220
Theft simple	828	1175	1696	1328	1530	2219	148	181	273	225	245	822
Theft of cattle	34	53	97	102	186	243	5	17	34	18	28	47
Offences against coin and stamps.	4	11	6	10	11	4	...	5	2	2	4	4

Memo. of accidental deaths.

	Suicides.		By drowning		By snake bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867	...	...	96	90	23	33	...	...	30	27	55	16	204	166
1868	...	...	73	96	21	31	...	2	4	7	62	13	160	149
1869	...	...	110	111	12	26	2	1	4	5	78	23	215	190
1870	6	22	105	132	22	25	7	2	24	16	67	17	261	214
1871	66	27	88	87	25	41	...	2	93	91	89	33	361	281
1872	24	65	143	157	50	56	1	1	15	8	75	21	282	243

Revenue and expenditure.—The revenue of 1872-1873 is shown in the following table; it will appear that the land revenue constitutes 89 per cent. of the whole, and the landowners pay four-fifths of the income-tax besides. The income tax is no longer collected. I in 1873 it was assessed upon 306 persons and yielded Rs. 15,452; of these 163 were landowners, and paid 12,517 or above four-fifths. Eleven lawyers paid income-tax and 118 money-lenders, while nine persons paying Rs. 105 represented the wealth acquired by trade and manufactures among nearly a million of people. The expenditure does not call for comment; it amounts to Rs. 1,61,038 or 12 per

cent. of the revenue, but both sums leave out of account large receipts and expenditure on account of police, education, and local works :—

Revenue.

	1871. Rs.	1872. Rs.
1. Recent Settlement Revenue collection ...	12,22,632	12,24,112
2. Rents of Government villages and lands...	...	6,940
3. Income-tax	...	18,733
4. Tax on spirits	49,797	41,279
5. Tax on opium and drugs	5,912	6,614
6. Stamp duty	74,714	63,386
7. Law and justice	...	7,282
Total ...		13,68,346

Expenditure.

	1871
Revenue refunds and drawbacks	3,639
Miscellaneous refunds	4,364
Land revenue ... ... }	54,564
Deputy Commissioner and establishment ... ... }	
Settlement	44,235
Excise or Ábkári	4,195
Assessed taxes	249
Stamps	1,036
Law and justice { Service of process ...	2,897
Law and justice { Criminal courts ...	36,606
Ecclesiastical	253
Medical	9,000
Total	1,61,038

The following tables give receipts and charges of the local funds :—

Receipts.

One per cent. road cess	13,125
„ „ School cess	13,062
¼ „ District Dâk	32,66
3 „ Local and margin	35,400
Education fund	2,437
Dispensary fund	2,727
Pound fund	4,125
Nazul fund	72
Total	74,264
Provincial allotment ...	50,451
Grand total	1,24,715

Charges.

Education		28 697
Hospitals and Dispensaries		4,692
District Dâk		3,321
Pound		620
Nazúl		6,725
Public Works		...
Communications	38,591	...
Civil Buildings, &c. ... —	32,754	...
Establishment, &c.	9,608	80,053
Total		1,24,939

Education.—The progress of education in this district is a question of such vital interest to the people generally, and to the Government in particular, that the statistics given on the following page will not be out of place. The average of pupils to population could not well be lower than it is at present in this district.*

Return showing number of boys learning English, Hindi, Persian, and Urdu languages.

Pargana.	Number of schools.	Number learning English.	Number learning Hindi.	Number learning Persian.	Number learning Urdu.	Total.	Number of Government school-houses: Masonry.	Sundried brick.	Number of school-houses on rent.	Number of school-houses without rent.	Remarks.
		Anglo-vernacular Schools									
Rae Bareli high school ...	1	103	36	85	103	103	1	...	...	...	
Fort branch No. 1 ...	1	25	49	...	48	48	...	...	1	...	
Bazar branch No. 2 ...	1	...	30	7	54	54	...	...	1	...	
Raepur branch No. 3 ...	1	...	26	16	50	50	...	...	1	...	
Total ...	4	128	134	108	255	255	1	...	3	...	
		Village Schools.									
Daundia Khera ...	2	...	31	...	48	79	...	2	...	...	
Ghátampur	1	...	20	...	34	54	...	1	...	...	
Bhagwantnagar ...	1	...	14	...	26	40	...	1	...	...	
Bihár	...	...	...	...	...	...	...	...	...	...	
Pátan	1	...	23	...	27	50	...	...	...	1	
Panhan	1	...	17	...	23	40	...	1	...	...	
Magráyar	2	...	98	...	37	135	...	2	...	...	
Khíron	5	...	55	...	154	209	...	..	3	2	
Sareni	5	...	130	...	174	304	...	4	...	1	
Bareli	12	...	111	...	346	457	...	11	1	...	
Dalmau	12	...	257	...	283	540	...	9	1	2	
Haidargarh	13	48	195	...	283	526	1	2	...	10	
Kumhráwán	1	...	3	...	23	26	...	...	1	...	
Bachhráwán	6	...	141	...	89	230	...	2	2	2	
Hardoi	1	...	25	...	6	31	...	...	...	1	
Total ...	63	48	1,120	...	1,553	2,721	1	35	8	19	
Grand Total ...	67	176	1,254	108	1,808	2,927	2	35	11	19	
Percentage on grand total of souls. ...		0·02	0 16	0·01	0·28	0·33					
Percentage on grand total of boys. ...		0·11	0·81	0·07	1·17	1·93					

Grand total of souls ... 782,874 } as per statement of 1869.
Total of boys ... 153,541 }

* Settlement Report. This table and the paragraph refer to the old district.

The returns for 1874 show 97 schools attended by 3,837 boys. The population of the now enlarged district is 989,008; the percentage of children attending school is still 0·38, there has been no progress in education. In western Oudh the percentage of children reaches almost 0·7 or nearly double the percentage in Rae Bareli, whose backward education apparently resembles what is found in all the neighbouring districts of eastern Oudh.

Post-office.—The district is well supplied, there are sixteen offices besides the central one at Rae Bareli, the system works very well.

The following tables show the working of the district dâk for the year 1876-77:—

Statement showing the number of articles received for delivery and those returned undelivered during 1876-77.

	Letters.	Papers.	Packets.	Parcels.
Given out for delivery ...	31,276	444	76	1,446
Returned undelivered ...	2,922	20	1	53

Statement showing the working of the district dâk during 1876-77.

Number of miles of dâk line	99*
„ of runners	28
Cost for the year	Rs. 3,031-9-2
Number of covers delivered	30,246
„ „ returned undelivered ...	2,996
Total number of letters sent to district post office	33242

* Seven runners have worked for a part of the year.

CHAPTER V.*

HISTORY.

History.—Fights during the mutiny—Antiquities.

THE earliest glimpse of authentic history in this district is afforded by Major Orr's discovery in the neighbouring district of Sultanpur of an earthen pot containing several hundred coins of the Indo-Scythic dynasty, which reigned in Kabul before and contemporaneously with the commencement of our era. The fact that all the coins belong to the same series makes it nearly certain that the date of their consignment to the receptacle from which they have just been delivered was between 17 and 18 centuries ago. The names Kadphises and Kanerki, the title Ráo Nána Ráo, and the Mithraic words "Okro" and "Athro" are distinctly legible; there are other inscriptions which might be explained by an experienced numismatologist.

Mr. Capper discovered some very fine gold coins of the Skanda Gupta series at Baksar; and besides these the irregularly shaped bits of silver with devices stamped one over the other, and apparently at different times, which were the coin of an unknown period of antiquity, are not uncommon.

From this it may be inferred that some kind of civilization existed in this district from very early times down to at least the end of the third century A.D., and it is no wild conjecture that the desolation which we discover when its modern history commences was due to the exterminating wars which marked the revival of Brahmanism.

The first piece of local history is connected with Dalmau which appears to have been a flourishing town from early times. On a hill to the north-west of the fort is still shown the tomb of a Muhammadan martyr Badr-ud-dín, whose traditional date is 646 H., (1248 A.D.) From an old Hindi story-book which professes to have been copied in 1043 H., from an original composed in 779 H. (1587 A.D.), we learn that Jauna Shah,† the lieutenant of the Emperor Fíroz, had stopped at Dalmau on his way to what was to become Jaunpur, and had beautified the city. It is further stated that Malik Mubárak was the Governor, and that there was a considerable colony of Musalmans, besides a settlement of Chauháns and Sunárs. Malik Mubárak's name is still held in great reverenee at Dalmau, and his tomb is shown in the fort. The kings of Oudh used to allow a small monthly stipend for the purpose of keeping a light burning on it, and the government officials when they arrived at the town were expected to pay it a visit before they proceeded to their work. From this it may be inferred that he was the founder of the Musalman settlement, and that before the time of Jauna Shah the town had been entirely Hindu.

Towards the end of the fourteenth century the town was in danger from the neighbouring Bhars, who, under the rule of four brothers, had

* The greater part of the historical portion of this chapter is from Mr. Benett's "Clans of Rae Bareli."

† Jauna Shah preceded Firoz on the throne of Delhi.

established something like an organized government over the Bareli and Dalmau parganas.

Dál and Bál had forts at Dalmau and Rae Bareli, while two less famous brothers, Kapúr and Bháwan, were settled at Sudámánpur. It is said that Dál offered violence to the daughter of a Dalmau Sayyad, and the complaints of the insulted father brought Ibráhím Sharqi from Jaunpur to avenge the indignity. It is at any rate certain that this king fought a great battle with the Bhars at Sudámánpur, and drove them before him into the Dalmau fort, where after a stubborn defence their whole army was destroyed. The tomb of the Bhar chieftains is still shown at Pakrauli, rather more than a mile from Dalmau, and is celebrated by a fair in the autumn, at which great numbers of Ahírs collect, and offer milk to the souls of the departed heroes. The women of the Bharotia Gotr of Ahírs do not wear anklets, saying that they are still mourning for their kings.

This success at Dalmau was only part of a regular Musalman conquest of the whole district. In 796 H. (1394 A.D.), Khwája Jahán, the Subahdar of Kanauj, Oudh, Karra and Jaunpur had asserted his independence, and his successor on the throne of Jaunpur, Shams-ud-dín Ibráhím Shah Sharqi, applied himself to consolidate his power over the subject provinces. Already he had established his rule at Salon, Parshádepur, Jáis, Mánikpur, and other places, building, says tradition, 52 forts in one day.

Salon is said to derive its name from Sál Báhan, who relieved the country from the presence of a demon called Sahasr Báhan, and founded the town.

Parshádepur is said to be called after Paras Rám, the Oudh incarnation of Vishnu, but etymologically it is much more likely that Rája Parshád Singh, the great Kanhpuria, who subdued this neighbourhood in Tilok Chand's time, gave his name to an older town. Near it is the village of Ranki, the traditional seat of the Government of * *Rája Bhartari*, elder brother of Bikramajít. This unfortunate prince was cheated by his brother out of a magic fish, the digestion of which gave the knowledge of all things that occurred in the three worlds. He dissembled his disappointment, and retired to the distant solitudes of Oudh where he founded the city of Ranki.

The present inhabitants say that Ranki is the Bhar name for a wine-seller, and that they have occasionally found in their village gold coins, chains, and articles of domestic use, which have been exposed by the rainy season; they were, however, unable or unwilling to show me any of these relics. The ruins themselves are sufficiently remarkable. A sea of bricks represents what must have once been a large town, in the midst of which high grass-grown mounds preserve the sites of lofty mansions. To the south-west of the town there is a large oblong fortress measuring about 250 yards in one direction, by 150 in the other, and surrounded by a moat some 30 yards wide.

The old name of Jáis was Ujáliknagar, and it was the seat of a Bhar kingdom. The irregular appearance of the town is attributed to the caprice of its Bhar monarch, who in constantly recurring fits of drunkenness had a

* This rája is also connected with the Bhitari Lát on the Gumti, and the tradition in the text is peculiarly valuable.

methodical madness for raising fortifications. Mánikpur was named after Mánik Chand,* the great Gahrwár rája, who reigned from that town. It is said that he fell at the hands of Shaháb-ud-dín Gardezi,† the lieutenant of Ibráhím Sharqi. A part of the remnants of his family fled to Salon, of which town their descendants are at present part proprietors.

After his success at Dalmau the Shah marched on Rae Bareli, which like the towns just mentioned was at that time a Bhar village clustered round a large fort. The traditions of the Tár Bír demon, and the monstrous well whose overflowing threatened to swamp the town have already been told. It is singular that traces of buffalo sacrifice, which must have descended from the Bhar times existed in connection with this fort up to annexation. When a Muhammadan názim came he sacrificed the buffalo; a Hindu contented himself with slitting its ear.

The next enemy met by the Muhammadans was the Bais colony in the south-west of the district, and it is necessary that I should stop to give an account of that remarkable family.

Their early history is involved in much obscurity, and for the sake of clearness I will here leave all other families than the Tilokchandi Bais out of consideration. The story of the birth and life of Sal Báhan, the son of the world serpent, and their first ancestor, has all the appearance of being a genuine tradition, in spite of the monstrous and indecent Brahmanical traditions with which it has been overlaid; and it agrees well with probable historical conjecture that this prince was one of the Takshak or Scythian dynasty, who were known as nágas or snakes by their Arian subjects—a conjecture which is further confirmed by the fact that the serpent is the tribe deity of his descendants at the present day.

The original tradition, as far as I have been able to extract it from the various accounts which I have heard, is as follows:—A son of the great world serpent was brought up under the roof of a potter of Múngi Pátan on the Nerbudda, and early showed by his wit and strength that he was destined to be a king. As a judge among his youthful companions, by what would now be considered a simple process of cross examination, he excited the wonder of a people unaccustomed to law courts; and deserved and received the same kind of honour as was accorded to Daniel by the Jews of the captivity after his successful investigation of the case of Susanna and the elders. His amusement was to make clay figures of elephants, horses, and men at arms, and before he had well reached manhood he led his fictile army to do battle with the great king Bikramajít. When the hosts met, the clay of the young hero became living brass, and the weapons of his enemies fell harmless on the hard material.

* Mánik Chand as well as Dál and Bál, the Bhar chieftains, are constantly appearing at any time within the years 1000 and 1400 A.D., and have successfully eluded all my efforts to saddle them with a date. I think it probable that Mánik Chand and possible that Dál and Bál lived near the beginning of the thirteenth century.

† In Shekh Ahmad's history of the Sayyads of India, it is stated that Shaháb-ud-dín Gardezi settled at Mánikpur in the reign of Qutb-ud-dín-bin-Altamsh. At Mánikpur they suppose two Shaháb-ud-dins, one of the 13th century, and another, father of Sharf-ud-dín, Qázi-ul-Quzzát in Ibráhím Sultan's time. Like all the Muhammadan families of Rae Bareli and Partabgarh, they have no trustworthy pedigree.

Bikramajít fled, and took refuge in a large shiwála whither he was pursued by Sál Báhan. At the mere sound of the boy's voice the ponderous gates of the temple rolled back, and Bikramajít acknowledged his conqueror with appropriate homage. A reasonable arrangement was made on the spot for the partition of the royal power, and on the elder king's death, Sál Báhan became undisputed Rája of India. Later in life he conquered the Punjab, and died and was buried at Siálkot.

Of the history of his descendants till the time of the invasion of Oudh by Abhai Chand nothing is positively known. The Ráj Tarangini relates that a Bais general usurped the throne of Delhi at the beginning of the seventh century, A.D.

Two different pedigrees connect Tilok Chand with Sál Báhan,—one giving 42 generations with Abhai Chand at the fourteenth, the other 31, with Abhai Chand at the twenty-second. Twenty names are common to both lists which are sufficiently unlike to prove separate sources, and sufficiently like to show a common historical ground-work. Both where they corroborate and where they contradict one another they are equally interesting and unintelligible.

The supporters of the longer list state that in Bhagwant Ráe's time the kingdom was divided between his three sons, one of whom got Oudh. I may hazard a conjecture that this is a historical tradition on the following grounds:—The first name common to the two lists is Ghuk Kumár, who in the longer list is represented as the father of the above named Bhagwant Ráe, and below him the number of generations and the names, though in a different order, are almost identical in both lists. This is sufficient to make it very probable that Ghuk Kumár's reign was an epoch in Bais history, and the division of the kingdom in his son's reign affords an excellent explanation. It is likely that the story refers to a forced change of abode before a victorious enemy, or a *ver sacrum*, by which an overcrowded home was relieved of some of the younger and more vigorous offshoots.

The coincidence of the pedigrees makes it reasonable to suppose that this took place thirty generations before the time of Tilok Chand, in the eighth century, A.D. Between Abhai Chand and Tilok Chand the shorter list is undoubtedly in the main correct; and the extraordinary divergences between the two are amply accounted for by the violent vicissitudes of fortune which marked Bais history in the reigns of Ráe Tás and his two successors.

Twelve centuries after the death of Sál Báhan two gallant youths who boasted that they were of his race found themselves and their followers at a bathing place on the Ganges when an affray arose between some soldiers of the Gautam rája of Árgal and the forces of the Subahdar. The Hindus were defending the honour of their queen and her daughter from the lust of the Musalmans, and no Rajput could turn a deaf ear to the agonized appeals for help that issued from the lady's bullock cart. So the Bais joined the losing side of their countrymen, rallied the fugitives, and beat off the Muhammadans, but left one of their princes dead on the

field. The survivor, Abhai Chand, escorted the rescued queen back to Argal. It was only natural that the young princess should fall in love with the soldier who had been wounded in her defence, and the king of Argal was himself in a position which made him very glad to secure the services of such a son-in-law. In the eastern part of his dominions was a large tract of country over which he exercised only a nominal authority, and which was thinly populated by a fierce intractable people called the Bhars, who paid him neither tribute nor respect. So he gave his daughter to Abhai Chand, and with her the vice-royalty of this unprofitable province.*

Whatever may be the value of this story, there can be no doubt that at about this time there was a very general advance of Hindus into this district. The Kanhpurias† at the eastern, and the Bais at the south-western corner, as well as several old zamindari families, such as the Pándes of Shiunám, are proved by the coincidence of their pedigrees to have settled nearly contemporaneously in the seats where they are now found; and it is clear that they were portions of one wave of Hindu emigration.

The greater part of this district was then covered with extensive forest, and in the clear spaces the few brick huts and scattered hamlets of the Bhars were the only evidences of human life. The nationality and religion of this people is a favourite topic for disquisition, and my truncated investigations have just so far enlightened me as to make me refrain from forming any opinion as to who or whence they were.

A bad time was beginning for them now. Abhai Chand lost no time in proceeding to his newly gained dominions, and crossing the Ganges built a fort at Baksar as a basis of operations. His enemy was, however, too powerful for him, and he had to give up his position and retire to Abhaipur, the village he had founded in the Antarbed, where he died. His successor, Karan Ráe, prosecuted his enterprise and again occupied Baksar, but the first real success was obtained by his grandson Siddhú Ráe, who utterly routed the Bhars in a great battle, the memory of which is preserved in the name of the village Sangrámpur, which he founded on the scene of his victory. Pushing on through the wooded ravines, and driving his enemy before him, he took possession of Murármau and Daundia Khera, since famous as the seats of the two greatest of the Bais families, and was the first to establish his clan in the new country. His descendants continued to extend their dominion, and when in the fifth generation from him, and at the time of the Jaunpur invasion, Ráe Tás succeeded to the chieftainship, he was the acknowledged ruler of the seven and a half small parganas which form the kernel of Baiswára.‡

Whether this chieftain resisted and was defeated, or yielded without striking a blow to the vastly superior forces of the Muhammadans, I have been unable to discover; but we find him with his family and retainers

* At the present day a Bais considers a marriage with a Gautam peculiarly lucky.
† If, indeed, the Kanhpurias immigrated at all
‡ These were Únchgáon, Siddhápur, now Daundia Khera.
Bara, Kambhi, half Bhagwantnagar, now Bhagwantnagar.
Ghátampur, Magáyar, Panhan.

shortly afterwards at the Court of the Chauhán Rája of Mainpuri. Many stories are connected with their exile, of which perhaps the most striking is that which accounts for the assumption of the title of rája by Ráe Tás. It is said that Sumer Sáh,* the Chauhán, ridiculed the lately established family of the Bais, and refused their chief the honours paid to an equal. On this Ráe Tás challenged him to a pitched battle. On the morning of the fight all the Bais youths less than 20 years old, to the number of about 500, were directed to return to their home, and in the event of the defeat of their elders preserve their family from extinction. With a modified obedience, and a happy compromise between prudence and valour, they withdrew to an eminence at such a distance from the engagement that they would be able to participate in the success or get a good start in case of the defeat of their relations. They watched an indecisive conflict from morning till evening, and then, taking advantage of the fatigue of both parties, swooped down on the Chauháns and secured the victory. In consequence of this Sumer Sáh formally invested Ráe Tás with the rája's tilak, and gave him his daughter in marriage. The Bais is said to have entered the army of the Delhi emperor, and to have served with distinction, and most accounts represent that he died fighting under his standard against some rebellious chieftain.

His son, Rája Satna, successfully invaded the territories of the Sharqi Sultan. Having re-occupied his ancestral dominions, and acquired the new territory of Khíron from the Bhars, he pushed his conquests to the north, and taking advantage of the unsettled state of the Jaunpur empire, occupied the strong fort of Kákori after a severe contest with the Musalman colonists. His success was the signal for a general rising against the hated conquerors.

From Safipur and Kákori to Salon and Mánikpur, the Azán and the slaughter of kine were proscribed, and in most of the larger towns the new Muhammadan judges and tax collectors were murdered or driven away. At Salon, Sayyad Maúd, the ancestor of the present qázis of that town, was cut down at his prayers by the neighbouring rája, who was most probably an ancestor of the Kanhpurias. His younger son was taken alive and kept in captivity by the Bhars. After a few years' imprisonment he made his escape to the court of the Jaunpur emperor. Even at Mánikpur, Azíz-ud-dín and Sharf-ud-dín Gardezi,† who had been left in charge of the town, were obliged to fly to the opposite stronghold of Karra. Husen Shah on his accession to the throne immediately sent a force from Karra to retrieve these losses. He had no difficulty in restoring the qázis to the principal towns from which they had been ejected, but met with a stout resistance from Rája Satna before the fortress at Kákori. It was taken at length by force or by fraud, and the rája was killed. Some accounts say that he was bricked up in the wall alive, and others that he was decapitated, and his head buried where the Shekhan Darwáza now stands at Lucknow. The brave Rána Beni Mádho Bakhsh, whose estate was confiscated for mutiny, swore to recover the head of his ancestor, but his oath was unfulfilled.

* It is not however probable that Sumer Sáh was then the reigning rája.
† The sons of Shaháb-ud-dín, the founder of the family.

The ráni escaped, and on her flight to the Ganges was delivered of a son at the small village of Ḳotbhar on the confines of the Rae Bareli and Unao districts. This posthumous son was afterwards famous as Tilok Chand, the eponymous hero of the greatest of the Bais clans, the father or the founder of many castes of Rajputs, and to the present day no Bais passes the place of his birth without showing his respect by dismounting from his horse and going by barefooted. His mother arrived safely at Mainpuri, and the young chieftain passed the first twenty years of his life at the refuge which had sheltered his father and grandfather. In 1478 A.D., the opportunity arrived which was to enable him to humble his ancestral enemies and to put him in possession of far more than his ancestral property.

Bahlol Lodi had sent an expedition against Husen Shah of Jaunpur, which resulted in the defeat of the latter, and his exile to the Court of Álá-ud-dín of Bengal, and Tilok Chand took this opportunity to lead a large force of Rajputs from Mainpuri into Oudh.* Following the steps of his father, he crossed the Ganges near Baksar, and marching northwards defeated the Musalmans who garrisoned Kákori. His further advance in that direction was checked by the Patháns of Malihabad, and he had to be contented with Kákori as the northern limit of his ráj.

As his rule is the commencement of a new chapter in the history of the district, its consideration must be postponed for a short sketch of what had occurred in the northern and north-western parganas.

As has been already mentioned, several families of Hindu zamindars settled in these parts when Abhai Chand made his first attempt at occupation in the south. Of these by far the most important were the Pándes of Shiunám, the founder of whose family, Baram Datt Pánde, like Abhai Chand, fought under the auspices of Gautam government, and like him, too, lived 24 generations ago. The next settlers, the Muhammadans of Bhilwal and Amáwán, were brought in by the invasions of Ibráhím Sharqi and his grandson Husen Shah, and are the ancestors of the present Chaudhri of Bhilwal, and the taluqdars of Pahremau and Amáwán.

The Amethias, afterwards destined to be the most important family in the neighbourhood, were already hovering on the confines of Haidargarh.

I will now briefly review the general aspect of the country before its conquest by Tilok Chand. The element of a regular Government had been established by Ibráhím Sultan of Jaunpur whose lieutenant ruled from Dalmau, and is still remembered by his tomb composed of vast bricks and slabs of kankar in a fine grove on the banks of the Ganges. The principal Bhar forts were rebuilt and garrisoned and the surrounding country divided into tappas for the administration of justice and the collection of a precarious revenue. Makhdúm Bakhsh and his two sons, Jahángír and Rukn-ud-dín, were left as qázis at Rae Bareli, and the most important of the present Musalmans of Dalmau and Salon, Parshádepur and Mánikpur, are descended from judges appointed under the same rule and reinstated at the second conquest by Husen Shah.

* He gave help to Bahlol Lodi by storing food.—See Ferishta.

The whole country was still mainly occupied by the Bhars, but in the south the Shekh zamindars of Jalálpur, Dehi and Bhái, had been settled for two generations, the Kanhpurias were present at the north-east, in the north were the colonies of the six or seven tribes of Hindus and the Pathán of Amáwán, while on the borders of the Rae Bareli and Lucknow districts, the Amethias and the Shekhs of Bhilwal were face to face, and had already laid the foundations of a family feud. The Bais pargana of the south-west were empty of their legitimate owners and probably abandoned to the Bhars. In a few years a complete change was to be effected, and the commencement of the sixteenth century may be regarded as the beginning of our modern history.

The reign of Tilok Chand is probably the most interesting and important epoch in the history of Oudh, and it is here that I particularly deplore the scantiness of my information. The traditions connected with it are at once extravagant and meagre, but through the mists of time we can still discern the figure of a conqueror and a statesman. Of the details of his conquests little is known, and it is probable that as he led a considerable force into a country which had been distracted for two hundred years by the constant wars of the Hindus, the Muhammadans, and the old inhabitants, in the course of which struggle every party had been weakened; and succeeded to the comparatively strong government of Jaunpur, which must have greatly reduced the chances of a successful opposition, he found little difficulty in asserting his supremacy over the whole of eastern Oudh from the Gogra to the Ganges, and from the gates of Lucknow to Partabgarh, of the Sombansis. The only defeat which is recorded of him is when his pretensions were successfully resisted by the Pathán of Malihabad; and, indeed, his conciliatory policy was not likely to provoke opposition except in the case of a proud and powerful Musalman family who could not endure even the nominal superiority of a Hindu chieftain.

The Brahmans of Sultanpur relate that in his old age, like another king of distinguished wisdom, he supported the prodigious responsibility of an establishment of three hundred wives, and by them became the father of a family countless as the sands of the sea.* The princesses of Rewa and Mainpuri to whom he had originally been married, disgusted by an association in which the dignity of castes had not been respected, fled from his castle and gave rise to a distinction between the Bais from within (Bhitaria) and the Bais from without (Baharia), those from without being the offspring of the genuine Rajput blood, while those from within were of contaminated lineage, and occupied a doubtful position in the class system. The Káyaths of Rae Bareli are never weary of repeating and embellishing the tale of their adoption, and the fact, that to the present day their leading families receive the title of Thákur, shows that it is not a pure invention. A probable tradition connects the final establishment of the Kanhpurias in Tiloi and Simrauta with this chief's reign, and the story of his creation of new castes is too well attested and too much opposed to the spirit of Hindu invention to admit of doubt. More than

* The same story is told of Sál Báhan, but the application to Tilok Chand is valuable.

one caste of Brahmans are grateful to him for their cord and their privileges, while it is indisputable that he largely increased the number of Chhattri clans. The Ahír Bhále Sultáns, the Kahár Mahrors, and the Pargáhis directly ascribe their elevation to him; and numerous castes in the Fyzabad and Gonda districts, such as the Gandharias, the Naipurias, the Barwárs, and the Cháhus claim to have been originally Bais, while the equal length of their pedigrees shows that they were established in those districts at about the commencement of the sixteenth century. There are besides numerous families of small zamindars in the east of this district who call themselves Bharadhi Bais, and whose want of any tradition of immigration and peculiar religion distinguish them from the pure Bais of the west.

Two traditions connected with the Bais colonies on the Gogra deserve to be recorded. One is that as Achal Singh was going to bathe at Fyzabad, a Bais zamindar offered him tribute, and the rája gratefully ordered him to assume the new name of Naipuria. Naipuria is not a more honourable name than Bais, and the literal tradition is obviously improbable, but the times to which the story refers make it significant.

Achal Singh was the last of eight Kalhans rájas, and was succeeded in Gonda by fifteen Bisen rájas, the last of which was the celebrated Debi Bakhsh Singh who lost his estates in the mutiny. The numbers of the generations show that Achal Singh was contemporaneous with Tilok Chand, and the creation of the Naipurias is also referred to that rája's reign.

A second tradition tells how Ráe Amba, the son of Tilok Chand, and his younger brother, Ráe Mardan, were sent with 5,000 cavalry to Janakpur Tirhoot in the Naipál tarái. On their way back a Sangaldípi Brahman living on the banks of the Gumti complained to him that the Bhar King of Hastinaghát had made an offer of marriage to his daughter. The ráe represented that he could not take a fort with his cavalry, and advised the Brahman to pretend to submit to the desires of the Bhar. He consequently went to Hastinaghát, professed himself delighted at the prospect of so illustrious an alliance, and invited the rája to come at an early date and bear away his bride. The unsuspecting monarch immediately set forth with his servants and people in holiday costume, and on retiring to their encampment after a day spent in revelry, fell an easy and perhaps inglorious prey to the arms of the Chhattri chieftain.

This service was rewarded by the grant of the zamindari of the Bhar kingdom. Ráe Amba had a son called Ráe Bidád, who lived at Gajanpur, and was succeeded by his son Ráe Dúdhich who turned Muhammadan, and was the ancestor of all the present Musalman Bhále Sultáns, a name derived from the bhála or light javelin with which this cavalry was armed.

Tilok Chand established a series of forts at Khíron (Sáhanpur), Sangrámpur, and Rae Bareli, the latter of which he entrusted to his favourite Díwán and half Rajput Lál Nábh Ráo. The whole of the traditions connected with this remarkable man lead us to suppose that he embraced the project

of erecting a kingdom on the union of the hitherto discordant elements which he found in Oudh. With a singular absence of superstition he selected the class system as an admirable instrument for this end, and enrolled the principal families of his own army and of the conquered country in his own clan, fully comprehending that unity of name is almost as powerful as unity of interest.*

The boundaries of his rule do not now admit of being defined with absolute certainty, but it is possible that he was undisputed king in the twenty-two Bais parganas, while his influence must have extended far beyond those limits.

On his death the whole structure fell to pieces. Pirthí Chand, one of his sons, took the western province† with the ancestral castle of Sangrámpur, the other, Harhardeo, ruled over the east from Sáthanpur, which his grandfather had built when he conquered the Bhars of the Khíron pargana. The Káyaths of Rae Bareli may or may not have acquired a limited dominion in the neighbourhood of that town. The Kanhpurias on the death of Parshád Singh fell into three branches, Janga Singh taking Tiloi, Madan Singh Simrauta, and Mán Singh Atcha.

Even the small clan of the Amethias in Haidargarh divided their possessions, Díngur taking Kumhráwán, Rám Singh Ansári, and Lohang Ráe Akhaipur, with the pretentious titles of rája, ráo, and rána.

Nothing further of importance is recorded till we come to the reign of Humáyún, which was marked by a general conversion to the imperial religion without parallel in the annals of the district. The Bhále Sultáns, the Bisens of Usmánpur, and the zamindari families of Bais of Gareu and of Sehen, the Chauháns of Ashanjagatpur and the Raghubansis of Hardoi, each contributed a convert. The Shekhs of Bhilwal made use of the opportunity presented by the improved condition of their co-religionists to recover their villages from the Amethias. The defeated Hindus submitted gracefully, and one of their number, Jai Singh, received the then fashionable distinguishing mark of Islám. In the general confusion the Bhars left in that neighbourhood rose against the Hindus of Rae Bareli, and succeeded in killing Bhagwati Dás, the representative of the Nábh Ráo, who had been adopted and established there by Tilok Chand. His five sons fled to Allahabad, whence they procured assistance, and their hearty vengeance closes the last appearance of the Bhars in this history.

---

* It should be remembered that what I have written of the Tilokchandi Bais does not necessarily apply to the innumerable clans of Bais scattered over eastern Oudh from Singramau in Jaunpur to the heart of the Bara Banki district, and from the Gogra to the Ganges. These, instead of the very highest, occupy nearly the lowest position among Oudh Chhattris. They differ from each other and from the real Bais in their family traditions; and while some can boast pedigrees of 25 generations, connecting them with the 13th century and Abhai Chand's invasion, lists of from 14 to 17 generations refer the great majority to the epoch of Tilok Chand. It seems most probable that about 400 years ago numbers of the agricultural and military aristocracy of all castes assumed the title of Bais, in much the same way as the leading families of Orissa and parts of Central India are now claiming to be Chhattris.

† Worth 14 lakhs.

The complete extinction of this people has occasioned much surprise, but it is not difficult to understand. Both the Musalmans and the Hindus were conquering nations, and the hand of each was turned against the old inhabitants whom they wished to dispossess. Against one enemy the Bhars might have stood and retained, even when defeated, a portion of their former rights, but in the wars between the invaders, each victory, to whichever side it inclined, was to them a new defeat, and entailed another onslaught on their possessions. As the balance swayed from side to side in the long and doubtful struggle between the Rajputs and the eastern empire, they suffered with every change of fortune, and were conquered not once but many times. It was not one war of extermination, but the harassing attacks of two centuries, often repeated, each time with new vigour, before which they fell. Their customs, their position, and we may conjecture their language and nationality prevented anything like a perfect union with either of their enemies. And yet there can be no doubt that while many were slain, and many fled to the north and to the east, many still survive in their old territory under modern names. The statesmanship of Tilok Chand elevated not a few of their principal families to the rank of Chhattris, and the Tirgunait Brahmans, the Kharibind Kurmis, the Bharotia and Bhattia Ahírs, and many families of the Gújars, are connected with their race by hardly doubtful tradition. A careful enquiry into the private worship and peculiar customs of the present castes of the district would probably still further disprove the tale of their utter extinction, but it can hardly be a matter for surprise that the more obvious evidences of their kingdom have been swept away.

Hitherto I have followed Mr. Benett, but must now adventure independently in order to make clearer the succession and distribution of property among the sons of Tilok Chand. The first remarkable thing is that neither of the legitimate sons assumed the title of rája, which therefore it is not likely that Tilok Chand himself had claimed. Pirthí Chand, the eldest, took the southern province, ruling from Daundia Khera or Sangrámpur; his heritage was worth 14 lakhs; he was called ráo; the second, Harhardeo, without any title; his grandson afterwards became rána, took the northern, Khíron and Pátan, ruling from Sáthanpur; his estate was worth seven lakhs, and the illegitimate son, the Ráwat of Harha, got one of five lakhs in that pargana. Now what were the dominions of which this division was made?

The following list is given by Mr. Elliot. I have corrected it freely:—

District Rae Bareli ...	Daundia Khera.	
	Unchgáon.	
	Kumhi.	
	Bachhráwán.	
	Kahanjar.	
	Ghátampur.	
	Sarení.	
	Magráyar.	
	Dalmau.	
	Bareli.	
	Bihár.	
	Pátan.	
	Panhan.	
	Sáthanpur.	
Unao ...	Harha.	
	Purwa.	
	Mauránwán.	
	Sarwan.	
	Asoha.	
	Gorinda.	
	Patsandan.	
District Lucknow ...	Bijnaur.	

Why the owner of extensive property like this should not have taken the title of rája is not quite clear. But then it is not in the least certain that all these parganas ever did belong to Tilok Chand. Rae Bareli, for instance, is mentioned in the Aín-i-Akbari as the property of the Kanhpurias, Dalmau of Musalmans; if further, the southern parganas belonged to the Sangrámpur or Murármau houses—how did Harhardeo's son come down from Sáthahpur in Khíron and take possession of an estate at Khajúrgáon in Daundia Khera? It is also alleged (see Rae Bareli article) that the Bais did not obtain possession of that pargana till about the reign of Jahángír. It is not impossible that Tilok Chand, who joined the army of Bahlol Lodi in its last invasion of the Jaunpur kingdom* and rendered material services, may have been appointed Governor under the new dynasty of all the parganas which are recited as his property. His connexion with the Delhi monarch would account for his eldest son and probably himself only boasting the title of ráo, the supreme monarch would not have allowed him to use the prouder title, the symbol of an equal sovereignty.

Mr. Elliot's account of the successors of Tilok Chand is as follows:—

"Pirthie Chund's son was Deorai, in whose time, according to the Bais tradition, the worst disgrace which they had yet known befel the Rajpoots of Oudh. The head of the Buchgotie tribe, who till Tilok Chund's time had been premier Raja in Oudh, and in whom had been vested the right of confirming the title of each new raja affixing the Tilok to his brow, left the faith of his ancestors and became a Mahomedan. Deorai swore that on no descendant of his should the Tilok be placed by the tainted hands of the pervert, and, with the consent of the brotherhood, his second son assumed the title of Raja, that he might in future place the Tilok on the head of his elder brother's family. From the eldest son, Bhyrudas, descend the Raos of Doondeea Khera; from the second son, the Rajas of Morar Mow; and the descendants of the third, Kulian Mul, are known as chhotbhyas or cadets.

"Hurhiurdeo, the brother of Pirthie Chund, in the meanwhile went to Behar, and his two sons settled in the villages of Symbussie and Nyhesta in that pargana.

"These two in considerable villages gave their names to the branches of the house which sprang from these two brothers, and hence it is popularly said that the Tilokchundi Bais is divided into four branches, Rao, Raja, Symbussi, Nyhesta; the two former being from Tilok Chund's eldest, the two latter from his younger son."

Now then we have a distinct and remarkable contradiction between the Unao and the Rae Bareli traditions. The Unao tale contains internal evidence of its truth; it admits that after Tilok Chand's death none of the heads of the family assumed the title of rája. It admits that the family

* Ferishta.

was still in the position of feoffer to the Díwán of Hasanpur. And here again we come upon a puzzling feudal custom of eastern Oudh. A very clear and widespread tradition represents all rájas in those early days as taking investiture from the Rája of Hasanpur also called díwán. It is my own impression that he was the Hindu díwán or náib of the Jaunpur kingdom, and that this investiture by him was just the act of homage to the delegate of the Jaunpur suzerain. At any rate, after the Jaunpur kingdom passed away, this exclusive right or rather hegemony passed away also from Hasanpur; the Bais had a rája of their own, so also had the Kanhpurias and the Sombansis, and the latter chief in the 18th century was called to Benares to place the sacred oil or rather clay upon the forehead of the great Bhuinhár* rája. The difference between the two traditions is not serious. The Rae Bareli bards declare that the eldest son of Tilok Chand's grandson became Rája of Murármau, the Cawnpore bards relate that he was a younger son; that the Daundia Khera ráos, who afterwards divided their property into the Purwa and Daundia Khera estates, were the elder as they were the more powerful branch. The following is the Rae Bareli tale as related by Mr. Benett.

For some time nothing of note occurred except a division in the Bais rája's house. Either Deo Ráe or his son, Bhairon Dás, separated from the main stock, and receiving Daundia Khera and four other villages as their share of the family property, founded the subsequently powerful house of the Bábus or Ráos of Baiswára. It is probable that their propinquity to the throne, and the personal character of their chiefs from the first gave them great influence, as we find them very shortly afterwards contending on equal terms with the rájas of Murármau. The division probably took place shortly after the general conversion just described.

The end of Akbar's reign was a season of great vitality among the Rajput families, which showed itself after the usual fashion by the prosecution of the old, and the successful establishment of new family feuds. It is probable that the dearth of history during this reign may be ascribed to the firm and enlightened rule of the great emperor. When the ruins became relaxed, the whole district was thrown into confusion. In Baiswára itself the most remarkable event was the spread of the Simbasi family. Shakt Singh, the fourth in descent from Harhardeo, invaded the Dalmau pargana, which, though nominally in Baiswára, contained too many powerful Muhammadan families to yield a ready obedience to Bais rule. The expedition was successful, and his sons, Domandeo and Rudr Sáh, succeeded him in the government. Of these the first was celebrated for the largeness of his family, the second for the number of his conquests.

Domandeo, in his fort at Chiloli, added eight sons to the strength of his race, and Rudr Sáh founded Sáhpur and dispossessed his first cousins, the sons of the brothers of Shakt Singh, of the villages which had been assigned for their support. It appears that the achievements of the two brothers were regarded as equally brilliant, and they divided the estate they had

* Oldham's Gházipur.

acquired in equal shares, giving rise to the title Adhiári, which, whilst it has been discarded by the proud house of Khajúrgáon, is retained with complacency by the less fortunate Thákurs of Samarpha, the descendants of Rudr Sáh.

Of Domandeo's eight sons, three deserve especial notice. The eldest, Ajít Singh, succeeded to the Khajúrgáon chieftainship, and his brothers, Pahár Singh and Mitarjít, attended the brilliant court of Sháh Jahán, where their yeoman manners seem to have excited some amusement. The sarcasms of the courtiers were repelled by retorts which are fondly preserved by the family, but whose effect must have depended rather on their rudeness than on their wit. They accompanied Prince Aurangzeb on his ill-starred expédition to Candahar, and in the retreat in 1647 A.D., were overwhelmed by an avalanche.* Their present representatives are the Taluqdars of Páhu and Kurihár Satáwan.

Shortly after the time of Shakt Singh's invasion of Dalmau, his first cousins, Har Singh Ráe and Bír Singh Ráe, founded the present house of Naistha by establishing themselves in the Bihár pargana. The Rája of Murármau appears to have regarded their emigration as an invasion of his own dominions, and Bír Singh Ráe was killed by his hand or his forces. The Ráo of Daundia Khera took the part of the Naihestas against the head of his family, and their combined efforts resulted in the death of Bhúpat Singh, and the flight of his widow and son to Rudr Sáh, the warlike chief of the Simbasis. He readily embraced the opportunity, and succeeded at least in re-establishing the youthful Chhatarpat Singh in Murármau, though it does not appear that the rajás ever regained their old position. The Naisthas at any rate retained their new conquests. Bír Singh's sons remained in Pátan Bihár, while Rám Singh, the son of Harsingh Ráe, removed into the Bachhráwán pargana, and founded the house of Kurihár Sidhauli.

It must be remembered, therefore, that there was first the elder branch with its Rája of Murármau, its Ráo or Bábu of Daundia Khera, and its Rája of Purwa; this by the way was a man of personal distinction, for Rája Achal Singh's descendants were simple bábus. Then there was the younger branch divided into Simbasi with its two Ránas of Khajúrgáon and Shankarpur and the Naistha, with numerous small taluqdars.

This rapid summary brings our history down to the end of the reign of Sháh Jahán. The first years of his successor saw the continued depression of the house of Murármau. Amar Singh was engaged in an incessant petty warfare with Ráo Purandar Singh of Daundia Khera, in which he was invariably the loser, and his death was followed by the ruin of his family. The infant, Rája Debi Singh, was left in the charge of his uncle, Gopál Singh, who betrayed his trust, and assuming in his own name the property of his orphan nephew and ward gave rise to the Rájkumári branch

* Their date is further proved by a tradition which describes a duel between Mitarjít and the famous Rustam Khan.

which retained almost all the rája's villages till it was reduced by Rája Digbijai Singh in the present century. Debi Singh, when he came of age, sought and obtained the sympathy of the Delhi emperor, but the farmáns by which Muhammad Shah reinstated him in his ancestral dignity were mere waste paper to the practically independent chieftains of Baiswára. In the two long reigns of Purandar Singh and Mardan Singh, the bábus reached the zenith of their fortunes, and acquired the supremacy of the whole of Baiswára, with the exception of the territories of the powerful Simbasis of Dalmau and the Naisthas of Sidhauli.

The reaction against the encroachments of the ráos in Bihár was headed by the young Chet Ráe, an illegitimate son of Ban Singh of Sidhauli. He collected the forces of his house and effectually deterred the aggressor from making any attempt in that direction. His services do not appear to have commanded the gratitude of the reigning chief, who was only compelled by force to recognize his independent position in the pargana of Mauránwán.

Alone among the Bais he ventured to offer any serious opposition to Nawab Saádat Khan. The story of his siege in his fort at Pachhimgáon is mentioned further on, but some doubt is thrown on the accounts which represent it as merely a sham fight, by the fact that he remained for some time an exile at the court of Panna, and did not return till after the death of the great Nawab.

The Simbasis in the meanwhile continued to increase and spread in peace, only perhaps occasionally interrupted by boundary disputes with their Kanhpuria neighbours. Rána Ajít Mal's younger son, Gulább Sáh, separated, and was the founder of the Gaura house, second in importance to that of Khajúrgáon. Rána Kharag Singh, who succeeded Ajít Mal, had two sons, the younger of which built a fort at Shankarpur, since famous as the home of Shiu Parshád Singh and his still greater son, Rána Beni Mádho Bakhsh.

At the beginning of the eighteenth century, Chhabíle Rám, an official in the Allahabad district, was one of the numerous leaders, who, throwing off the semblance of subordination, endeavoured to erect an independent kingdom on the ruins of the Mughal empire. Having occupied the fort at Allahabad, and collected for his own use the revenues of the surrounding country, he crossed the Ganges at Dalmau, and was met by the Simbasi clans under the chieftains of Gaura and Khajúrgáon. After an obstinate resistance the Rajputs were defeated; Chhabíle Rám possessed himself of the western parganas of the district. On the accession of Muhammad Shah, he was recalled to Allahabad, and after successfully repulsing two imperial armies, was converted, not conquered, by being recognized as Subahdar of Allahabad. Amar Singh never recovered his position, and it was not till some twenty years later that his grandson, Pahár Sáh, was admitted to engage for the four villages of Khajúrgáon, Sareli, Bajpaipur, and Hájípur, and resumed the lead of his clan levies. It is possible that if their rána had been present, Saádat Khan's assessment of the Dalmau parganas would not have been without its romance.

Pahár Singh, the rána, emerged from the cloud which had concealed his family since the defeat of his grandfather by Chhabíle Rám at about the same time as Chet Ráe returned from his exile at Panna. With the exception of the name, Mr. Elliot has given a correct account of his disputes with the Ráos of Daundia Khera. After his defeat there he was besieged in his fort at Khajúrgáon by Chet Ráe, who drove him out, and symbolized the destruction of the place by throwing five of its bricks into the Ganges. His descendants were generally in arms either against Government or their own relations, and their old prestige rendered the acquisition of a taluqa in their case exceptionally rapid. Rána Raghunáth Singh was engaged in continual wars with his cousin, Beni Mádho Bakhsh, whose genius threatened to eclipse the leading house and transfer the title of Rána to Shankarpur. A ten years' war was ended by the usual compromise by which both competitors were awarded the title. In 1843 A.D., Haidar Hearsey on his way to Partabgarh had left a small detachment at Bhítargáon. The rána considered this an unwarrantable interference and burnt the station down. Haidar Hearsey was furiously angry at hearing of this act of impertinence, and was not appeased by the ill-success of the artillery he sent to chastise the aggressor. He soon arrived in person, and defeating the rána before his new fort at Hájipur, drove him into the old stronghold of Khajúrgáon. Here the besiegers were worthily resisted, and their commander himself pointed the gun which he had slung in the branch of a tree overlooking the fortress. Eventually Raghunáth Singh escaped to the dense jungles of Náin, and returned to the enjoyment of his estates when the danger had passed. He lived to engage under the English for the largest estates in Baiswára, and was succeeded by his grandson, Rána Shankar Bakhsh.

Gaura presents the same picture of continual opposition to the Lucknow Government, of which some details will be given further on. Dín Sáh, on one of the rare occasions when he condescended to appear in the Dalmau kachahri, drew his sword on the tahsildar and was himself promptly cut down. On the death of his brother, Lál Sáh possessed himself of his villages and rapidly acquired an estate. His usurpation of course led to a continual dispute between his descendants and those of his brother, and in 1830 A.D., Inchha Singh, the názim, divided the estate, giving three-fifths to Lál Sáh's representative, and the remainder to Bajrangbali with the name of Narindpur Charhár. From this division it is possible that Lál Sáh was really the elder brother, but Dín Sáh was up to the time of his death certainly the most prominent of the two.

Bikramajít, a younger son of Lál Sáh, got the small estate of Khajúri. The character of his clan is illustrated by a story told of him in which he rivals Mucius Scævola. Being informed by the názim in kachahri that his assessment was to be raised, he replied by holding up his thumb—a coarse gesture with the same meaning as is expressed in English by extending the fingers from the nose. The incensed official directed that the thumb should be cut off, on which Bikramajít turned to his servant, and taking his betel scissors himself cut off the last joint, threw it in the názim's face, and walked out of the tent.

Another story is told of a Bais zamindar who, when he was brought from prison to kachahri, made a dart at the sword which was lying before the názim's masnad and struck at his tyrant's head. The discomposed official rolled backward off his pile of cushions, the sword passed through his clothes, and the Bais immediately plunged it into his own body and fell down dead. We may perhaps congratulate ourselves that such scenes do not occur in our own kachahris.

The taluqa of Girdhápur was got together by mortgage by a younger branch of the rána's house, who were originally zamindars of Kíratpur Charhár.

Of Kurihár Satáwan little remains to be said. When Gur Bakhsh Singh died childless, Rána Raghunáth Singh managed to get his iláqa, and kept it till 1832 A.D. Fateh Bahádur, the adopted son, recovered it in the succeeding year with the help of Rána Beni Mádho, who stood his security, and in his turn possessed himself of the estate. General Sleeman interfered, and Fateh Bahádur recovered it on the payment of Rs. 40,000 arrears. His son, Chandrapál Singh, him, succeeded and died immediately on emerging from the tutelage of the Court of Wards.

Of Domandeo's descendants, Pilkha and Páhu remain. The original village of the first family was Jagatpur Kota, and their attempts to form a taluqa were not successful. Two small collections of villages were made, but both were almost immediately absorbed by the ránas, and they now possess little more than their zamindari inheritance. The latter house does not fall within this district, and when I was transferred to another, I had as yet made no enquiries into their history.

Of Rudr Sáh's descendants, Daulat Singh of Samarpha engaged for only one village. His son, Lálji, began the foundation of a taluqa, and maintained it in two fights with the Názims, Jai Rám Pánde in 1820, and Qutb-ud-dín Hasan Khan in 1827 A.D. His wealth is proved by the fact that he built the great bazar of Lalganj, the central mart of Baiswára. The widow of his son adopted Basant Singh who himself died childless during the mutiny, and was succeeded by his widow Dariáo Kunwar.

Almost the same story might be told with altered names for Chandania. Dalpat Singh, the ally of Dín Sáh of Gaura, was temporarily driven out, and separate engagements taken for all the neighbouring villages. On the return of Lál Sáh, he too returned, and he and his son put together the estate now held by Sardár Singh.

At the time of Saádat Khan's invasion, Sadak Singh, the half brother of Chet Ráe, held the gaddi of Kurihár Sidhauli. His importance may be conjectured from his marriage with a sister of the celebrated rebel Bhagwant Ráe Khíchar, and both he and his father ruled an extensive tract stretching from Bachhráwán into the heart of the Lucknow district, embracing, at any rate nominally, nine parganas.

The direct line became extinct on the death of the brothers Bikramajít and Sikandar Singh, and a cousin who had been converted to Muham-

madanism was adopted as successor. His son found no difficulty in returning to the religion of his forefathers, but the family still fasten their clothes in the Muhammadan fashion. A son of Rahmat Ali Singh acquired the small estate of Udhrera, a great portion of which was almost immediately lost to the Baniáns of Mauránwán.

The rája's house remained in the obscurity into which it had fallen on the death of Amar Singh. Digbijai Singh was, like Tilok Chand, brought up in his mother's house at Patti Saifabad, and on reaching manhood succeeded in regaining some of the villages which had been usurped by his cousins of the Rájkumári branch. Up till annexation he never engaged for more than Rs. 5,000 or 6,000, and the present estates of his son, Rája Shiupál Singh, were mostly confiscated from Bábu Rám Bakhsh and Rána Beni Mádho, and granted to the rája in reward for his saving European lives during the mutiny.

A careful look at the genealogical tree of the Bais will show, more clearly than any description could, the ramification of their different families. Of these only three besides the Ráo of Daundia Khera possess estates in the Unao district. They are the Simbasi family of Páhu, the Naihesta house of Pachhimgáon, and the Chhotbhaiya of Sandana. Of two of these very little mention need be made. The Sandana family are much impoverished, and now possess only two villages where they once had sixty. The Páhu taluqa is also much fallen away from what it was when Mitarjít first founded it, but Bhúp Singh has still some 20 villages in his estate.

Mitarjít is a favourite hero with the bards, who tell many stories of his prowess and of the amusement which his rustic plainness occasioned at the Delhi court. When he first went to Delhi he attended the darbár, but stood outside the entrance, expecting some one to invite him in. He waited till it was all over, and when the Rájas of Jaipur and Márwár were passing out they noticed his country manner, and thinking to make fun of him asked who he was? They were told "a Rája of Baiswára." One asked "what he wore two swords for?" "To fight any two men who dare to meet me" said he. The other asked "why did he not enter the darbár, but stood without at the door?." He replied "that in his country it was customary to invite the stranger, not to leave him to push his way in uninvited, but that as they had given their daughters and sisters to the king, of course they could not be looked on as strangers; so they were quite right to go in." Incensed at this insult, they challenged him to single combat.

Mitarjít came to the field mounted on a mare, who on the first onset became uncontrollable and ran away with him; with great trouble he stopped her and dismounted, pronouncing a curse on any member of his race who should ever cross a mare's back; and to this day no Bais of the house of Páhu can be induced to mount a mare. Mitarjít returned to the field on foot, and wounded both his antagonists.

A more corrected account may now be given of the ráo, or Daundia Khera branch of the family, which up till the end of the eighteenth century

was much the most powerful. These scattered sketches of the scions of this great family will, it is hoped, afford an idea of the utter historical confusion and actual anarchy which the rule of a Hindu clan exemplifies.

Although so nearly connected, the ráo and rája were soon at deadly feud with one another. Ráo Kanak Singh killed the rája of the time being, who had previously killed his brother Barsinghdeo. The blood feud was never stanched, and the rája was the chief sufferer, for though the ráo in later days was highly unpopular, and the sympathies of every Bais except his own branch of the family were against him, he kept up a constant pressure on the rája, till he reduced him almost to a nonentity, his estate having fallen away to Rs. 6,000 in 1856.

In the ninth generation from Tilok Chand, about 1,700 A.D., Ráo Mardan Singh was beginning to be famous. Hitherto the ráos had been content with the seven and a half parganas which form the Daundia Khera estate, but Mardan Singh recovered the seven parganas in the Unao district, which had been lost to Baiswára since Tilok Chand's time, and he also took from the Simbasis by force of arms, the greater part of Pátan and Bihár. About the same time, Chaitráj, an illegitimate son of Sidhauli, separated from his father's house, and built a fort at Pachhimgáon (pargana Mauránwán), where he acquired a considerable estate. He was a skilful and daring warrior, and though none of them would have admitted him to sit or eat on equal terms with them, the whole Naihesta branch recognised his superiority in warlike matters; so that he was looked on as the military leader of that portion of the Bais. Many ballads are extant extolling his gallant deeds, and one of them narrates the following story, which is interesting, not only as an example of Rajput pride, but as illustrating the nature of a revenue settlement in those days. When Saádat Khan was appointed Governor of Oudh, he found that the revenue system of the province had fallen into great disorder under his predecessor, Rája Girdhar Bahádur, and he resolved to repair this by a personal progress through the country and examination into the state of things. When he reached Mauránwán he summoned all the qánúngos of Baiswára, and called on them to produce the "daul" or rent-roll of their respective parganas. They said what daul will you have, and on being asked the meaning of their answer, they explained that there were two dauls which a qánúngo could give in—the "coward's daul" and the "man's daul." In the "coward's daul" against every landowners name was written only the same sum which had been fixed on him at the last assessment, but in the "man's daul" every one's rent was raised in proportion to the improvement that had taken place in his land, Saádat Khan called for the "man's daul," and the assessment of Baiswára was doubled.

Then having summoned the agents of all the rájas and landowners in full darbár, he placed before him on one side a heap of pán leaves, on the other a heap of bullets, and bade the agents, if their masters accepted the terms offered them, to take up the pán, if not, the bullets. One after another they came forward and every one took up a pán leaf. Saádat Khan turned round to one of his courtiers, and said in a sneering aside—"I had heard

great things of the fighting men of Baiswára, but they seem readier to pay than to fight." By this time the pán had been accepted by every one except the agent of Chet Ráe, who as being illegitimate held the lowest rank, and therefore came last in order. He stepped forward and said—"Nawab, my master was ready to accept your terms, but if you wish to see how a Bais can fight, he will not refuse to gratify you. Give him but a day to prepare himself, and then lead your forces against his fort." Next day Saádat Khan attacked Pachhimgáon, and the battle raged all that day with no success to the besiegers. In the evening the Nawab admiring the gallant bearing of the man, sent to say he was quite satisfied with that specimen of the bravery of Baiswára, and if Chet Ráe would come in now, he should be assessed at only half the sum that had been fixed on his estate. Chet Ráe accepted the terms and was received by the Government with great distinction. From Baiswára Saádat went on, past Tiloi and Amethi (in both of which places the rájas resisted him and were defeated) to Fatehpur where, after a sanguinary battle, he defeated and killed Bhagwant Singh Khíchar, who had rebelled against the Delhi Government, and had already defeated the wazír's forces in a pitched battle. Returning thence to Delhi, the king asked him if he had found the people in those parts as turbulent as he had expected. "No" he said. "No one gave me any serious trouble except the half sword of Chet Ráe, and the whole sword of Bhagwant Khíchar." Saádat Khan's assessment was very heavy (he is said to have raised the revenue of Oudh from seventy lakhs to two crores), and when (in 1740) Mansúr Ali Khan succeeded his uncle, and began a similar progress through the country, a panic seized all Baiswára lest he should demand a similar increase on the former taxation, which was more than the land could afford to pay. Many of the landowners fled across the Ganges in anticipation of his arrival, and there was a general uneasiness. Ráo Mardan Singh was now grown old, and desired to end his days in quiet and to divide his estates among his sons; so he called them to him, and asked their advice in the present emergency. The eldest, Raghunáth Singh, advised instant flight to Daundia Khera, from whence if necessary they could cross the Ganges in a moment. The second, Udat Singh, could not see the use of flying;" the Nawab had not come yet; perhaps he would not come at all; perhaps he would not impose hard terms; and if he did, they had the fort there in which to fight him; and if they found themselves getting the worst of it, then as a last resource they could fly." The third son, Achal Singh, said "the Nawab has not yet crossed the Sai. Let me go to him at once, and he will be pleased at our coming in so early to proffer allegiance, and we shall secure good terms."

Ráo Mardan then told them that he had spoken to try them, and that he should divide his estate among them according to their answers. To Raghunáth Singh he gave Daundia Khera with its seven and a half parganas, saying that he would now be as far off as possible from the seat of Government, and could always gratify his propensity for running away. To Udat Singh he gave the recently annexed parganas of Pátan Bihár, saying that he was brave and daring, and would have plenty to do to maintain himself there against his antagonists. To Achal he gave the

six parganas attached to Purwa (*i.e.*, all the Baiswára parganas in Unao except Mauránwán), as he would then be nearest the seat of Government, and be best able to keep on good terms with the Governor.

Achal Singh was received into high favour by Mansúr Ali Khan, who entrusted to him the collection of revenue throughout all Baiswára. Udat Singh was less fortunate. The Simbasi and Naihesta branches combined to recover their former possessions in Pátan Bihár. Amar Singh (Simbasi), ancestor of the present Rána Raghunáth, and Chet Ráe of Pachhimgáon, were their leaders, and defeated the force of Udat and Achal Singh in a battle in which Udat lost his life.

Achal Singh retired to his fort at Purwa greatly dispirited, and when his enemies determined to attack him there, it was with great difficulty that he was persuaded to try the chance of a second battle. But in the meantime something had re-opened the old quarrel between the Simbassis and Naihesta, and Chet Ráe withdrew his forces in the middle of the fight. Amar Singh in consequence was totally defeated, and lost even those attendants of victory in which a Rajput's pride is so much wrapped up, his nagáras or kettle-drums. Achal Singh sent them to Daundia Khera to be carefully kept by the head of the house, and they were there till the rebellion broke out, and probably were destroyed when the fort of Daundia Khera was taken by Sir H. Grant in April, 1858. Not long before the annexation Rána Raghunáth Singh sent to Ráo Rám Bakhsh Singh to negotiate about their restoration, to which the Ráo replied that the only way in which they could be recovered was the same as the way in which they had been lost. This challenge the rána did not care to take up.

In 1655, when Shujá-ud-daula had been defeated by the Company's troops at Buxar, he fled along the banks of the Ganges to Farukhabad.

As he passed Daundia Khera, Ráo Raghunáth Singh shut his gates on him, and refused not only to admit him, but also to assist him with provisions and men. He then pursued his way till he reached Harha where Achal Singh was at the time, and was received by him with every mark of sympathy and respect.

Achal gave him both supplies and men, and as he was travelling too lightly to carry a large treasury with him, sent a quarter's revenue, which was due from Baiswára, to him at Farukhabad. The province was so much disturbed that he had to conceal the money in fagots of wood, which he put on men's heads, who thus passed through the country unmolested. When peace was restored, Shujá-ud-daula marked his gratitude by showing him the highest favour and remitting three lakhs from the revenue assessment of Baiswára, and also by conferring the title of rája—an honour which strange to say has been acknowledged and confirmed by the people.

This is perhaps the only case in which a title conferred by Government on a Rajput Taluqdar has met with the sanction of the brotherhood, and has taken root in popular parlance.

While Shujá-ud-daula lived Achal Singh prospered, but the favourite of the father could hardly be popular with the son, and on Asif-ud-daula's accession in 1776 A.D., his accounts were examined, he was declared a defaulter, and deposed from his position. A Sarwaria Brahman, Rája Bhawáni Singh, was made názim in his place. Achal Singh deeply resented this. One day when he was attending the názim's darbár, he received some slight insult, on which he instantly took poison and died on the spot. The pacific character of Achal Singh descended to his progeny, but did not serve them as well, for the family have been getting poorer in every generation. They had no party in the country to support them; for, as before remarked, the Bais has not colonised at all in these parganas, and Ráo Mardan conquered them merely by force of arms. Achal's descendants threw away the sword with which the estate had been won, and remained dependent on the complaisance of the názim, who, if their friend, would sometimes make over to them a large estate, or sometimes refuse them a single village. Thus the present representative of the family, Bábu Debi Bakhsh, has had at one time an estate worth Rs. 50,000 given him, but in most years his possessions have been only one or two small rent-free villages. But for the accidental finding of a large treasure in the fort of Purwa, the family could not have kept up their dignity and position so long, and when Debi Bakhsh forfeited everything by his obstinate persistence in passive rebellion, the glory of the house departed.

There are many most interesting points connected with the Tilokchandi Bais, if space would permit of dealing with them. The direct descendants of Tilok Chand in the legitimate line have sixteen taluqas and 779 villages, paying a revenue of Rs. 5,71,143 in the Rae Bareli district alone. The extraordinary thing is that, notwithstanding the vicissitudes of families, notwithstanding the internal wars and external pressure of an almost always hostile Government, this family has kept firm hold of such vast property.

While the much more numerous Kath Bais, who allege an equally lofty royal lineage, have only as yet been able to acquire one village, the Tilokchandi Bais kept 900. Wars and intestine quarrels have weakened the Tilokchandis, around them the other clans have always been hovering, watching for an unguarded moment to break within their fence and appropriate some of the rich lands which are always the first aspiration of a Hindu. Apparently landed property then distributed among a few must have been in a state of unstable equilibrium, yet till the mutiny of 1857 tempted the lords of Daundia Khera and Shankarpur to measure swords with the British, the power of the Tilokchandi seems to have been almost unbroken. This partly seems due to the liberal way in which the younger branches of the family were always provided for. The eldest son seems generally to have got only a larger portion than the others, innumerable divisions of the property took place, the head of the family only had property worth six thousand rupees out of the six hundred thousand owned by the clan.

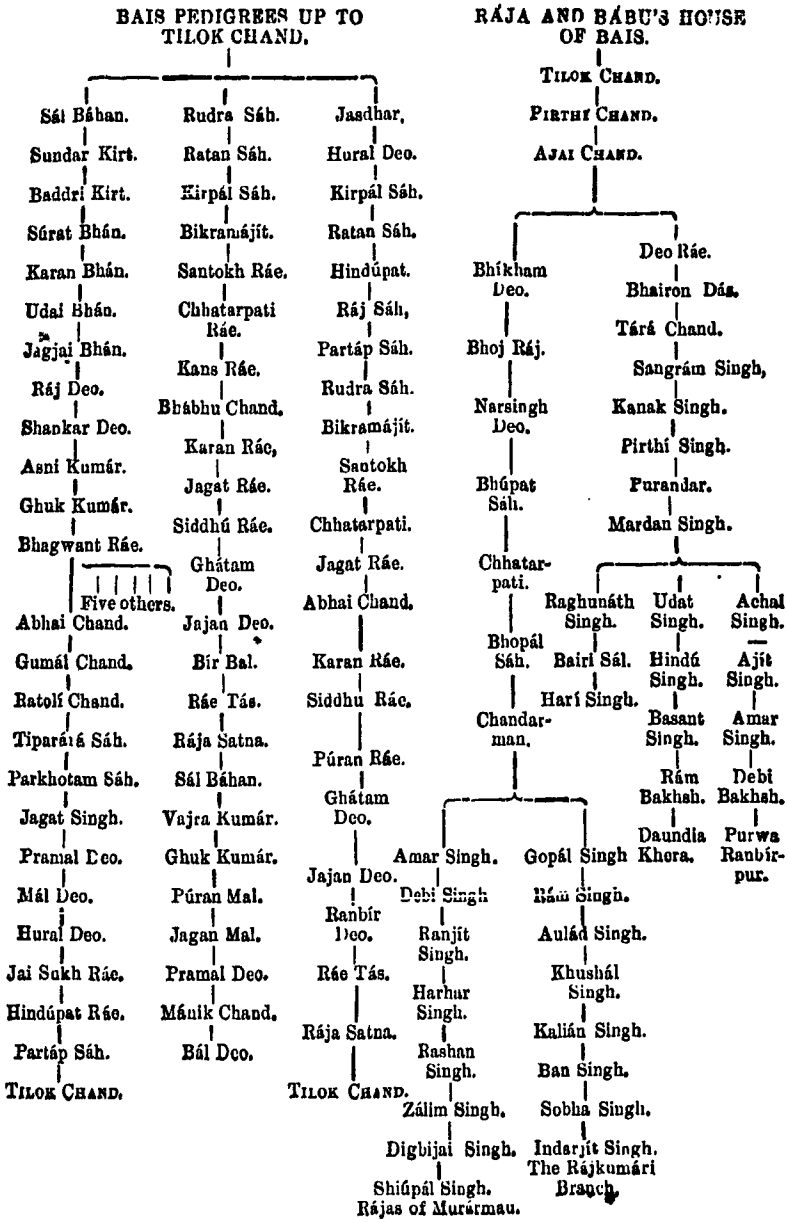
The very same thing is to be noted with the Kanhpurias and Sombansis; the most powerful and prosperous Hindu clans were those who

neglected in practice the principle of primogeniture, and regarded their rája not as the lord of the clan's property but as the ceremonial chief, the social leader, and nothing more; who were prepared to follow the military guidance of any able scion of the family in despite of, or even in opposition to the nominal head to whom their allegiance was due. At the same time there is no doubt that the name of Tilok Chand and the credit of a lofty lineage have had a wonderfully conservative effect upon the minds of the Hindus, constraining naturally dissonent elements into harmony.

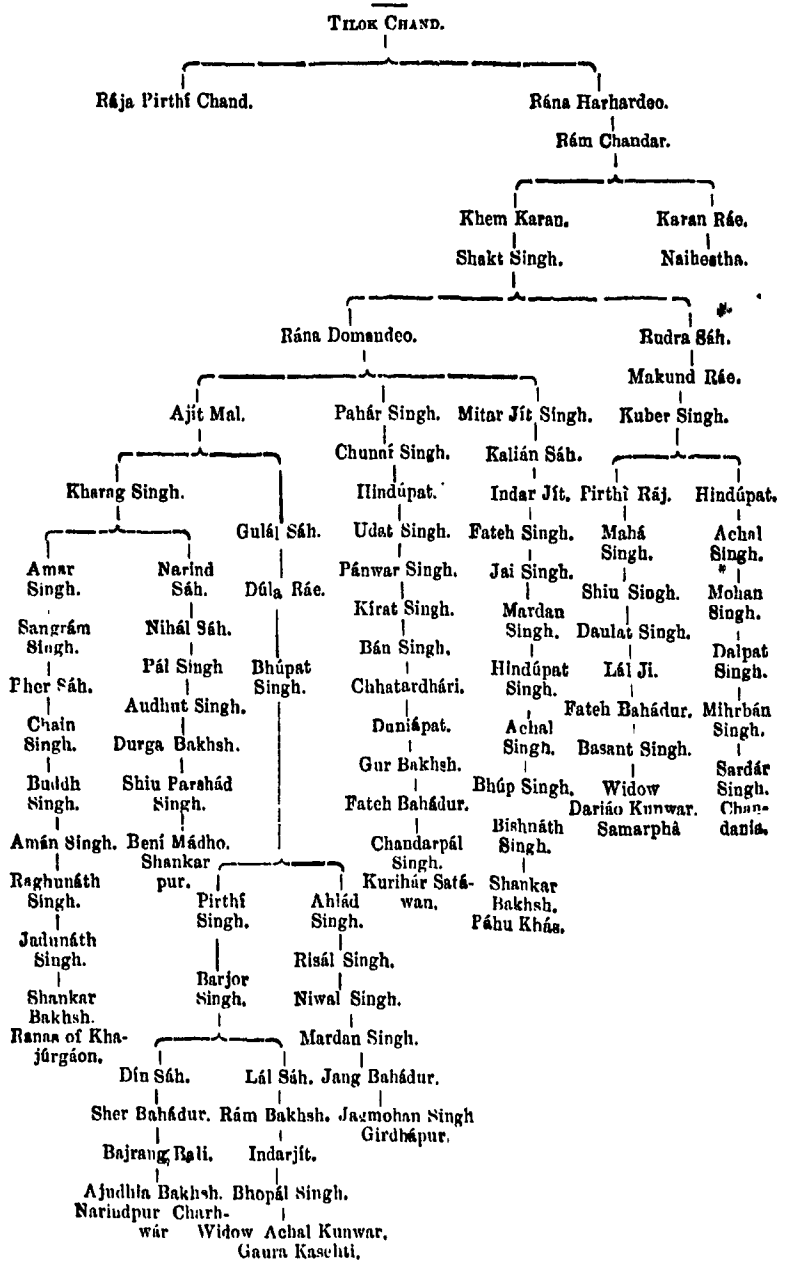
Their estates are occupied by more than half a million of inhabitants, whom their internal wars have made miserable for three hundred years, yet, as Mr. Benett points out, not so miserable as they would have been without them. There is no longer now a necessity for them, and there is little doubt that if the fostering hand of Government were withdrawn, the whole Tilokchandi clan in the space of a hundred years would give place to men more in accord with the spirit of the time. That their subjects are beginning to question that divinity whose potency was rudely assailed in 1857 is evident from the following anecdote related by Colonel Macandrew. :—

"These call themselves Tilokchandi Bais to distinguish them from the Kath Bais, who are supposed to be the offspring of the real Bais by women of inferior caste. The Tilokchandi Bais will neither eat nor intermarry with them. An instance of this was exemplified the other day when the proposal was made that the Bais should erect a bridge over the Sai at Rae Bareli. The Tilokchandis proposed that the Kath Bais should subscribe. The latter at once professed their willingness to do so provided the Tilokchandis would acknowledge them to be Bais by eating with them. Nothing more was heard of the proposal that they should subscribe. The Kath Bais are scattered over the district, generally in considerable communities, holding their villages both from Government and from the taluqdars; there are no Kath Bais taluqdars."

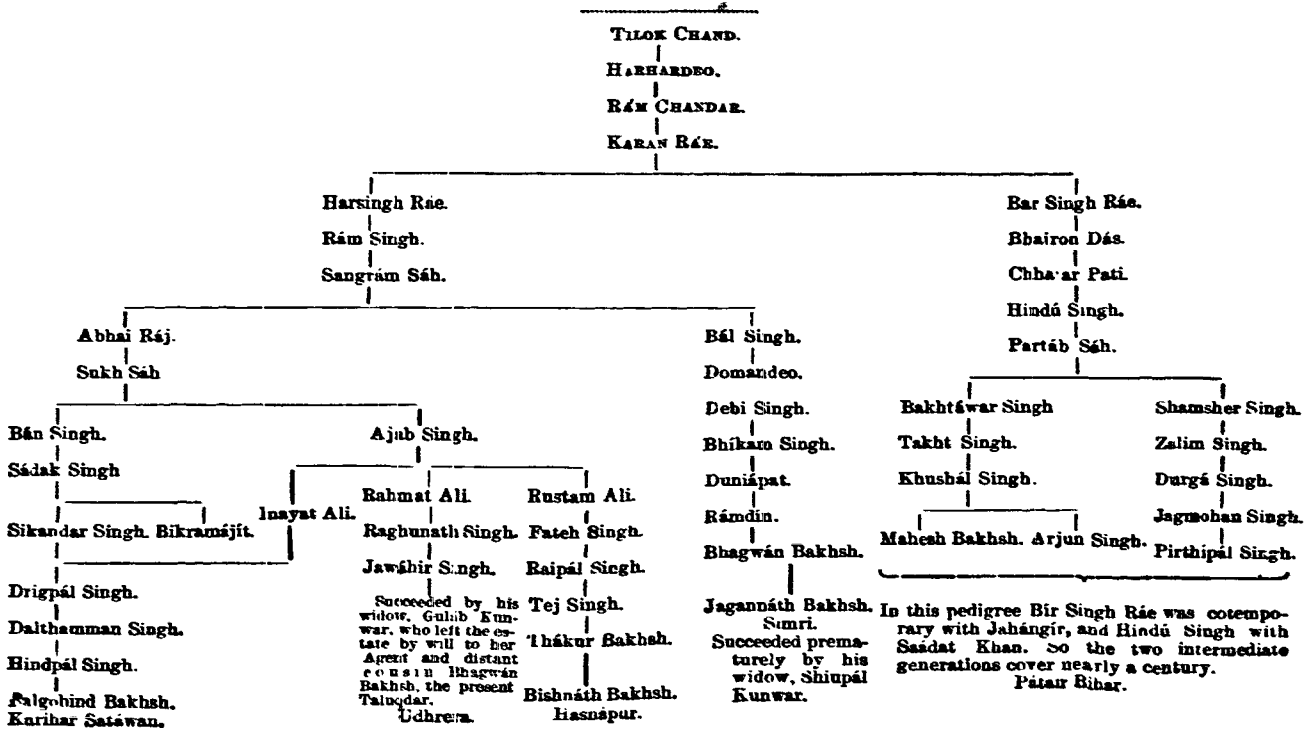
As a general rule family trees are not given in this work, but an exception must be made in honour of this heroic clan, nearly every name in whose roll has a place in the annals of Oudh chivalry.


BAIS PEDIGREES UP TO TILOK CHAND.
Sái Báhan.
Sundar Kirt.
Baddri Kirt.
Súrat Bhán.
Karan Bhán.
Udai Bhán.
Jagjai Bhán.
Ráj Deo.
Shankar Deo.
Asni Kumár.
Ghuk Kumár.
Bhagwant Ráe.
Five others.
Abhai Chand.
Gumál Chand.
Ratolí Chand.
Tiparáiá Sáh.
Parkhotam Sáh.
Jagat Singh.
Pramal Deo.
Mál Deo.
Hural Deo.
Jai Sukh Ráe.
Hindúpat Ráe.
Partáp Sáh.
TILOK CHAND.
Rudra Sáh.
Ratan Sáh.
Kirpál Sáh.
Bikramájít.
Santokh Ráe.
Chhatarpati Ráe.
Kans Ráe.
Bhábhu Chand.
Karan Ráe,
Jagat Ráe.
Siddhú Ráe.
Ghátam Deo.
Jajan Deo.
Bír Bal.
Ráe Tás.
Rája Satna.
Sál Báhan.
Vajra Kumár.
Ghuk Kumár.
Púran Mal.
Jagan Mal.
Pramal Deo.
Mánik Chand.
Bál Deo.
Jasdhar,
Hural Deo.
Kirpál Sáh.
Ratan Sáh.
Hindúpat.
Ráj Sáh,
Partáp Sáh.
Rudra Sáh.
Bikramájít.
Santokh Ráe.
Chhatarpati.
Jagat Ráe.
Abhai Chand.
Karan Ráe.
Siddhu Ráe.
Púran Ráe.
Ghátam Deo.
Jajan Deo.
Ranbír Deo.
Ráe Tás.
Rája Satna.
TILOK CHAND.
Zálim Singh.
Digbijai Singh.
Shiúpál Singh.
Rájas of Murármau.
RÁJA AND BÁBU'S HOUSE OF BAIS.
TILOK CHAND.
PIRTHÍ CHAND.
AJAI CHAND.
Bhíkham Deo.
Bhoj Ráj.
Narsingh Deo.
Bhúpat Sáh.
Chhatarpati.
Bhopál Sáh.
Chandarman.
Amar Singh.
Debi Singh
Ranjit Singh.
Harhar Singh.
Rashan Singh.
Deo Ráe.
Bhairon Dás.
Tárá Chand.
Sangrám Singh,
Kanak Singh.
Pirthí Singh.
Purandar.
Mardan Singh.
Raghunáth Singh.
Bairí Sál.
Harí Singh.
Udat Singh.
Hindú Singh.
Basant Singh.
Rám Bakhsh.
Daundia Khera.
Achal Singh.
Ajít Singh.
Amar Singh.
Debi Bakhsh.
Purwa Ranbírpur.
Gopál Singh
Rám Singh.
Aulád Singh.
Khushál Singh.
Kalián Singh.
Ban Singh.
Sobha Singh.
Indarjít Singh.
The Rájkumári Branch.

PEDIGREE OF RÁNAS AND OTHER SIMBASI BAIS HOUSES.



PEDIGREE OF THE BAIS NAIHESTHA HOUSES.



Mr. Benett's account of the district generally may now be reverted to.

The qánúngos and qázis of Rae Bareli were naturally anxious to take a place in the taluqdari system, but their attempts were always foiled by their too powerful neighbours, and they were only able to acquire the small estates of Hardáspur and Binohra.

Each family of Musalmans was vexed by its special enemy among the Hindus. Those of Bareli by the Káyaths, of Bhilwal by the Amethias, and of Pahremau by the Kanhpurias. Up to annexation the first two were tolerably evenly matched, but the Patháns of Pahremau had long been overpowered. Subdued by Mohan Singh of Tiloi, they afterwards enjoyed a brief respite during the vigourous period of Mughal ascendancy, and were again utterly ruined by Tiloi and Simrauta on the revival of Hindu power. For thirty years they supplicated the courts for their ancestral villages, and were reinstated at the fortunate moment when the wicked ceased to have the power of troubling. During the mutiny they were again burnt out, and that they now hold a small estate is to be ascribed only to the restoration of English Government.

The Chaudhris of Khíron were more successful, and Raghunáth Singh, the descendant of a Janwár soldier, who had settled there in Aurangzeb's reign, supplied by his money his want of family interest. He held his villages however on a very precarious tenure, and was constantly being ousted by one or another of the Bais competitors, nor is it likely that his possession would have been long maintained if annexation had not frozen the waves.

Though not falling directly within the scope of this report, it may not be out of place to mention that the once illustrious rájas never succeeded in acquiring any large estates. In about 1750 A.D., a Mahratta force under a leader known on the spot as Bargi Ráo occupied Mánikpur, and found ten months amply long enough to ruin the local chieftains, and impress a lasting memory of their sojourn. A Muhammadan family is not supported by that living organization which preserves the Hindu clan and its rája, and when it falls it rarely recovers itself. Thus the Gardezis retained little but their title and the ruins of their palaces, and when the game of taluqa-making commenced were unable to take a hand. The Bisens and the Kanhpurias filled the void they had left, and absorbed into their estates the villages of their old parganas. The three prominent characters just before annexation were Bábu Rám Bakhsh, Rána Raghunáth Singh, and Rána Beni Mádho Bakhsh, the two former supported by great wealth and the prestige of an illustrious pedigree; the latter celebrated for his undaunted bravery and extraordinary bodily vigour.

Hitherto it has been my endeavour to state clearly the bare facts through which the present social order has been developed, but my report would be incomplete, if not unintelligible, without a short commentary describing the stages and manner of the development. This divides itself naturally into three periods, the first extending from the invasion of Shaháb-ud-dín Ghori to the downfall of Jaunpur, the second beginning with the kingdom

of Tilok Chand and ending with the reconquest by Saádat Khan, and the last reaching down to annexation, during which the whole social fabric was changed by the Lucknow Government. Throughout, the main fact has been the living growth of Hinduism, beside which the Muhammadan empires, with their elaborate revenue systems and network of officials, have been merely secondary causes, like artificial dams, temporarily impeding and distorting the course of a strong river.

Of the first period little remains to be said. The Hindu clans were slowly and painfully acquiring their hold on the soil which was never to be permanently loosened. Their opponents were the Muhammadans, who like them were invaders, and a Government already established in the country. There are good grounds for believing that they found congenial elements on the spot in the remains of older Hindu clans, who were living in a state of subjection to the Bhars, but this subject is enveloped in much obscurity, and I have not the information which would enable me to speak with clearness and certainty.

All account of Alá-ud-dín's connection with Oudh has been omitted. There can be no doubt that he sent frequent expeditions into the country, and his name is still dimly remembered; but the fact that Chhattri pedigrees are silent on the point, proves that at that time the great clans of the present day were not in the position of rulers; and the not unfrequent discovery of old Muhammadan coins in Bhar remains countenances the conjecture that the kingdom of that people was still flourishing. He yet lives vividly in Mánikpur tradition, which represents that Jalál-ud-dín's head was cut off as he was crossing the river from Karra, and carried by the waves of the Ganges to the opposite shore, confusing with the more famous story some circumstances of a Jaunpur sedition more than a hundred and fifty years later. A bluff promontory overlooking Karra may have been the site of the fatal pavilion, and three small tombs are pointed out as covering the bodies of the old emperor and two of his relations. Amidst a tangled underwood of briers, the remains of an ancient mosque and a small stone slab before which villagers worship the impress of the feet of Buddha, under the name of the Bhumia Rání (earth queen) carry the imagination past a series of fallen empires.

Everything leads me to believe that up to the end of the first chapter the invading Hindus had acquired no prominent position. Their most powerful clan do not pretend to have spread beyond the very limited tract now known as the seven and a half parganas, and the names Siddhúpur and Ghátampur, with their separate families of Siddhúpuri and Ghátampuri Bais, probably mark the encroachments of successive rájas. After having been driven back by the Jaunpur empire the returning wave found nothing to oppose it, and spread far and wide over the whole of the country.

The kingdom of Tilok Chand probably resembled in every way that of the great Hindu rájas of the west, and it is not likely that he was more than nominally dependent on the distant and distracted empire of Delhi. It has been seen the kingdom broke up immediately on the death of its founder; but it was unquestionably at this time that the country was first

roughly distributed among the clans according to their position on the map of the present day. The accounts of the half century which elapsed between the death of Tilokchand and the accession of Akbar are very meagre, but no important new houses were thrown off, and it may be surmised that the Rája of Murármau, and the Rána of Khíron, and the Kanhpuria chieftains of Tiloi, Ateha and Simrauta, each exercised on a smaller scale the sovereign powers of the first great rája. Some light is thrown on the influence of Tilok Chand by the thorough insignificance of the older Kaithola rája, when compared with the descendants of Parshád Singh, a cadet of the same house, whose greatness dates from this period.

Under the vigourous administration of Akbar and his successors, the Hindu clans were naturally much depressed, and driven, so to speak, nearer to the soil, Their connection with the villages in their domain became much closer, new villages were founded, and the increasing numbers of each family led to the establishment of the non-cultivating village proprietors who are now known in our courts as old zamindars. The intervention of a foreign rule, and the diminished danger of invasion from without, deprived the rájas of half their attributes; the principle of unity was lost sight of, and each member of a leading house was able when he separated to assume in his new home almost all the privileges retained by the head of his family. The ties of kinsmanship were however still vividly recognized, and at the end of this period instead of a few unconnected rájas, we find hierarchies of powerful zamindars, each immediate proprietor and landlord of a few villages from which he drew his subsistence, and acknowledged head of a larger circle from which he collected the militia levies of his clansmen and their dependents for the prosecution of his private disputes, or at the summons of the chieftain of his tribe.

When the Mahratta wars distracted the forces of the empire, and the province of Oudh was no longer regarded at the Mughal court, the clan system at once reassumed its old form as far as it was compatible with the modifications which had been introduced during the preceding century. The flames of war broke out over the whole district, and the subordinate centres of power united themselves for conquest or defence under the banners of a leading rája, who again exercised the royal authority which had fallen into abeyance. In his mud fort surrounded by the mud hovels of his servants and the few handi craftsmen needful for the ordinary wants of himself and his household, he received in council the heads of the infeudated families, or held a court of justice to dispose of the principal disputes of his subjects ; and when he went to war he was followed by an enthusiastic army attached to himself and to each other by the closest ties of common origin and common interests. Within his ráj he exercised every degree of authority from the absolute proprietorship of his private villages to the receipt of a feudal allegiance from the great zamindars; and isolated in the midst stood the large Muhammadan towns where the qázi still dispensed the Koran, and the kotwál preserved order and collected a few unimportant transit dues.

Two direct acts of ownership were exercised by the rája over the soil. The first was the appropriation of villages for the support of the younger

branches of his family and his principal retainers. When the head fort became over-crowded, one or more communities of cultivators were assigned to each of the offshoots which could not be accommodated at home, the assignees went to reside in the villages granted to them, and instead of being an inconvenience and possible source of danger, contributed to the power of their chieftain. These idle and warlike bodies of zamindars were found so useful in times of disturbance that their number was continually being increased by Rajputs from the Duáb, who came to reside at the direct invitation of the lord paramount, or by members of wedding processions who were induced to make their visit permanent.

The second direct proprietary act was the allotment of small patches of uncultivated land chiefly to Brahmans. Such grants were sanctioned by all the solemnity of religious formalities, and the grantor had the satisfaction of knowing that he secured the peace of his soul in the next world, while the presentation of a handsome tribute or the remission of a troublesome debt facilitated the conduct of the wars of this, and relieved him of the necessity, always so hateful to a Chhattri, of making a regular sale of his land. Similar grants were often made from purely superstitious motives, to reward a successful astrologer, pension the family priest, or secure the services of a celebrated pandit. Generally it may be said that while the right to pay, as well as exemption from, the revenue was conferred by the Delhi government, the proprietary right in the soil was derived from the Hindu rája. Imperial grants though occasionally frequent in the neighbourhood of Muhammadan colonies, bear a very small proportion, indeed, to the mass of proprietary rights derived from the latter source.

Two other rights may be enumerated as invariable attributes of Hindu chieftainship. The first was the calling out of the clan levies. The principal subordinates held their lands on the condition of military service; and the regular enforcement of this condition by the rája against the larger zamindars, and by them over the villages within the circle of their influence, is one of the most striking points of resemblance between the social system of India, and the feudalism of Europe. The exercise of this right was strongly approved of by public opinion, and the man who refused to attend when the "gohár" was sent round, was sure at least of having his house burnt about his head.

The second was the receipt of tribute which his subjects never withheld even in the worst days of his struggle with the central authority, and sent to him with almost equal regularity when he was ruling with despotic power from his fort, and when he was a proscribed rebel hiding for his life in the jungles. Twice at least in every year—at the Holi in spring, and at the festival which commemorates Rám's victory over Ráwan in the autumn, the villagers flocked to offer their tribute to their hereditary ruler; and it is probably from this source that his never-overfull treasury received its principal supplies.

In this way the Kanhpuria had carried his conquests from Rae Bareli and Mánikpur far into the Fyzabad and Bara Banki districts; the Sombansi

was the head of another considerable principality containing the present seat of his clan, and stretching across the Ganges to the east of Allahabad; the rána led a number of almost equal chieftains in Rae Bareli, Dalmau, Khíron, and Sareni. The Rao of Daundia Khera ruled from Bihár to the centre of Unao; and the Naihesta at Sidhauli held Bachhráwán and several parganas in the present district of Lucknow.

No very clear record is preserved of the relations which existed between the Hindu and Mughal governments; generally the chiefs seem to have held aloof, and looked on at a system of officials they were not strong enough to interfere with. Occasionally they contributed a quota of men to the imperial forces, and every now and then a troublesome chief was conciliated by jágír of territories already practically his own. The grants of mansabs became especially common in the period of weakness which succeeded the outbreak of the Mahratta wars, when the emperors were glad to attach to themselves powerful elements which they could not subdue. But we never find any great house taking a place in the regular ranks of local officials, and the fact that the office of chaudhri was never held by one of the leading clans of the district, throws some light on their position. The nature of this office is accurately described by Mr. Elliot in his chronicles of Oonao. It was generally held by respectable but thoroughly second rate families, such as the Janwárs of Khíron, Kath Bais of Jagdíspur, the Shekhs of Bhilwal, and the Káyaths of Rae Bareli. The Bais, the Kanhpurias, Sombansis, and even the Amethias never contributed a single member to this order. The Bisens of Rámpur might be quoted as an exception, but the universal tradition of the neighbourhood asserts that they rose on the ruins of the ráje family of Mánikpur after its destruction by the Mahratta; and its truth is, in my opinion, strongly confirmed by the fact that they and not the rájes were the pargana chaudhris.

Saádat Khan's invasion of this district was particularly well timed. Mardan Singh was past the prime of life, and the expiring embers of the opposition to the aggressive policy of Daundia Khera had been resuscitated by Chet Ráe: where one chieftain might have been successful two were certain to fail. The Ránas of Khajúrgáon had shortly before been humbled by Chhabíle Rám of Allahabad; and the Raja of Tiloi, after having reduced all other elements of resistance, was too old and feeble to assert his independence, as he certainly would have ten years earlier.

The first problem which presented itself to the conqueror was the union of the elements he found existing in Oudh, under his own central authority; and a promising solution was arrived at when he acknowledged the chiefs in their respective parganas, and entrusted to them the collection of the Government revenue. The arrangement was in every way a good one, as the pargana boundaries very generally corresponded with the limits of the chieftain's authority and the distribution of his clan, and each was already furnished with a body of hereditary revenue officials.

The chieftain was allowed to retain rent-free the villages which he had previously kept for his own maintenance, and as neither he nor Delhi had probably drawn much revenue for many years from the remainder, it was not to be anticipated that he would feel much repugnance to the collection

of an impost which did not affect himself. His old tribute was sanctioned and defined by the permission to levy for his own use two rupees per annum from each village in his pargana, and he could hardly have incurred much danger by exceeding this moderate limit. In one case I noticed a curious order providing for the senior but less important Kumhráwán house by the grant of one anna on the cultivated bígha throughout the four parganas which had been assigned in the usual form to the Pukhra Ansári Amethia.

The power of disposing of the waste lands was never interfered with, and in many cases* the deed of the local chieftain was sanctioned by a sanad from Lucknow. He was not however permitted to assign whole villages as before, and his position is forcibly illustrated by the permission occasionally given him to purchase the right of engaging for the Government demand as proprietor in particular villages in which he already collected the revenue as head of the pargana. In these pargana grants he is usually described as the zamindar, but I have seen the word taluqdar applied as early as 1760 A.D. to Díwán Bakhsh, who collected the revenue of the Mauránwán pargana, holding three villages as his private property, and receiving one rupee at each harvest from each of the rest. This compromise seems to have been very usual, and except in the case of an obstinate rebel like Balbhaddar Singh, to have been attended by tolerable success down to near the end of the eighteenth century.

At that time the heavy demands of the English and the extravagance of the Nawabs had brought the country to the verge of bankruptcy, and every nerve was stretched to realize as much revenue as could possibly be extorted from the people. The pargana tenure was found clumsy and unprofitable, and separate engagements were taken from the village proprietors. This proceeding, which reduced the chieftain to the level of one of his own subordinate zamindars, met with the most strenuous opposition, and it was found impossible to continue governing on this principle. Sometimes by favour, but more often by force, the chieftains repossessed themselves of single villages, and adding one or two each year to their engagements, for the first time began to hold small estates exactly corresponding to the taluqas of to-day.

A report from the tahsildar of Dalmau, dated 1809 A.D., gives a lively picture of the difficulties under which the revenue was collected. Dín Sáh, the zamindar of Gaura, had covered fifteen acres with a fort which he defended with two guns and a hundred matchlockmen. At his call Shiu Parshád Singh brought three hundred stout villagers from Shankarpur. Dalpat Sáh of Chandania, and Fatch Singh of Samarpha, could between them raise a thousand men, and at the prospect of a fight the Kanhpuria zamindars trooped in from the Náin jungles; so that a levy of two thousand men could be raised at a moment's notice. By royal command the fort at Gaura was burnt, but the army had hardly turned its back when another rose from the smoking ruins, and the baffled official represents that the diabolical ingenuity of a wandering Englishman sug-

* I have seen instances in Gonda where the Lucknow sanad has been confirmed in royal style by the Bisen rájs.

gested the plan of the new gateway. Not only did this chief generally refuse to pay any revenue himself, but he rendered it impossible to collect in the neighbouring villages, by destroying the crops of zamindars who were more inclined to acquiesce. At one time he was caught and shut up in the Dalmau fort in consequence of a quarrel with the merchant who stood security for his villages, but he soon made his escape to the jungles, and it was found that he was a more intolerable nuisance as a proclaimed outlaw than he ever had been before, and he was brought back by the bribe of a village rent-free. To this he soon added eleven more, and after he had been cut down in the Dalmau kachahri in 1795 A.D., his brother, Lál Sáh, and nephew, Rám Bakhsh, continued the same policy, and in 1810 A.D. engaged for 29 villages, 21 of which belonged to other zamindars, "who," writes the tahsildar, "still attend my kachahri in person, though I am obliged to let their villages remain in the Gaura engagement."

This report gives a tolerably faithful picture of the state of affairs throughout the district, officials attempting to collect direct, and resisted by chieftains who would not tolerate interference in their neighbourhood, and acquired by force an estate reckoned by single villages instead of their old general superintendence of a pargana, as their still older and still more vague supremacy within the limits of their ráj. The last twenty years of the eighteenth century saw the taluqa proper in its infancy; and it is not probable that it would ever have attained its present enormous development, but for the introduction of the contract system. The immediate effects of this both in enlarging the taluqas held by the ancient local chieftains, and in introducing strangers who were attracted by the position of landed proprietor, have already been described minutely and clearly in the chronicles of Oonao, and I need not go over the same ground again.

It is easier to discern the various revolutions which have taken place in their internal polity than to ascribe a beginning to the village communities.[1] They seem to have originally consisted of a society of labourers, each in the possession of the lands in his immediate cultivation, and presided over by a leading member who collected and apportioned the incidence of the Government revenue. For these services he was remunerated by a light assessment on his peculiar holding, and the right to a due known in royal farmáns as muqaddami, which has perhaps survived in a number of forms to the present day. Within the reach of history there was probably no village in which more land had not accumulated in the hands of two or three influential families than they could till themselves without the help of tenants or hired labourers, still I am induced to believe that for some time after Akbar, villages in the exclusive proprietary possession of one non-cultivating family were the exception and not the rule.

Where villages were assigned to Chhattri zamindars, all the rights of the former cultivating proprietors rapidly disappeared. Even in villages not thus appropriated, the common and unrestrained right of sale favoured accumulation of property, and, on the principle that wealth gathers wealth, we often find that one rich family had become the sole proprietors, and, in imitation of their Rajput neighbours in the same position, assumed the title

of zamindar. A third case was when the village was included in the taluqa before its acquisition of a zamindari body, and these are the villages in which we are told that the taluqdar is the sole zamindar.

For the first class of villages I take an instance from the Haidargarh pargana. About two hundred years ago the cadets of the Kumhrá-wán ráj had to be provided for, and Mán Singh was assigned the village of Bhawánigarh. He found it occupied by a mixed community of Kurmis and Brahmans, whose rights he speedily extinguished, and his descendant, Qalandar Singh, is now in full proprietary possession of the village. The descendants of the heads of old society still retain the name of muqaddam, though it has ceased to have much meaning. A fair example of the second class is Katra Bahádurganj near Salon, a village famous under the king's rule for its panchâyats. The litigants were summoned before a board and stated their case; if it was not perfectly clear witnesses were dispensed with, and the parties separately consigned to solitary confinement and a meagre diet. It was seldom that many months elapsed before a deed of compromise released the prisoners, and rewarded the patience of the judges by a satisfactory settlement of the dispute. This village was sold in numerous small parcels by people of every caste, on deeds extending over fifty years, to the Sayyads of Salon. In the third case the muqaddams retained their title and collected the rents for their landlord instead of the Government. The retention of their rights depended chiefly on the proximity of the landlord, and in ordinary zamindari villages they had long altogether disappeared.

Generally the muqaddam had yielded to the zamindar, and again in most instances the zamindar to the taluqdar, but the village remained an integral unit in society, and the old rights left their traces on the most recent constitution.

The following is from the sepoy war touching the fights during the mutiny, 1857-58:—"On the morning of the 12th May I went to Nagar, and hearing that the enemy had taken up a position in force at Simri, five miles in an easterly direction, I started for that place the same afternoon. The weather was becoming fearfully hot; and to add to our discomfort, a duststorm was raging, accompanied by a hot wind. Nevertheless we came up to the position at 5 o'clock P. M., and found a strong force of the enemy, estimated at 1,500 infantry and 1,600 cavalry, with two guns posted along a nullah, with broken ground around, and a large jungle in their rear.

"Their cavalry was on our right flank, ready to pounce down on our baggage; but my mind was easy on this point, as I had left it some distance behind in a secure position, protected by 200 infantry, two guns, and a squadron of cavalry. The ball opened on our part with a shower of shot and shell. The Rifles and Sikhs were extended in skirmishing order, with the 38th and 9th in reserve, and covering the heavy guns. We soon cleared the nullah of the rebels, killing Amrathan Singh, a wealthy and influential taluqdar or landholder, and his brother, and taking two guns. The enemy werew in full retreat, and as it was becoming dark, I threw out my pickets, and ordered the troops to bivouac.

"In the middle of the night we were suddenly awakened by a scream, followed by the thud of the hoofs of horses galloping about. We all supposed that the enemy's cavalry had broken in upon us favoured by the darkness, and a general commotion took place. A bullock-driver was killed, and Captain Gibbon* of the artillery was twice knocked down, finally wounding himself accidentally with his revolver. The Rifles also set to work in grim earnest, every one fighting against his neighbour, and breaking each others heads with the butt-ends of their rifles. Fortunately at the time none happened to be loaded, or the loss would have been serious. As it turned out, ten or twelve men were sent to hospital. The alarm had been caused by a snake creeping over the face of a Madras sepoy, who terror-stricken started up with a scream. The confusion was then increased by several of our horses breaking loose and galloping about.

"The discomfort of having entire horses on a campaign is not to be told; and yet the Government of India have never had strength of mind to alter the system, though it has been denounced over and over again by every one competent to judge."—*Pages* 273-275, "*The Sepoy War.*"

Antiquities—This district, as will be gathered from the historical sketch, presents many objects of interest to the antiquarian. The principal are found in the towns of Rae Bareli, Dalmau, and Jáis. The forts of Rae Bareli and Dalmau are supposed to have belonged to the ancient Bhar chiefs, Dál and Bál, after whom they are named. The former is a vast quadrangular structure consisting of a high earthen mound which has been faced with brick. The gate is composed of huge bricks eighteen inches long by twelve thick; in one corner is a *báoli*, a vast well about 35 feet in diameter, the sides have fallen in, but a good portion is still perfect, and it still contains water. In the interior are various buildings of no interest. The only local superstition appears to be the adoration of the *manes* of a poor Teli and his wife, who it is alleged were bricked up in the wall by the cruel barbarian Bhar chief who found his foundation giving way, and was told that they would not stand firm till a couple of Hindus were sacrificed. The legend is interesting as evidencing the popular belief that the Bhars were not of Arian descent.

There are no distinct traces of Buddhist origin about the fort except the bricks which probably belonged to some local shrine. Unlike the Dalmau fort, there is no elevated plateau inside.

There is a ditch outside, and the original design of the work is obviously for military purposes, of course it is possible that some prior structure may have been embraced in the circumvallation.

Jáis is separately described.

The fort at Dalmau is an object of much more interest from several points of view. It is an irregular quadrangle with its base on the river forming one of the long sides; it might be more correctly described perhaps as shaped like a javelin head, with its point to the south-east, one

* Now Colonel Gibbon, C.B.

edge along the river, another to the east facing the ruins of the old town, and two short sides forming an advancing angle at the back. The two north-eastern sides are respectively 163 and 315 yards long, the other two are of nearly equal dimensions, and the entire circumference may be estimated at 900 yards or above half a mile. The corners however are advanced considerably, and the space is therefore circumscribed within by the retreating ramparts. The land sides particularly are almost cresent shaped, and good flanking fire could be kept up from the advancing angles on every part of the rampart. The defences consist of vast earthen mounds from 40 to 60 feet high and some hundreds of feet thick, for in point of fact, except at one break in the middle where a deep hollow extends right through from the river face, the fort consists of one immense artificial mound covering about eight acres, which was originally crowned with a wall, and appears to have been partially fenced with masonry all round.

At the south-east corner of the river face the masonry is still standing, the earth is cased with brickwork about four feet thick, and sloping at an angle of about 30 degrees to the ground; from this at a perpendicular height of about 40 feet the battlements rise wall within wall, each outer one acting as a buttress for that on the inside—and the whole is crowned by a *bárahdari*, or the place of twelve doors—an open pavilion about one hundred feet above the river, to which at this point the descent is a sheer perpendicular.

The entire river face is scarped either by nature or the action of the water, to the land sides the slopes are more gradual, but still would be very difficult to escalade.

It does not appear as if this work was originally designed for military purposes; there is no ditch on the land side and never has been; it further appears on examination that the steep scarp in many places was replaced originally by terraced steps, some of which with their brick casings are still to be seen. The remains of wells, too, are found outside the defences, only one small and modern well is within the enclosure; the mass of earthwork also is quite beyond what would be required even to resist modern artillery, and for defence against the engines of mediæval India exhibits an unaccountable prodigality of labour. It is apparent on inspection that the work is one of different ages; in several places the torrents of rain from the high plateau within have forced their way out, forming yawning rifts or ravines, on entering which it appears that considerably within the present outer line of circumvallation, there exists a brick wall of excellent material and fine work laid without lime resembling in all respects the early Buddhist work to be seen at Sarnáth.

This wall appears to have been formerly all round the place; in some places it has been removed, on others the upper wall, which was formerly much higher than it appears at present, has tumbled down in vast masses forming a glacis of mixed materials and concealing the ancient wall; the wall in fact has doubled over, and the inner casing of earth alone is visible. The interior is studded here and there with houses, mosques, and tombs of

masonry of very inferior workmanship; a fine gateway to the east is also of modern date, and largely composed of carved slabs square and column shaped, which formed a portion of some more ancient building. The carvings are partly buried in the brickwork, and architraves have been worked in upside down.

It would appear that this fort consists really of two of those great Buddhist *vihárs* on mounds which are still found at Sánchi, Amritápur, and on the Hazára frontier. These mounds were generally circular, and had a perpendicular casing of masonry which rose in terraces, while the top was shaped into a solid dome. They were accessible by stairs, supplied with balustrades, and used for the open, air ceremonies of the Buddhist faith.

Apparently two of these adjoined as was often the case; the original height was probably not less than 150 feet, a very mediocre elevation for these edifices. After the peaceful Buddhist period witnessed by Hwen Thsang expired, some military leader, Rája Dál or his ancestor, seeing the advantage of the position connected the two mounds, probably lowering their height and forming the whole into a vast plateau with a hollow in the centre, which was not filled up to the original level.

This of course is mere conjecture; what seems certain is that the entire structure is an artificial one; the floods have laid low the very foundation, and at a depth of 60 feet from the surface, bricks and pottery pared away by the river, attest that the entire mass has been placed there by the hand of man. If so, this huge mound would have served no known purpose but that for which the Buddhist raised his tope, while the terraces, the brick plinth, and wall, the ancient carving, and numerous stone pillars, lintels, and balustrades, of types well known in Buddhist architecture, attest the same fact.

This mound, with its tottering pavilions and crumbling battlements, is perhaps the most picturesque object on the banks of the Ganges in Oudh. Nor is it without interest from a military point of view. The deep stream of the Ganges, the only navigable branch, flows under the overhanging battlement from which yearly it cuts a portion away. In the face of the cliff so formed are seen walls, floors, arches, and vaults, strangely carved blocks of stone protrude themselves, here and there appear large earthen jars, the latter probably used for some funeral purpose—all seem thrown together in one chaotic compost. These fragments of the ancient buildings seen in vertical section are embedded in the clay, and present a strange medley of relics of the past; each year some structure probably 2,000 years old is unearthed by the river, is seen for a few months by the boatmen whose vessels pass underneath, and with the floods of the next moonsoon is again swept away or tumbles into the torrent.

RAE BARELI *Pargana—Tahsil* RAE BARELI—*District* RAE BARELI.—This large pargana lies on both sides of the river Sai; it is bounded on the south by Dalmau, on the east by Salon and Rokha Jáis. It is twenty-five miles from north to south, and twenty-one from east to west. Its area

is 371 square miles, divided into 363 villages, of which 283 are taluqdari, 60 are zamindari, and 20 pattidari. The Government revenue is Rs. 5,34,925, which falls at the rate of Rs. 2-4-0 per acre.

The pargana is said to have been called after Ráe Bál, a Bhar chieftain, brother of Dál, who founded Dalmau; others state that it was named so because it was the capital of the Bhars. The headquarters of the pargana is Ráhi, a place about three miles north of Rae Bareli, which was originally called Bharauli or Barauli. The great Bais Rája, Tilok Chand, having no children of his own adopted his díwán's son, Nábh Ráe, a Káyath; he had some time afterwards several natural children; he then provided for Nábh Ráe by giving him 178 villages-rent free. This happened in 1350 Sambat (A.D., 1293). Nábh Ráe founded the village Harchandpur calling it after his son, and fixed his residence there. His descendants divided into twenty-eight branches who live in as many separate villages; these are therefore called the "Atthaisa" Káyaths.

The Bhars are said to have risen again to power after the death of Tilok Chand, and the Bais and Káyaths united several times contended with them in battle. The Bhars were finally overthrown by Ibráhím Sharqi of Jaunpur. Such is the tradition given in this pargana, which differs however from those current elsewhere.

The Jaunpur sovereign divided the present pargana into four muháls or tappas—Ráhi, Bháwan, Bachewan, Anguri. Akbar constituted the pargana of Rae Bareli in Sarkár Mánikpur, and Sáadat Ali Khan made the chakla of Bareli in the nizámat of Baiswára.

The Káyath family already mentioned served the Bais chiefs for six generations as díwáns, from the time of Abhai Chand to that of Tilok Chand. Akbar made them chaudhris and qánúngos of the pargana. Thákur Bijai Singh, Aurangzeb's díwán, belonged to this family, and got the title of khwája from his master. These Káyaths are still called Thákurs, because they are descended from Rája Tilok Chand's adopted son, an instructive fact; they style the Bais gentlemen of the pargana in familiar correspondence "Bhayya Sáhib," and are styled by them "Thákur Sáhib." The present representatives of the family are the Qánúngo, Majlis Ráe, of Bareli, and Thakuráin Jográj Kunwar, Taluqdar of Hardáspur.

The entire population is 212,533, of whom 12,969 or six per cent. are Muhammadans. The Sai passes through the pargana, but is useless for irrigation as its channel is very deep. The river Naiya also passes through it to Jáis. The Isoi, the Bas-ha, the Kharhi, the Baita, are all rivulets of this pargana and affluents of the Sai. The Baita rises in a lake near the village Thulendi.

The land towards the east lies low, that to north-west and south is high; to the south the soil is sandy, elsewhere it is a good loam; towards the south irrigation is effected from tanks, the wells are not lasting; the climate is tolerably good.

Markets are held every day in the principal town—Bareli, Capperganj, Jahánabad, Darwáza Qila *alias* Purána bazar. The names and days on which the other bazars are held are tabulated thus:—

Names of markets.	Days on which held.
Sahdeoganj	Sunday and Wednesday.
Sarayyán in village Saráe Dámu	Ditto
Shamsherganj in village Khatwára	Ditto.
Bishnáthganj in village Rahwa	Sunday and Thursday
Ganríganj in Hardáspur	Saturday and Tuesday.
Gurbakhshganj in Ulush	Ditto.
Aseha	Ditto.
Ráhi	Ditto.
Bela Jánki	Monday and Friday.
Husengarj in Kasúr	Sunday and Wednesday.
Hanománganj in Bela Bhela	Ditto.
Rámganj in Indohar	Ditto.
Ropámau	Tuesday and Friday.
Bela Khar	Saturday and Wednesday.
Ganeshganj in Bihárpur	Tuesday and Friday.
Munshiganj in Garhi Mitauli	Sunday and Thursday.

Of all these markets that of Capperganj and of Munshiganj only need mention. Capperganj was built by Mr. W. C. Capper, C.S., while he was the Deputy Commissioner of this place. The market is four-sided and stands on the roadside, and contains about a hundred masonry built shops. Almost every kind of commodity is bought there; English articles are for the most part imported from Cawnpore and Fatehpur *viâ* the Ganges near the Dalmau Ghát. Metal plates, goblets, and drinking cups are brought in from Hasanpur Bandhua, a place famous for them in district Sultanpur, country cloth from Jáis, vegetables and fruit from Lucknow.

The second Munshíganj, or more properly Díwánganj, was built by Díwán Chandi Saháe, brother to Munshi Gur Saháe, Káyath, noblemen of Lucknow. These two brothers were the assistants to the prime minister, Nawab Ali Naqi Khan of Oudh. The ganj stands on the metalled road from Bareli to Dalmau about two miles south of the former.

Hanománganj and Husenganj are the principal cattle markets; at the latter fifty or sixty head are sold generally every market day; the price of a good pair is Rs. 100. The cattle merchants give long credit; if the purchaser does not meet his engagement at the appointed date, the seller and all his brother dealers assemble and demand to be fed by the defaulter till he makes good the price.

There are two fairs held in the town of Bareli, each attended by ten or twelve thousand people. One termed the Rámlíla about the middle of October, the other in the Muharram. A fair is held on the Queen's birthday at the village Chaulámau near the tank of Díwán Rewti Rám.

Saltpetre and salt were formerly manufactured in above 50 villages, and the annual outturn was 6,000 maunds of salt and 1,300 saltpetre; this has been stopped since annexation. The principal landholders of this district

are Bais Chhattris, but the principal of them, Rána Beni Mádho, lost all his estates in the mutiny. The Bais are not however very ancient landholders; they came to this pargana about 1090 A. H., just at the close of Alamgír's reign.

Rae Bareli is mentioned in the Áín-i-Akbari as belonging to the Kanhpuria who spread hither from the adjoining pargans of Jáis and Salon. The original habitat of the Bais was Daundia Kheri now in Unao.

RAE BARELI—*Pargana* RAE BARELI—*Tahsil* RAE BARELI—*District* RAE BARELI.—This town lies in latitude 26°14′ north, longitude 81°17′ east, forty-eight miles south-east of Lucknow, thirty miles north of Fatehpur, North-Western Provinces, 52 miles north-west of Partabgarh, and 56 miles due west of Sultanpur. It was founded by Bhars, and after them called Bharauli, altered afterwards to Bareli. Some say that it is called Rae Bareli from Ráhi, a town three miles from Bareli, the original headquarters of the pargana.

A third account attributes the name to its having long been in possession of Káyaths generally called rae.* Husen Shah, the king of Jaunpur, changed the name to Husenabad, but the novelty was not lasting. It is the headquarters of the pargana, tahsil, district, and division, bearing the same name.

It is pleasantly situated on the river Sai, here spanned by a fine bridge; the picturesque temples and minarets of the old town are now rather in decay, but the huge crenelated battlements and gateways still rise grandly above the rich crops.

The town was handed over to Shekhs and Sayyads in 820 Hijri by Sultan Ibráhím Sharqi after he had killed Bál, the Bhar chief, said to be the eponymous hero of the place. In 1040 Hijri, during the reign of Sháh Jahán, Subahdar Nawab Jahan Khan, Pathán, founded Jahánabad in the village of Ikhtiyárpur; this has always been considered a muhalla or ward of Bareli.

The town flourished, as it was always reckoned the healthiest spot in the district or the neighbourhood. Different muhallas or wards were founded at different times, and the descendants of the founders still are proprietors. Muhallas Qasbána, Neza Andáz, Sayyad Rájan, Báns Tola, Pirai Hámid, were founded by Musalmans; Jaunpuri, Kháli Sahát, Surjípur by Brahmans; Khatrauni Khurd and Kalán by Khattri treasurers of the Jaunpur kings; Shah Tola by the king's purveyor. The sovereign erected in 820 Hijri (A.D. 1403), a very spacious and strong fort; this was probably made with bricks belonging to still more ancient buildings; they are two feet long, one foot thick, one and a half wide.

An ancient báoli yawns in the centre; this is a huge circular tank or well dug down to the springs and then lined with brick walls, supporting balconies and containing chambers on a level with the water. This one is 108 yards in circumference, and when in good repair must have been a pleasant retirement in the hot weather.

* Page 69, "Elliott's Chronicles of Oonao."

Tradition relates that when the fort was building, whatever was erected during the day fell down in the ensuing night. After some days of such futile labour, the king called for the holy saint Makhdúm Sayyad Jáfri from Jaunpur; his holy footsteps trod the precincts, and no more interruption was given to the work. The saint's tomb is beside the gate of the fort.

The magnificent tomb and palace, Rang Mahal of Nawab Jahán Khan, adorn the suburb of Jahánabad. During the reign of Shujá-ud-daula, when the Mahrattas were hovering round trying to invade Oudh, a number of the degenerate nobles were so terrified that they took up their residence inside the fort, and built themselves houses in which descendants still reside.

Since annexation a fine masonry bridge of five arches, twenty-eight feet broad, has been constructed over the Sai; the work was inaugurated by Mr. W. Glynn, the late Deputy Commissioner; the expense (Rs. 36,000) was defrayed by a subscription of the taluqdars. A fine ídgáh or assembly room for the Íd festival was built by Shekh Najaf Ali Khan, the money being subscribed by the Musalmans of the neighbourhood.

Several tanks also have been made since annexation; so although the residents may not be so wealthy as they were in former times, they put their means to better use.

The population is 11,544, of whom Bareli proper contains 6,542 and Jahánabad 5,002. The Muhammadan population consists of 2,446 Sunnis, and 40 Shias. Notwithstanding, an order had to be passed forbidding the latter to bring their tázias in procession past the houses of the much more numerous Sunnis. Most of the Hindus are low castes, there being only 372 Brahmans.

Sahdeo Singh and Guláb Singh, Sikhs, have a number of followers who reside in the town. The former is the grandson of Mahárája Ranjít Singh, the ruler of the Punjab; the latter was one of his generals; they are in honourable banishment and have got estates here.

There are four fine mosques, besides others of less note, and 337 masonry houses. The Jáma Masjid was built by Sultan Ibráhím Sharqi of Jaunpur, and repaired in 1089 A.H. by the emperor Álamgír. The second great mosque was built in 1040 A.H. by Nawab Jahán Khan. The third by Shah Álam-ulla; it has no domes, but three spacious halls, and is a copy of the Kába at Mecca. The fourth mosque is in the suburb Dáira, and was built by a son of Shah Álam-ulla. Two Hindu temples, one to Mahádeo and one to Mahábír, suffice for the less fervent devotions of the Hindus.

There are two schools, one with 150 pupils, the other a Christian Mission school with 70. A dispensary and a caravan-serai, built since annexation by Rája Digbijai Singh, are also features of the place; the former stands on the site of another mosque built by Ibráhím Shah at the gate of the fort; thus the ancient king intimated that he trusted for the defence of his realm to the God without whom his walls were vain. This evidence of his devotion has now given place to drugs.

There are three market places—one built by Ibráhím Sharqi known as "Qile-ki-bazár," one Jahánabad, and the third Capperganj, erected by Mr. W. C. Capper, C.S., the late Deputy Commissioner. The market in the latter is a daily one.

There are two fairs—one the Dasahra of the Hindus, the other, the Muharram for the Musalmans; each is attended by about twelve thousand people. It will be observed from the following table that the sales in the daily and weekly markets reach the amount of Rs. 1,181 daily. This will be above Rs. 4,00,000 annually. English cloth commands, it appears, a larger sale than native :—

Name of articles.	Quantity.	Value.
Town daily Markets.	Mds. sr. ch.	Rs. a. p.
1. Corn of every kind	164 15 0	410 15 0
2. Vegetables	5 15 0	10 12 0
3. Groceries	1 15 0	22 0 0
4. Sweetmeats of every kind	8 10 0	25 3 0
5. Salt	5 16 0	27 0 0
6. Utensils of brass and other metals	0 22 0	33 0 0
7. Ghí	2 15 0	47 8 0
8. Oil	1 20 0	15 0 0
9. Articles sold by pedlars	...	33 11 0
10. Cotton	21 36 0	350 6 0
11. Country cloth	22 thán or pieces	44 0 0
12. English cloth	27 „ „	162 0 0
Total	...	1,181 7 0
Muharram Fair.		
1. Groceries	10 0 0	160 0 0
2. Sweetmeats	25 0 0	250 0 0
3. Oil	10 0 0	100 0 0
4. Articles sold by pedlars	...	40 0 0
Total	...	550 0 0
Dasahra and Rámlíla Fairs.		
1. Sweetmeats	15 0 0	150 0 0
2. Oil	3 0 0	30 0 0
3. Vegetables	...	20 0 0
4. Articles sold by pedlars	...	40 0 0
Total	...	240 0 0
Grand Total	...	1,971 7 0

RÁEGARH.—*Pargana* DHINGWAS—*Tahsil* KUNDA—*District* PARTABGARH.—This village is two miles off the road from Partabgarh to Bihár, and six miles from the latter place. There was a great fight here between the taluqdars of Dhingwas and Bhadri; 100 men were killed. The population consists of 4,008 Hindus and 315 Musalmans. There is one mosque and three temples to Mahádeo, and a small bazar.

RAHIMNAGAR PANDIÁWÁN—*Pargana* BIJNAUR—*Tahsil* LUCKNOW—*District* LUCKNOW.—Rahímnagar Pandiáwán is the chief of a group of 12 villages belonging to Pánde Brahmans, situated on the right bank of the Sai on the southern boundary of the Bijnaur pargana. The village is purely agricultural and chiefly inhabited by Hindus. But as its name imports, has some pretensions to be called a Muhammadan settlement. There is a family of Patháns living in a hamlet of the village called Ballochgarhi, who assert their original right to the soil, which had been conferred on them in jágír by the emperors of Delhi, but which when the right was confiscated by Saádat Ali Khan, 7th Nawab of Oudh, was conferred on the Brahmans.

Brahmans are known to have colonized parts of this pargana, and it is more likely that kept under for a time, they were at length able successfully to assert their right. The population is 2,500, and there are 407 houses, all of which are mud-built. A small Government school has been established here, but is not at present much appreciated by the people.

The cultivation in this and the neighbouring villages is very fine.

RAMIÁ BÍHAR—*Pargana* DHAURAHRA—*Tahsil* NIGHÁSAN—*District* KHERI.—This village is beautifully situated on the north side of an ancient channel of the Kauriála (this is now closed up and forms a lake). There are splendid groves to the east and west.

Ramiá Bíhar has a market in which articles of country consumption are sold. The average annual sale of cotton fabrics is estimated at Rs. 200. It belongs to Rája Indra Bikram Sáh, Taluqdar of Khairigarh.

Population	...	...	...	1,486
			Males.	Females.
Hindus ...	...	...	741	611= 1,352
			Males.	Females.
Muhammadan	...	...	76	58= 134

RÁMKOT *Pargana**—*Tahsil* SITAPUR—*District* SITAPUR.—Rámkot'is a very small pargana, lying close to Sitapur on the south-west; on the south it is bounded by pargana Machhrehta, in the west by Misrikh, and on the east by Khairabad, from which it is separated by the Saráyan stream. Its area is 20 square miles, of which 11 only are cultivated. The average is as follows :—

7,336 cultivated	...	Assessed.
3,500 culturable	...	Assessed.
66 rent-free	...	Unassessed.
1,631 barren	...	Unassessed.

*By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

The population of 8,791 is thus distributed :—

Hindus, agricultural	... ...	5,068
,, non-agricultural	... ...	3,532
		8,600
Musalmans, agricultural	... ...	38
,, non-agricultural	... ...	153
		191

against 1·4 of an acre of cultivated land per head of agricultural population there are 2·1 acres of culturable land.

The pargana is, indeed, in a very backward condition; its present proprietors, Janwár Rajputs, having done nothing for it since annexation, and in this they contrast very unfavourably with their predecessor Hardeo Bakhsh (see town Rámkot), who did so much for the property. The present proprietors are his two sons, Kálka Bakhsh and Ganga Bakhsh, and they own the entire pargana (Rámkot), which consists of 12 demarcated villages.

With the exception of the very fine tanks in Rámkot itself, there is no structure in the whole pargana deserving of notice.

The Hindus are distributed thus: Brahmans 1,367, Rajputs 361, Baniáns 337, Ahírs 899, Pásis 665, Chamárs 1,157, and the whole population lives in 1,343 houses, each of which thus contains on average 5½ individuals. There are 439 to the square mile. The Musalmans are only 2·2 per cent. of the entire population, and are all of a humble rank in life, Juláhas principally.

The incidence of the revised reveuue falls as follows :—

	Rs. a. p.
On uncultivated area	1 10 9
On assessed area	1 2 0
On total	0 15 7

The history as given by the oldest inhabitants is as follows :—When Rám Chandar was on his pilgrimage, he sojourned on the spot where now stands Rámkot. Here he founded a fort, the remains of which are extant in the form of a díh (mound) to the present day. But Rám went on in his pilgrimage, and the place decayed. Subsequently a tribe of Kachheras acquired the district, and held it down to 1707 A.D., when they were dispossessed by the ancestor of the present taluqdars, and his descendants have held it ever since. The history of the pargana is the history of the town, to which the reader is referred.

Hardeo Bakhsh abovementioned did a good deal for the pargana. He made roads, planted avenues, dug wells, and caused the increase of cultivation. On his death in 1842 A.D. his widow succeeded him, and she managed the estate for her two infant sons, Kálka Bakhsh and Ganga Bakhsh, with prudence and success down to her death in 1853. After that

the chakladar oppressed her sons, and for the three years preceding annexation they were quite unable to do anything for the property, which accordingly was found in a very poor condition in 1856. The taluqdars behaved loyally in the mutiny, for which good conduct they received a reward.

The physical features of the pargana resemble those of its neighbour Sitapur. A dead level, well wooded and producing good crops. There are no mines, quarries, or manufactures beyond the ordinary coarse country cloth, which is made in every chief town of a pargana. The only mela celebrated is that described in town Rámkot. The rents are entirely paid in kind, the exceptions being the rent of the lands which produce tobacco, sugar, &c. Water is found at a maximum depth of 26 feet from the surface of the earth.

RÁMKOT*—*Pargana* RÁMKOT—*Tahsil* SITAPUR—*District* SITAPUR.—Rámkot is seven miles south-west of Sitapur, the high road from which place to Hardoi passes through it. It is said to have been founded by the great Rám Chandar during his pilgrimage, and to have derived its name, "The castle of Rám," from him. The present town is a poor place, consisting entirely of mud-built houses. The census of 1869 puts the number of inhabitants down at 1,977. Its present owners are Chhattris of the clan Janwár, whose ancestors acquired it *vi et armis* in the civil wars of 1707 A.D., the former proprietors, who were Kachheras, having been expelled by them.

The town as it at present exists, though entirely mud-built, is erected on an ancient dih (mound), the remains of a former town in which the houses were mostly of burnt bricks. The only notable structure in the place is a very handsome masonry tank with a Shiwála, &c., built 70 years ago by Hardeo Bakhsh, father of the present taluqdar, which is not only deemed holy by the Hindus of the locality, but is also a place of favourite resort of the Europeans of Sitapur. The only public building in the town is the school attended by 55 scholars.

There is a bazar held twice a week, and at the Diwáli festival a mela or fair, of no great magnitude, takes place at the tanks abovementioned. Besides the road to Sitapur, Rámkot is connected by good unmetalled roads with Hardoi through Qutubnagar, and with Misrikh and Nímkhár.

The annual value of the bazar sales is Rs. 14,400. There are no manufactures of any kind. The camping ground is good; and in the neighbourhood of the place are several avenues of trees planted by the same Hardeo Bakhsh who built the tank and temple above described.

RÁMNAGAR *Pargana*—*Tahsil* FATEHPUR—*District* BARA BANKI.—This pargana is bounded on the north by the Chauka, on the east by pargana Bado Sarai, on the south by the Kalyáni, and on the west by Fatehpur. Its area is 112 square miles or 71,716 acres, of which 50,732 are cultivated. The irrigated land amounts to 11,080 acres, and the unirrigated to 39,652.

* By Mr. M. L. Ferrar, C. S., Assistant Commissioner.

The Chauka flows on the north, and the Kalyáni on the south; the latter has a course of 9, and the former of 8 miles within this pargana. The metalled road to Bahramghat and that from Fyzabad to Sitapur and Kheri pass through it. Bahramghat is a great timber market. Schools have been established at Rámnagar, Mahadewa, Ganeshpur, Tilokpur, Súratganj, and Amoti Kalán. The post-offices are at Ganeshpur and Rámnagar. There is also a police station and a registry office at Rámnagar. Two considerable fairs are held at Lodhaura in Aghan and Phágun in honour of Sri Lodheswar Mahádeo. The land revenue amounts to Rs. 68,505-12-8, falling at the rate of Re. 1-10-8 per arable acre; the number of villages in this pargana is 168. They are held under the following tenures:—

Taluqdari	138	villages.
Zamindari	2	„
Pattidari	28	„
	168	

The population amounts to 80,686, of which higher castes number 25,000. Some of the lower castes—*e.g.*, Ahírs (6,726), Lodhs (3,729)—are very numerous. The pargana was in the Nawabi called Sailuk. The town of Rámnagar was founded on the land of Keshwamau by Rám Singh, ancestor of Rája Sarabjít Singh, the present taluqdar. For the history of Rámnagar Dhameri, which is the same as that of the pargana, see article Bhitauli pargana. The principal landlord is Rája Sarabjít Singh of Rámnagar Dhameri.

RÁMNAGAR—*Pargana* RÁMNAGAR—*Tahsil* FATEHPUR—*District* BARA BANKI.—This town is situated about 19 miles from Nawabganj and four from Bahramghat on the Gogra, and is the seat of a thána and branch dispensary. There was a tahsil, but it has lately been removed to Fatehpur; the surrounding country is rich and well wooded, and forms part of the Rámnagar Dhameri taluqa.

The present proprietor is Rája Sarabjít Singh, a Raikwár Chhattri. His father, Raja Gur Bakhsh Singh, is still alive and dwells at Rámnagar. In the Nawabi Gur Bakhsh was a man of some importance, and lived in a chronic state of war with the Government. He had a strong fort at Bhitauli at the apex of the Duáb of the Gogra and Chauka rivers to which he retired when pressed for Government revenue. Sleeman says that he used to pay Rs. 2,00,000 a year for his estate. *See article Bhitauli.*

The total population amounts to 5,717, of which the Musalmans are 909 and the Hindus 4,808, higher castes 1,469, houses 1,308.

Latitude 27°5′ north, longitude 81°28′ east.

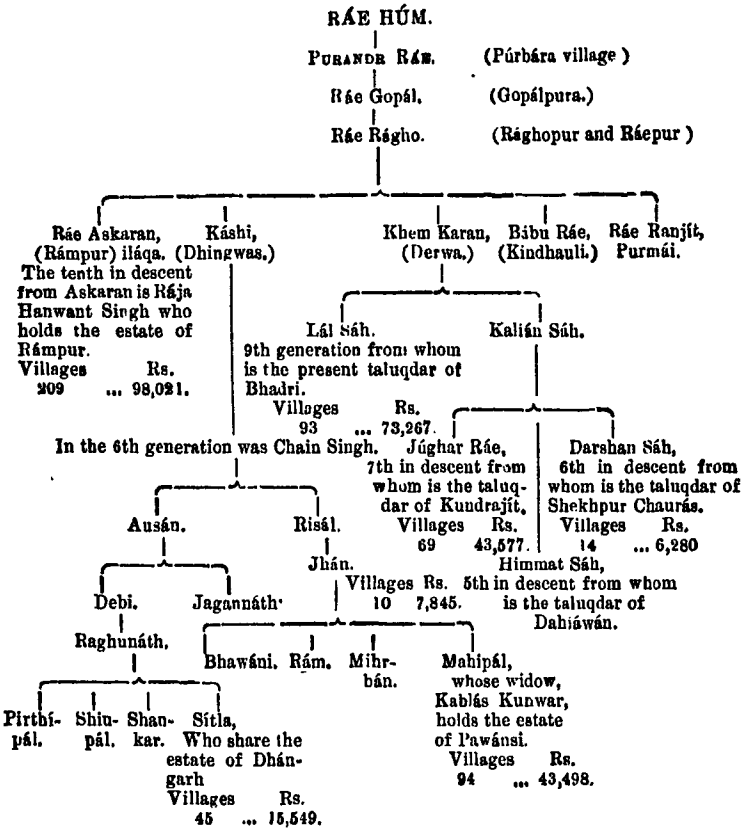
RÁMPUR *Pargana—Tahsil* KUNDA—*District* PARTABGARH.—This large pargana extends from the river Sai on the north almost to the Ganges on the south; its area is 179 square miles, of which 79 are cultivated; the population is 77,572, which is 433 to the square mile, Of this population 4,223 are Chattris, of which body two individuals, the Rájas of Rámpur, Bisen, and Kaithaula, Kanhpuria, hold the entire pargana besides many

villages in others. Brahmans who number 12,597 are the most numerous and intelligent. The account of the Bisens told by themselves may be given. It is evident, however, that it contains only the element of truth. Unlike the Dikhits, the Sombansi of Partabgarh, and the Bais, the Bisens, at least as a ruling family, are of very modern origin; as a clan they were powerful. The qánúngo's relation is that they were merely chaudhris, Government officers drawing fees from this jurisdiction till the general break up of the Musalman empire after the death of Aurangzeb, then they gave up office and acquired an estate. But it is quite evident that, whatever may have been the case with the present great family, the Bisen clan held this pargana and others, for they are mentioned as the owners in the Áín-i-Akbari. The fact that they had no rája, till 20 years ago, and that a younger scion of the family, that of Badri, was made a ráo about 1800 A.D., is a proof that the feudal lordship claimed by the Rámpur family never existed save in the fertile imagination of the bards. It is alleged that the head of the family was called ráe till Khushál Singh, grandfather of the present incumbent, got the title of ráe from Rája Bahádur Singh of Partabgarh, a sufficient proof of the subordinate position of the family.

But the title of lál is much lower than that of ráe, so the Rámpur chief can never have exchanged the latter for the former. In point of fact lál was the first title, possibly, as the qánúngos say, the head of the family was formerly called chaudhri.

The present head of the family is one of the most chivalrous and liberal-minded gentlemen in Oudh; he has been generally in opposition to the Government of the day, and has only found peace since annexation. He built his great fort of Kálákánkar in 1246 fasli (A.D. 1839) thirty-four years ago. He surrounded it with a canal from the Ganges, that the waters of the sacred stream might be round about him by day and by night. In 1247 he defended his fort at Dhárúpur for nine days against the great Názim Darshan Singh. In 1256, during a short glimpse of court sunshine, the title of rája was conferred upon him by Wájid Ali Shah. In 1260 he again fought the Názim; was beseiged in Kálákánkar for 57 days; meanwhile he escaped from the fort, and, disguised it is said as a female of rank, he fled to Lucknow to get help from the resident; finding no resource there, he abandoned the fort and fled to the Sujákhar jungles in Partabgarh north of the Sai. The family history is thus given in settlement report:—

"The present taluqdari families of the Bisen clan all trace their origin to Húm, whose posterity are shown in the subjoined table:—


RÁE HÚM.
Purandr Rám. (Púrbára village)
Ráe Gopál. (Gopálpura.)
Ráe Rágho. (Rághopur and Ráepur)
Ráe Askaran, (Rámpur) iláqa. The tenth in descent from Askaran is Rája Hanwant Singh who holds the estate of Rámpur. Villages 209 Rs. ... 98,021.
Káshi, (Dhingwas.)
Khem Karan, (Derwa.)
Bibu Ráe, (Kindhauli.)
Ráe Ranjít, Purmái.
Lál Sáh. 9th generation from whom is the present taluqdar of Bhadri. Villages 93 Rs. ... 73,267.
Kalián Sáh.
In the 6th generation was Chain Singh.
Júghar Ráe, 7th in descent from whom is the taluqdar of Kundrajít. Villages 69 Rs. 43,577.
Darshan Sáh, 6th in descent from whom is the taluqdar of Shekhpur Chaurás. Villages 14 Rs. ... 6,280
Ausán.
Risál.
Jhán.
Himmat Sáh, 5th in descent from whom is the taluqdar of Dahiáwán. Villages 10 Rs. 7,845.
Debi.
Jagannáth.
Raghunáth.
Bhawáni.
Rám.
Mihrbán.
Mahipál, whose widow, Kablás Kunwar, holds the estate of Pawánsi. Villages 94 Rs. ... 43,498.
Pirthípál.
Shiupál.
Shankar.
Sítla, Who share the estate of Dhángarh Villages 45 Rs. ... 15,549.

"*Bisen exploit.*—There is not much noteable history to relate of these Bisens. I may narrate however their uprising against Jiu Rám Nágar, a názim of the Banián caste, whose headquarters were at Mánikpur. This official attempted to introduce a settlement of the land revenue with villagers (as did our Government in 1856), but this so incensed the Bisens that they rose as one man, attacked the názim at Mánikpur and killed him. This was 1155 fasli or 1748 A.D., in the time of Safdar Jang. A trophy of the fight is still preserved in the Kundrajít family in the shape of a pair of drums which belonged to the názim, and which are now called 'Ranjít' or 'won in battle.'*

"*The Rámpur estate.*—The Rámpur family assert that their ancestor, Bháo Singh, held the parganas of Salon, Mánikpur, Dhera-cum-Dhingwas,

* This is the story currently reported; but there is no historical foundation for it, and moreover in the year 1748 A.D., the Sarkár of Mánikpur was not included in Oudh, and certainly was under no Hindu Governor until after A.D. 1752.

and the Kaithaula estate. In the time of Mansúr Ali Khan (Safdar Jang) they lost this after a siege of their fort of Rámpur. There is an old feud between them and the Kaithaula estate, which lies in the Rámpur pargana, and has been at various times the object of their cupidity. Several fights occurred, and the Kanhpurias of Kaithaula have had hard work to maintain themselves in the vicinity of their powerful and not over-scrupulous neighbours.

"*Rája Hanwant Singh.*—The present Rája Hanwant Singh has fought both with and against the názims at various times. His estate was held 'khám' in 1242, 1243-4, and again in 1248 fasli, owing to his unruly opposition to the authorities. In 1260 fasli, the Názim, Khan Ali Khán, beat him out of his two forts of Kálákánkar and Dhárúpur, and his estate was not only 'khám' but laid waste. From his fort of Kálákánkar, which is on the banks of the Ganges, a British steamer proceeding to Cawnpore during the mutiny was fired on. His son, Partáb Singh, took an active part in opposing the re-occupation of Oudh, and was killed at Chanda in Sultanpur in an action with Colonel Wroughton's force. An account of this taluqdar and his tactics may be found in the book called 'Dacoitee in Excelsis,' pages 124-5-6. He is a very good specimen of the Nawabi taluqdar, and perhaps too good a one to be taken as an average, or as a representative of his order, being a most courteous and kind hearted man, intelligent, frank, and honest. The old Adam of the taluqdar *pur et simple* is however distinguishable in the manner in which he likes to have his own way in his estate and resents opposition. We cannot expect it to be otherwise, and may be well content if we get many taluqdars like him. He has had the chronicles of his family done into Urdu verse by a domestic poet, Muhammad Asghar, familiarly known as 'Ustádjí.' This work called 'Bisen Sabha,' or the 'Court of the Bisens,' has been printed, and a copy may be got by the curious in such matters."

Further account of the Bisens.—In his chronicles of Unao, Mr. C. A. Elliott mentions the Bisen as having, with the Gahrwár and Bhandel, settled in that district in the pre-historic period. In another place he records that "the Bisens came from Salempur Majhauli in the Gorakhpur district, and pushed westward to Mánikpur, and that the Unao branch is an offshoot from Mánikpur." Mr. P. Carnegy places this clan amongst those of the Rajputs, "who are avowedly descended from deified Brahmans, who are styled Rikhs, and their offspring as Rikhbans, literally the children of the saint." Mr. Carnegy's further remarks regarding this Bisen clan may with advantage be here introduced.*

"These people have already been mentioned as descended from a devotee Mewar Bhát. What their claim may be to being placed under the Sombans line is not quite clear. Their avowed chief is the Rája of Majhauli in Gorakhpur. In Oudh we have no less than thirteen chiefs of this clan, and their colonies are principally to be found in the Partabgarh district, but also in Bahraich, Gonda, Dariabad, and Sultanpur. The local heads of the family are Rája Hanwant Singh of Kálákánkar, as fine a

* Notes on the Races, Tribes, and Castes of Oudh, by Mr. P. Carnegy, page 49.

specimen of the oriental yeoman as is to be found anywhere, and one who will ever be respected by our countrymen for the asylum he offered to the officers of his district in the rebellion; and also the Rájas of Manikapur and Bhinga. Sir Henry Elliot affirms that the present Rája of Majhauli is in the hundred and fifteenth generation from Mewar Bhát, the devotee. The Oudh branch state that they broke off from the parent stem in the person of Ráe Húm, and settled in the province under the wing of Mánik Chand, the then powerful Gahrwár Rája of Mánikpur; he who so happily picked up the foundling mother of all the Kanhpuria clan. Within the last three years the present Rája of Majhauli took to himself a wife from the Rájkumár house of Dera, a sure indication that the Bisens (indigenous devotee Chhattris of Gorakhpur though they be) are higher in the social scale than the Rájkumár offshoot of the Mainpuri ex-convert Chauháns."

Earliest Bisens settlement in the Partabgarh district.—The Bisens first settled in this district in the time of Mánik Chand, some few years prior to 590 Hijri (A.D. 1193). Their earliest settlement was Badgáwán in pargana Dhingwas. For three generations they do not seem to have made much way, or to have much enlarged their possessions. In the fourth generation from Ráe Húm, their pioneer settler, Ráe Rágho, appears to have made friends with the Gardezis of Mánikpur, and from them to have obtained twelve villages, with headquarters at Derwa. The place was selected on a jungle site, as being on the borders of the Sombansi territory, and a convenient and suitable spot for repelling those raids to which the Sombansis were formerly so much addicted, and which were so frequently the cause of embroiling them with the Government officials. These twelve villages were the nucleus of the subsequent extended possessions of the Bisen clan. The Rámpur family has always heen the most powerful of the Bisen taluqdars, amongst whom may be prominently mentioned Dhárú Sáh, Ráe Shiám Singh, Ráe Sangrám Singh, Ráe Bháo Singh, Ráe Khushál Singh, Ráe Balwant Singh, Lál Bairisál Singh, and Lál Hanwant Singh (now known as *Rája* Hanwant Singh).

The Bisen clan in the district of Partabgarh numbers three thousand (*vide* census); but of these only a portion belong to the blood of Ráe Nám; the larger number belong to another line; they claim to be descended from a brother of Ráe Nám's; the taluqdar's line declares that they are bastards; there is no commensality or friendship even between the two, and the inferior order has been rather severely treated in the matter of its landed tenures.

Of the pure Bisen nine men hold between them six taluqas embracing 532 villages; 20 zamindari villages and 54 sub-settlements are divided among the rest of the brotherhood, at least among its heads.

The Bisen clan is a very weak one compared to the Sombansi, the Kanhpuria, or the Bachgoti; the connexion of Rámpur with Kaithaula, and the ancient position of the Bisen clan towards the Mánikpur lords, are points for inquiry in future.

The following extract from Sleeman* refers more properly to Bihár, but is given here as shedding light upon the position of the Bisen :—

"The Bhuderee family give their daughters in marriage to the Bugheela Rajas of Rewa and the Powar Rajas of Ocheyra, who are considered to be a shade higher in caste than they are among the Rajpoots. Not long ago they gave one hundred thousand rupees, with one daughter, to the only son of the Rewa Raja, as the only condition on which he would take her. Golab Sing, the brother of Seoruttun Sing, of Pertabghur, by caste a Sombunsee, is said to have given lately fifty thousand rupees, with another daughter, to the same person; Raja Hunmunt Sing, of Dharoopoor, who is by caste a Beseyn Rajpoot, the year before last went to Rewa accompanied by some fifty Brahmins, to propose an union between his daughter and the same son of the Rewa Rája. A large sum was demanded, but he pleaded poverty, and at last got the Rája to consent to take fifty thousand rupees down, and seventy-five thousand at the last ceremony of the barat or fetching home of the bride. When all had been prepared for this last ceremony, the Raja of Rewa pleaded the heat of the weather, and his son would not come to complete it, and take away his bride. Hunmunt Sing collected one hundred *resolute* Brahmins, and proceeded with them to Rewa, where they sat *dhurna* at the rája's door, without tasting food, and declared that they would all die there unless the marriage was completed.

"The Raja did all he could, or could make his people do, to get rid of them; but at last, afraid that some of the Brahmins would really die, he consented that his son should go and fetch his bride if Hunmunt Sing would pay down twenty-five thousand rupees more, to defray the cost of the procession, in addition to the seventy-five thousand. He did so, and his daughter was taken off in due form. He has another daughter to dispose of in the same way. The Rewa Rája has thus taken five or six wives for his son from families a shade lower in caste; but the whole that he has got with them will not be enough to pay one of the Rajpoot families, a shade higher in caste than he is in Rajpootana, to take one daughter from him. It costs him ten or twelve lacs of rupees to induce the Rája of Oudeepoor, Joudhpoor, or Jypoor, to take away as his bride a daughter of Rewa. All is a matter of bargain and sale. Those who have money must pay, in proportion to their means, to marry their daughters into families a shade higher in caste or dignity, or to get daughters from them when such families are reduced to the necessity of selling their daughters to families of a lower grade."

RÁMPUR MATHURA†—*Pargana* KUNDRI (SOUTH)—*Tahsil* BÁRI—*District* SITAPUR.—Rámpur Mathura is 44 miles across country from Sitapur to the south-east, and is but one mile to the east of the river Chauka, and three miles west of the Gogra, both of which rivers are navigable throughout the year, and afford good water communication to the inhabitants of the surrounding district. There is no high road near the place. Rámpur Mathura contains a population of 2,217 souls living in 425 mud-built houses. The only public building is the school. There is the usual bi-weekly bazar, at which commodities to the value of Rs. 13,000 are sold

* Tour in Oudh, Vol. I, page 237.

† By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

every year. The place is not remarkable in any way, and is only locally notable as being the residence of the Raikwár taluqdar, Thákur Gumán Singh.

RANJITPUR—*Pargana* PARTABGARH—*Tahsil* PARTABGARH—*District* PARTABGARH.—This village was originally called Halíla, and the name was altered because one Ranjít Singh re-settled the village. It is on the road from Allahabad to Fyzabad, and an unmetalled road leads to Amethi. It is two miles from Partabgarh and thirty-eight from Allahabad.

There have been many boundary disputes in this village.

Nawab Shujá-ud-daula founded a bazar in this village in 1175 fasli (A.D. 1768).

The population consists of 1,993 Hindus.
139 Musalmans.

2,132

There are two mosques.

The bazar sales come to about Rs. 6,000 per annum.

There is a religious fair here annually in Aghan; about 1,500 people assemble.

RÁPTI—*District* BAHRAICH.—The Rápti, whose valley lies on the northern side of the plateau (described in district Bahraich), enters British territory from Naipál about midway between the two extremities of the frontier line of the district, and has a course of 81 miles (from point to point 42 miles) from Gulariha in Charda to Qalandarpur in Gedrahiyán iláqa. It is a very sinuous stream, and it is continually changing its course; but it flows in a deep channel confined by high banks, and only in more than ordinarily wet seasons overflows its banks to any great extent. These overflows, however, are sufficiently frequent to keep the alluvial soil of the villages within their range fresh and productive.

The dry weather discharge of this river is 900 feet* per second.

The following very correct extract from Thornton is given here for convenience of reference:—

"Rapti, called also Airawati, after the white elephant of the god Indra, a considerable river rising in Naipál. It does not issue from the main range of the Himalaya covered with perpetual snow, but takes its rise in the Sub-Himalaya in latitude 29°10," longitude 82°45," whence, flowing first in a southerly direction for 40 miles, and then north-westerly for 55 miles, it enters the plains of Oudh in latitude 28°3," longitude 81°55," which it traverses in a south-easterly direction for 90 miles, and in latitude 27°17," longitude 82°32," forms for about 20 miles the western boundary of the British district of Gorakhpur, which it then enters, and, continuing a south-easterly and tortuous course for 70 miles, it receives on the left side the Dhumela or Burha Rapti, draining an extensive tract extending southwards from the Sub-Himalaya. Below this junction, the Rapti turns southward for the distance of 30 miles, communicating in this part of its course with the Moti Jhil, called also the Lake of Bakhira, and thence

* Forbes' Report on the Sarda Canal.

turns westward for 10 miles to the town of Gorakhpur. From this place it continues its course in a circuitous but generally south-easterly direction for 85 miles to its junction with the Ghoghra, on the left side of the latter in latitude 26°13," longitude 83°46;" its total length of course being from its remotest source 400 miles, for 85 of which, downward from the town of Gorakhpur, it is navigable for large boats, and for those of smaller size a considerable distance higher."

RASAULI—*Pargana* PARTABGANJ—*Tahsil* NAWABGANJ—*District* BARA BANKI—Four miles east of the civil station on the Fyzabad road, and is a Musalman village of some antiquity. The proprietors are Qidwái Shekhs. There is an imámbára of some pretensions built by Ghulám Masaúd.

The population amounts to 3,431; Hindus being 1,704 and Musalmans 1,727.

RASÚLABAD—*Pargana* ASIWAN—*Tahsil* MOHÁN—*District* UNAO—Is 12 miles south-west of the tahsil, and 14 miles north of the civil station of Unao. The town (Asíwan) lies 6 miles north-west of this place. Three unmetalled roads pass through the town,—one from Unao, another from Lucknow to Pariar Ghát on the Ganges, and the third from Rasúlabad to Safipur.

Muhammad Ali Khan and Muzaffar Khan, risáldárs of the Delhi force, had the jungle cut, and founded this town on the lands of village Bháripur, and called it Rasúlabad in honour of their prophet (Rasúl or Muhammad). The soil is loam. The surface is uneven. There is a little jungle about a mile from it in a south-westerly direction. The appearance of the village is pleasing; climate healthy; water fresh and good. Chaudhri Musaheb Ali, a descendant of Muhammad Khan, was a noted man here; he held the office of chakladar, &c., from the Government of Oudh.

This town was the seat of a tahsildar and a chakladar. There are still the remains of an old fort and a mosque here. There are two small markets weekly for grain and coarse cloth principally. The usual village products may be obtained here as also good pen-cases. Goldsmiths work well, and some lapidaries also reside here.

There are 776 mud-built houses, four mosques, five temples; two of the temples are dedicated to Mahádeo and three to Debiji.

Annual amount of sales at bazar about Rs. 3,500.

The population is divided as follows:—

	Hindus.	Muhammadans.	Total.
Brahman's ...	505	709	3,443
Chhattris ...	22		
Káyaths ...	150		
Pásis	96		
Ahírs	182		
Baniáns	160		
Other tribes ...	1,625		
Total, ...	2,740		
Latitude ...	...	26°50′ north.	
Longitude ...	...	80°30′ east.	

RASÚLPUR—*Pargana* BIRHAR—*Tahsil* TÁNDA—*District* FYZABAD.—Rasúlpur, a small town, borders on Ashrafpur Kachhauchha where the maniacs, fair is held. The tomb of the great seer Makhdúm Ashraf is in Rasúlpur. As might be expected this is a noted place of Moslem worship. There are four masonry mosques and one temple in honour of Vishnu. The population is 3,691, of whom 1,457 are Sunnis, 9 are Shias, and 2,225 are Hindus of various castes and sects.

RASÚLPUR OR MUBÁRAKPUR—*Pargana* TÁNDA—*Tahsil* TÁNDA—*District* FYZABAD.—This town was founded by Mubárak Khan, the Khánzáda Taluqdar of Hasanpur. It is on the bank of the great river Gogra; its history is given in that of Tánda.

The population is 3,691, of whom 1,457 are Musalman Sunnis, 9 are Shias, 2,225 are Hindus.

There are eight places of Moslem worship; there are three Hindu temples—two to Bhawáni and one Thákurdwára. It is four miles from Tánda.

RAU KARNA*—*Pargana* UNAO—*Tahsil* UNAO—*District* UNAO.—Rau Karna, a village in the pargana and tahsil of Unao, lies about seven miles from the civil station, on the road running north to Safipur. The road is unmetalled, with the exception of a few spots, where the extreme softness of the soil and the natural drainage have rendered culverts and metalling necessary. The Tinai, a tiny stream which dries up in the hot weather, runs near the village on the east.

Ráwan Singh, son of Unwant Singh, a Bisen Thákur, agent of the Kanauj rájas, settled in this place about 775 years ago, cut down the jungle, and founded the village which bears his name to this day in the modified form Rau. Bháwal Sáh and Narbír Sáh, two brothers, ancestors of Jawáhir Singh and Newal Singh, the zamindars of Rau Karna, Bisen Thákurs, and lineal descendants of Unwant Singh, were Sálárs in the army of Alamgír.

The present population of this village are chiefly Hindus, and among them Pásis predominate, constituting one-fourth of the entire population. There are only 78 Muhammadans. The total population is 2,273.

The village and the mounds in its immediate neighbourhood mark the site of the fort originally built by Ráwan Singh, and near the border of the village on the north side is a large bargad tree under which is a Mahádeo of great antiquity.

The land around the village is level, and the soil is chiefly a productive loam. There is no jungle near. There are some mahua and mango groves which yield abundantly.

There are two market days in each week, but the bazar is not a place of much resort. There is no school in the village, but the children attend the village school at Thána, which is not quite two miles off.

* By Mr. Hoey, C.S., Assistant Commissioner.

RÁWATPUR—*Pargana* DAUNDIA KHERA—*Tahsil* PURWA—*District* UNAO.—Lies 16 miles south of the tahsil, and 28 miles south-east from the civil station of Unao.

It was founded by Ráwat Singh, Bais, about 400 years ago. This Ráwat Singh was a distinct individual from the ancestor of Bábu Rám Bakhsh. It takes its name from its founder. The soil is loam and clay. It presents a pleasing prospect. The water is fresh. Site on level ground. Climate healthy. No jungle. Groves here and there, but rather more scanty than usual. Goldsmiths, carpenters, and potters work in the village. The population is composed of 1,352 Hindus and only of 17 Moslems. Total 1,369.

There are 352 mud-built houses and two temples, both dedicated to Debi.

The amount of sales at the bazar annually is about Rs. 2,000.

ROKHA JÁIS.—See Jáis Rokha.

RONÁHI—*Pargana* MANGALSI—*Tahsil* FYZABAD—*District* FYZABAD.—This place was founded by the Bhars close to the bank of the river Gogra, here a broad and deep river. The road and railway from Fyzabad, which is ten miles distant, pass through it. Ráe Gobardhan Dás, Káyath, received it from the Bhars on service tenure. The Bais and Bisen afterwards acquired it. An ancient government fort is still here. It was a station for troops under the former government.

The population amounts to 5,193—Hindus being 3,664 and Musalmans 1,529. There are five temples, of which three are Thákurdwáras, eleven mosques, and three Jain temples. There is a masonry saráe and a Government school.

RUDAULI *Pargana—Tahsil* RÁM SANEHI GHAT—*District* BARA BANKI.—This pargana is bounded on the north by the Gogra, on the east by the Mangalsi pargana, of the Fyzabad district, on the west by Basorhi and Daryabad, and on the south by Mawai Maholára. It is 17 miles from east to west, and 16 from north to south. Its area is 173 square miles or 111,102 acres, divided into 196 villages. The cultivated land amounts to 73,316 and the uncultivated to 32,786 acres. The irrigated area is 21,252 acres. The soil is for the most part loam. The river Sarju or Gogra flows along the north, separating Gonda from Bara Banki; it takes an easterly course skirting only three villages which are often damaged by its floods and are left uninhabited. In the interior of the pargana there is a river (the Janori) which contains much water during the rains, but is in other seasons almost empty. There are six villages on the border of this river; it is neither useful nor injurious. The average rainfall for the last three years 1281-1283 fasli (A.D. 1874-76)—amounted to 40 inches. Wells are generally 10 feet deep. Sihor Ghát in Fyzabad is 14 miles from Rudauli, and Kaithi Ghát on the Gogra is 8 miles; by these routes grain is exported to the Gonda district or Simaria in times of scarcity. The bazars are at Shujáganj, Lokipur, Chára, Bárindpur, Aliabad Barai, Jakhauli (Sultanganj and Akbarganj in the town of Rudauli). The population of the pargana is 134,050; the houses number

27,670. Rudauli Bhilsar, Kaithi, Kheta Sarái are villages possessing more than 2,000 inhabitants. Schools have been established at nine places. The post and registry offices are at Rudauli. The police station is at Bhilsar, and there are police posts at Shah Lál and Bhalsanda.

The fair at Rahímganj, which is held on the 27th Safar (February), and lasts for three days, is held in honour of one Molvi Amír Ali of Amethi, who led a crescentade against Ajodhya in 1856. He started from Amethi and passed through Daryabad, where the chakladar endeavoured to persuade him to stop. Finding his efforts of no avail, he despatched Captain Boileau of the king's army in pursuit, who overtook him at Rahímganj. Rája Sher Bahádur Singh was at the same time advancing from Kamyár to arrest the progress of the Molvi, who was caught between the two forces, defeated, and killed. His head was sent to Lucknow by Captain Boileau. His body was interred here, and since annexation the fair has been held, but it is now declining in popularity.

The Zohra fair is held in honour of Zohra Bibi, the daughter of Sayyad Ráni of Rudauli, on the 1st Sunday in Jeth. Zohra is said to have been cured of blindness by Sayyad Sálár, of Bahraich, whom she afterwards married. She was buried at Bahraich, but a brick of her tomb was brought by her votaries, and a tomb erected to her at Rudauli where this fair is held. The head sweeper presents a bed as his offerings to the shrine, and the lower classes go through an imitation of the marriage ceremonies.

Other fairs held in the pargana are those at Kaithi held on Púranmáshi of Pús for bathing Sangam, at Kalwa or Súrajkund held on Kártiki Púranmáshi in honour of the sun, and at Rudauli Khás on 13th, 15th Jamádi-us-sáni in honour of Abdul Haq or Sháh Ahmad, a local saint.

The Government revenue amounts to Rs. 1,47,908; the villages are held under the following tenures :—

Taluqdari	86
Zamindari Bhayyachára	70
Pattidari	40

The pargana was formed in Akbar's time, and it takes its name from the chief town, whose foundation is ascribed to Rudr Mal Bhar. There was a fort and a tahsildari at Rudauli during the Nawabi. The only event of note was the fight which occurred in 845 A. H. between Muhammad Sáleh, the ancestor of the present taluqdars, and Hasan Raza, &c., of the Sálár Muhalla of Rudauli; the governor of the place at that time was Tátár Khan, who lived at Sarkatia near Rudauli. He was a desciple of Muhammad Sáleh, took part with him, and their combined forces gained the victory. The tombs of those who fell still exist in the Sálár Muhalla.

The chief landholders are Chaudhris Ihsán Rasúl of Amírpur, Raza Husen of Narauli, Sayyad Husen of Purái, heirs of Mahárája Mán Singh of Abhár, Chaudhri Mahbúb-ur-Rahmán, &c.

RUDAULI—*Pargana* RUDAULI—*Tahsil* RÁM SANEHI GHAT—*District* BARA BANKI.—This is a large Musalman town about 37 miles east south-east

of the civil station lying in latitude 26°45′ north, longitude 81°46′20″ east. The principal market places are Akbarganj and Sultanganj. The latter was established in the time of Nasír-ud-din Haidar by Sarfaráz Ahmad, an ancestor of Ghulám Farid, the present taluqdar, and the former by Akbar Ali Khan, the son of Haidar Beg Khan, a Nawab of Lucknow. Daily markets are held and a brisk trade carried on in grain, vegetables, cotton, and cloth. There is a Shrine of Shah Ahmad *alias* Shekh Abdul Haq, who is alleged to have remained entombed for six months, and a tomb of Zohra Bíbi. Fairs are annually held at both these places. (See pargana article) Population,—Hindus 4,847, Musalmans 6,770,—total 11,617.

SAÁDATGANJ—*Pargana* RÁMNAGAR—*Tahsil* FATEHPUR—*District* BARA BANKI *alias* Pádsháhganj, 14 miles north-east from the civil station, was founded by Rája Súrat Singh, ancestor of Rája Sarabjít Singh of Rámnagar, and called after Saádat Alí Khan in whose reign it was built. The town is clean and nicely built. Grain is brought here in large quantities from Purána Ghát on the Gogra. Population 2,789.

Hindus	1,630
Musalman	1,159
Males	1,500
Females	1,289

SABALGARH—*Pargana* BIHÁR—*Tahsil* KUNDA—*District* PARTABGARH.—Sabal Sen, the ancestor of the Bisen clan, is said to have founded this town five hundred years ago; it is two miles from the Bihár road, one mile from the Loni river, and sixteen miles from Partabgarh.

Population consists of	840	Hindus.
	641	Musalmans.
Total	1,481	

There is one bazar at which the annualsa les amount to Rs. 1,50,000; it is called the Derwa bazar.

SADRPUR *Pargana**—*Tahsil* BÁRI—*District* SITAPUR.—Pargana Sadrpur, so called from the town of the same name; is bounded on the north by tahsil Biswán, on the east by pargana Kundri south, on the south by district Bara Banki, and on the west by pargana Mahmudabad, and covers 108 square miles.

The acreage is thus given :—

Cultivated land	50,268	acres.
Culturable ,,	9,743	,,
Rent-free ,,	133	,,
Barren ,,	8,943	,,
Total	69,087	acres.

The incidence of the revised assessment is as follows :—

	Rs. a. p.
On cultivation	1 4 7
On assessed land	1 0 7
On total area	0 14 5

which is considerably lighter than in any of the three parganas of the Bári tahsil.

* By Mr. M. Ferrar, C.S.

The population numbers 54,477, and is thus distributed :—

Hindus, agricultural	30,375
„ non-agricultural	16,720
	47,095
Musalmans, agricultural	3,061
„ non-agricultural	4,321
	7,382

which shows that the Musalmans are 13 per cent. of the entire population. There are 504 souls to the square mile, and 5·1 to each house. And each head of the agricultural population has on an average 1·5 acres of cultivated against 1·8 acres of assessed land.

Well irrigation is badly wanting, because the tenantry cannot afford to build masonry wells, and the mud ones are comparatively expensive and easily fall in. But the country is cut up by numerous small streams, and if these were utilized as much as they might be, irrigation would be largely increased.

On the east is the navigable river Chauka which flows into the Gogra at Bahramghat, some twenty miles from the southern extremity of the pargana; on the west, and separating it from Mahmudabad, flows the Sowbe, unnavigable; in the centre are the Kewáni and Chauriári streams. The old bed of the Chauka described in the notice of pargana Mahmudabad is also one of the eastern boundaries.

The pargana is a poor one. There are only two towns in it with a population exceeding 2,000, namely, Sadrpur and Bánsura. There are no roads —no mines nor quarries. No crops nor manufactures peculiar to the place; no melas or fairs, no remains of antiquity, no great bazars.

The name is derived from that of the chief town Sadrpur, for the derivation and origin of which name the reader is referred to the town article, and the history (if the traditions of the people deserve such a title) is as follows :—In the beginning the tribe of Bhars possessed the land; Káyaths drove them out and held the country for 150 years, when certain Sourikya (Solankhi) Chhattris overran and occupied it for half a century. But the Káyaths at the end of that time rose against the descendants of the invaders and overcame them, and recovered their ancient dominions in 979 fasli (A.D. 1572). This was 305 years ago : and the Káyaths dwelt in the land unmolested for 100 years, when again they were attacked. This time the invaders were of many castes.

In 1058 Muhammad Qázi got five villages, and Shekh Ahmad Allámi 22. In 1065 certain Janwár Chhattris from Biswán possessed themselves of 108 villages, and a clan of Bisens got ten. The Káyaths succeeded in keeping only 29.

The pargana was formed by Todar Mal, and consisted of 212 villages. At Survey 52 were put into the neighbouring parganas, and out of the 160 which remained, 114 demarcated villages were constituted. These are held as follows :—Taluqdari 81, zamindari 33.

Fifty-six of the former are held by the Mahmudabad taluqdar, and 11 by Thákur Gumán Singh of the neighbouring Kundri pargana. The proprietary title to the 160 villages is distributed thus—119½ Musalmans; 11 Raikwárs; 5 Seths; 4 Janwár Chhattris; 4 Panwárs, 4 Kashmíri Brahmans. The remainder are held by Káyaths, bankers, and a Gosháin.

The account which makes the Káyaths once powerful over the whole pargana is no doubt incorrect, and no one but the qánúngos believe it, if even they do. But it has been recorded here as being the only history of the place which I have been able to procure.

In the Áín-i-Akbari the pargana of Sadrpur is included in Sarkár Khairabad.

SADRPUR*—*Pargana* SADRPUR—*Tahsil* BÁRI—*District* SITAPUR.—Sadrpur is 30 miles south-east from Sitapur, the route from which place to it is the high road to Biswán, 21 miles, whence the traveller must go across country still in the same direction, 9 miles; neither high road, river, canal, nor rail road connect it with any place. The town was founded in the year 974 fasli (1567 A.D.) by one Sadr Jahán who gave his name to the place; subsequently a Káyath family acquired it.

It is an insignificant place, with a population of only 2,109, which includes 982 of Kherwal, both towns having been demarcated as one. The mud-built houses are 280 in number, and there are some masonry buildings. At the school the average daily attendance is 57. At the usual bi-weekly bazar the ordinary necessaries of life are sold, the value of the sales for last year being Rs. 4,200.

The situation of the town is good; the climate favourable; Mahmudabad is 10 miles to the south across country; and the chauka, a navigable river, is four miles to the north-west. No fair is held here.

SADULLAHNAGAR *Pargana*†—*Tahsil* UTRAULA—*District* GONDA.—This pargana is bounded on the north by the Utraula pargana, from which it is divided by the Kuwána, on the west by Gonda, on the east by Búrhapára, and on the south the Bisúhi, running along its whole frontier, separates it from Manikapur. Its total area is 103 square miles, and the greatest length in a straight line from east to west 13; its greatest breadth, which is at its eastern boundary nine miles. Both of the bounding rivers are fordable after the rains by men and cattle at short intervals of one or two miles, and the more important tracks are furnished with faggot bridges for the easier transit of carts. The Utraula and Nawabganj road cuts through its western corner, passing under the police station at Rahra, and taking off the greater part of the local grain traffic. Rough cart tracks, crossing the Bisúhi at the Maddo and Singhár ghats, converge on the same bazar, and tap the eastern half of the pargana. To the north and the south along the banks of both streams is a fringe of forest varying in depth from three miles to a few hundred yards, but containing little good timber. The sál trees, stunted by excessive crowding, never attain sufficient size to make them of any great value, and except the Jámun, which is plentiful, and attains a fair growth at the very brink of the water,

* By Mr. M. Ferrar, C.S.
† By Mr. W. C. Benett, C.S., Assistant Commissioner.

and is of use both for building and burning, the only tree of any consequence is the mahua, whose flowers and fruit are leased out at considerable sums for the manufacture of spirits and oil, and whose wood is largely employed in roofing the mud huts of the neighbouring villages. Game is not particularly plentiful, though spotted deer and nil-gáe, and even an occasional panther, may be found in the remoter thickets, and the jungle clearings swarm in places with hares and grey partridge. The centre of the pargana is a flat ugly plain, underwooded and covered with fair cultivation alternating with tracts of the long khar grass, the home here and there of an unfrequent black buck. The soil is of a light dry loam, and, as the whole is included in the central table-land of the district, the constant moisture of the southern tarhar and the stiff clay of the Sub-Himalayan tarái are equally unknown. Water may be struck almost anywhere at a depth of from fifteen to twenty feet from the surface, and irrigation is very common both from wells and from the small tanks which stud the whole pargana, and form natural storage reservoirs for the rain water. Brick wells cemented with mud are most usual; but in the jungle clearing they are often square holes walled with planks of sál wood dovetailed at the corners. There are practically only two crops, the winter harvest being as elsewhere on the uparhár hardly known. The cultivated area is 37,406 acres, or rather more than 56 per cent. of the whole. In this 12,025 acres are under both crops, and 22,040 under kharíf, and 24,675 under rabi; the small balance having been fallow at the time of survey. The only important autumn products are rice and kodo, covering respectively 15,545 and 1,890 acres. In the spring wheat takes the lead with 8,060, and is closely followed by gram which grows most luxuriantly on the land lately reclaimed from jungle with 6,670 acres. The remaining crops of any consequence are arhar, peas, and linseed. Cultivation is nowhere, except in a very few villages in the centre of the pargana, of a high class, and the settlement returns give an average area of nine cultivated acres to each plough.

After the mutiny the larger tracts of jungle were declared Government property, and sold in six separate parcels aggregating an area of 8,489 acres. The remaining 57,387 acres have been demarcated in 106 villages, and there are 401 hamlets and outlying houses. Floods being unknown, there is no necessity for selecting high spots, and habitations are scattered closely all over the cultivated area. The only bazars are at Rahra and Sadullahnagar, and they are merely small collections of mud huts, where it is often difficult to get even grain for a moderately sized encampment.

Owing to the extent of jungle the population is for Oudh thin, being only 35,152 or 341 to the square mile; of these 6,931 are Muhammadans, and the high proportion of nearly a fifth of the inhabitants is due to the religion of the ruling Musalman house of Utraula. Many are Pathans, but the majority are either low-caste weavers, or new converts to the creed of the prophet from among the agricultural Hindus. Kurmis and Muráos are the most numerous castes of Hindus with a total of 5,146, and next to them come the Koris with 3,349 and Ahírs with 3,442 souls; Brahmans number 2,219, and there are 1,048 Chhattris, mostly Bisens and Bandhalgotis, of the large coparcenary communities of Itua and Khera Díh. The most active classes in subduing to the plough the fever-stricken jungles

are Bhars and Lunias, who occur in small colonies at the extreme verge of the cultivation.

Until quite lately the greater part of the pargana was under a dense jungle, the home of predatory bands of Siyár Khawwas (jackal eaters), Qalandars, and Banjáras, and others of the singular nomadic tribes, whose ethnological position it is so difficult to determine, and most of the present tilth commenced with the purchase of parcels of land in birt from the later Rájas of Utraula. Some idea of the scantiness of the agricultural population at the commencement of the present century, when the practice of selling birt rights became for the first time common, may be gathered from the fact that in 1815 A.D., the government revenue was only Rs. 6,925. From that time the advance becomes rapid and steady. In 1819 the demand had risen to Rs. 13,312, and ten years later it reached Rs. 24,067. With a few trifling variations, it remained at this amount till Rája Darshan Singh in 1838 raised it to Rs. 35,107, a figure which was never again attained under the native government. Shortly before annexation it had fallen to little over Rs. 20,000, and when we took over the district, Sadullahnagar was assessed on the principle of half profits at Rs. 24,048. The progress of population and agriculture since that period has been incredibly rapid, and in 1872 A.D., at revised assessment, the government land revenue was raised to Rs. 56,075, with Rs. 1,522 on account of cesses. In consideration of the largeness of the enhancement, and in view of the fact that much of the recently broken land was held on long leases at progressive rents, the rise has been distributed over a period of ten years, and it is not proposed to take the full demand till 1883 A.D. Anything worth noting in the history of the pargana and its agricultural customs will be found under the article on Utraula, of which it was till annexation a tappa, or revenue subdivision, under the same Pathán rája. For more than a century the local chiefs have had but little power, and though they sold almost all the villages to birtias, they were hardly ever allowed by the Lucknow government to engage for the revenue, and had lost all direct proprietary rights except the precarious collection of a few unimportant transit dues, and the receipt of nazarána, or the feudal tribute of two or three rupees in each year from each of the village heads. In 1849 and 1850, the great revenue speculator Pánde Rám Datt Rám held the pargana in security for money advanced by him to the názim, and succeeded in purchasing a number of the hitherto independent villages, which after the mutiny were included in the sanad granted to his brother Rája Krishn Datt Rám. But for this circumstance only three villages, the property of the Rája of Utraula, would have been held in taluqdari tenure. As it is, the proportion of zamindari holdings is larger than it is in most parts of the district, and 62 villages, with a revenue of Rs. 28,356, have been settled with independent proprietors, while the taluqdars have 50 villages with a revenue of Rs. 29,241.

Beyond the mahua and timber of the fast disappearing forests, and an occasional quarry of kankar, there are no natural products of value, and no manufactures except the universal one of coarse cotton cloth for the apparel of the lower classes.

SADULLAHNAGAR—*Pargana* SADULLAHNAGAR—*Tahsil* UTRAULA—*District* GONDA.—This village of 706 inhabitants is 28 miles north-east of Gonda, 64 from Bahramghat, and 40 from the hills. The climate is damp, but there is no malady peculiar to the place. Water is sweet, and is met with at 18 feet from the surface. It was founded in 1193 fasli (A.D. 1786) by Rája Sadullah Khan of the Utraula family. It gives its name to the pargana.

SAFDARGANJ—*Pargana* PARTABGANJ—*Tahsil* NAWABGANJ—*District* BARA BANKI.—Ten miles east of the civil station has a thána, a barrack, and a masonry bridge over the Kalyáni, built by Shujá-ud-daula.

At this place there is a railway station.

SAFIPUR *Pargana*—*Tahsil* SAFIPUR - *District* UNAO—This pargana is bounded on the north by the river Sai, which separates it from the pargana (Sandíla) of the Hardoi district, on the east by Asíwan Rasúlabad, on the south by Pariar, and on the west by Fatehpur of the Unao district. It is 16 miles long and 16 broad. Its area is 132 square miles or 84,530 acres, divided into 137 townships. The soil is chiefly loam and clay. The staple crop is barley. The pargana is well wooded; some 4,408 acres being under groves. Black buck and níl-gáe are occasionally met with. Saline earth is to be found in considerable quantity throughout the pargana. Water is found at 30 feet. There are six bazars, and four fairs held during the year; the largest being held at Patti Amaura in September where some 15,000 persons congregate; the fair lasts three days. The other fairs are two at Safipur and one at Siah (in honour of Sayyad Sálár). The Government revenue amounts to Rs. 1,08,368, and falls at Re. 1-4-5 per acre. The tenure is as follows:—

Taluqdari * ...	... 4,249 acres	Zamíndari ...	... 36,181 acres
Pukhtadari ...	... 240 „	Bhayyachára ...	... 5,531 „
Pattidari ...	... 37,168 „	Government villages	... 1,158 „

The population amounts to 72,319. The cultivators of the soil are of all castes, and are said to be poor and involved in debt.

The first mention of the pargana is made in the Áín-i-Akbari. Before the conquest of the country by the Moslems, the Bhars, Káyaths, Ahírs, Lodhs, and Lunias were the proprietors, but they gave way to the Chauháns of Mainpuri, the Gautams, the Raikwárs, the Janwárs, and the Muhammadans. For the origin of the name see Safipur town.

Tradition connects this pargana with the events recorded in the Rámáyan, when it relates that the country now known as parganas Pariar, Harha, and Safipur was the scene of the battle of Rája Rám Chandar with his sons Lava and Kus. The lake Mahna is shown as exhibiting proof in its still containing the stone arrows * that were used then by the contesting parties. On the bank of this lake there is a temple in honour of Sri Someswar Mahádeo, built just after the event abovementioned.

Of the Hindu places of antiquity two only need mention; the temple of Rám Swámi Mahádeo, in the village of Vakarma, and of Debi at Baliráj Atáha. For the Muhammadan tombs and shrines see Safipur town, where they are principally situated.

* See Pariar.

The pargana during the king's reign formed part of the Miánganj Safipur collectorate.

SAFIPUR—*Pargana* SAFIPUR—*Tahsil* SAFIPUR—*District* UNAO.—This town lies in latitude 26°50′ north, longitude 80°24′ east, and is situated 17 miles north-west of Unao on the country road leading from Unao to Hardoi. There is a daily market in which articles to the value of Rs. 55,000 are sold annually. It is a flourishing well built town, containing 89 masonry houses, 14 mosques and 6 Hindu temples. The population amounts to 7,286, of whom 2,950 are Musalmans. There is a flourishing school here. The town is also the headquarters of the tahsildar of the Safipur tahsil and of an Inspector of Police. Díwán Ummaid Ráe, Káyath, and Molvi Fazl Azím, who were in high position under the Oudh Government, were natives of this town; the former built a bazar and caravan-sarae, the latter constructed many wells, mosques, and an imámbára.

The town is said to have been originally founded by one Sái Sukul, a Brahman, and is generally called after him "Sáipur." A religious mendicant named Safi afterwards came to this place, established himself there, and was buried, so in commemoration of his name the name was changed to Safipur, though in the district throughout the epithet of Sáipur is still more common. The fate of Sái Sukul is thus related, that in 1389 A.D. Ibráhím of Jaunpur marched with a large army against him, and his master, Rája Ugarsen of Ugú, fought and killed them, ruined the whole Hindu family, and put his lieutenants in possession of the town. These were Molvi Akram, the ancestor of the Darvesh Safi, Ráo Mahesh Ráo, paymaster to the force, the ancestor of Bihári Lál, Káyath, the present qánúngo, Sayyad Mír Risáldár, the ancestor of the present zamindars, Zain-ul-ábidín and others, and Sayyad Hasan Raza, from whom are descended the present taluqdars, Sarfaráz Haidar, Valáyat Ahmad, and other zamindars.

Of the remains of antiquity there are several tombs of noted darveshes, *viz.*, Shahs Safi, Qudrat-ulla, Fami-ulla, Hafiz-ulla, Abdulla, to the former of which a king of Delhi is said to have paid a visit in 1534 A.D.

SAHET MAHET*—OR THE ANCIENT SRÁVASTI—*Pargana* BALRÁMPUR—*Tahsil* UTRAULA—*District* GONDA.—A vast collection of ruins on the south bank of the Rápti, ten miles from Balrámpur, and six from Ikauna, was identified a few years ago by General Cunningham as the remains of the ancient city Srávasti, whose site had already been conjecturally fixed by Lassen within a few miles of the place, but to the north of the river.

The foundation of the city is attributed to Srávasta, an old king of the Solar race, the ninth in descent from Manu, at a time beside which the most ancient myths are comparatively modern. From him was derived the name Srávasti, which appears in the Prákrit forms Sáwattha, Sáwanta, and Shrávanta, and has since been corrupted into Sahet. Though the words do not at first look alike, it is probable that the names of the river and the town, Sahet Mahet and Rápti, were once the same, *viz.*, Sharávati, and derived from Savitri, the sun god; at the disputed era of the Ramáyana, Shrávasti was the capital of Uttara Kusála, the northern province of Rama's empire, which on the division of the kingdom at the death of that hero

* By Mr. W. C. Benett, C.S. Assistant Commissioner.

fell to the share of his son Lava. At the commencement of the historical age, in the sixth century before Christ, we find it still one of the six principal kingdoms of Madhyadesa or Central Hindustan. It was then bounded on the south by Saketa, or Ajodhya, and on the east by Vaishali, the modern Behár and Benares; so it probably contained at least the present districts of Bahraich, Gonda, Basti, and Gorakhpur. The king Parasenájít, who is given in the Vishnu Purana as great grandson of Buddha, and who was very probably connected in race with the princely prophet was an early convert to the new faith, and invited its founder to the Kalandaka Vihara in the Venuvana at Srávasti. Here or in Ajodhya Buddha spent the greater number of the rainy seasons during which he used to rest from his missionary labours, nor did he finally leave the place till he started on that journey to Bengal which ended in his attainment of perfection. During his lifetime Sudatta, the prime minister, built the Jetavana, a magnificent monastery whose ruins lie to the south-west of the capital. On the death of Parasenájít his son Virudháka succeeded, and showed himself a bitter enemy to the faith; he crowned many acts of oppression by including 500 Buddhist virgins in his harem. For this it was predicted that on the seventh day he should be consumed by fire. To falsify the prophecy, he and his court spent the day on boats on the pond to the south of the city, but the waters fled back, the earth yawned, and the guilty monarch disappeared in a supernatural flame.

From this time Srávasti remained one of the principal seats of Buddhist learning, and twelve centuries afterwards the Chinese pilgrim collected with reverence the traditions of his faith which lingered round the sacred city.

At the end of the second century, B.C., Rahulata, the sixteenth of the Buddhist patriarchs, died here after having imparted his secret lore to the king's son Sanghanandi, and at the fourth Buddhist Synod convened by the Scythian Emperor Kanishka, the Jetavana, furnished one of the three principal sects of Sthavíras or Buddhist doctors.

The greatest political importance ever reached by this state was in the reign of Bikramájít, who, in the middle of the second century A.D., overthrew the mightiest king in India, the Ghaváhana of Kashmir, and as ruler of a vast dominion stretching from Peshawar to Malva, and from Malva to Bengal, assumed with some show of right the title of emperor of Jambudirpa or the Indian continent. Contrary to the traditions of his capital, he was a bigoted adherent of the Brahmanical religion, and the legends connected with his rebuilding of the sacred places at Ajodhya and Debi Pátan show how low the fortunes of that creed had fallen in these parts when he lent it his powerful support. Both were a complete jungle, and he restored the localities of the birth of Rama and of his passage to heaven by measurements from the Rámáyana. His identifications probably are the base of the topography of the present day, and it is to be hoped that they have not been a source of error to the pious pilgrim. The remains of this monarch's tank and temple still exist at Debi Pátan. His death appears to have been followed by open disputes between the rival faiths, and the story that a distinguished Buddhist Vasubandhu worsted the Brahmans in argument may refer to a more material victory especially as we find that his still more distinguished predecessor Man or Nita had

been worsted in argument by the Brahmans under the Brahman Bikramájít. Here as elsewhere royal faiths seem to have been irrefutable.

The Ajodhya tradition undoubtedly preserves the correct story of the fall of this dynasty. It relates that after a glorious reign of eighty years Bikramájít was visited by a Jogi Samudra Pál, who, after exhibiting several remarkable miracles, induced the monarch to allow his spirit to be temporarily transferred to a corpse. The royal body was no sooner vacant than Samudra Pál projected his own spirit into it, and refused to evacuate. By this disreputable trick he obtained the throne of Ajodhya and Srávasti, which he and his descendants retained for seventeen generations.

The fact contained in this singular legend is that Samudra Gupta, who reigned for the first forty years of the third century A.D., overthrew the local dynasty and himself reigned in their stead. The period of eighty years, as the duration of the rule of Bikramájít and his descendants, is exceedingly probable, and it is singular, though not much weight can be attached to the coincidence, that from Samudra Gupta to Gayáditya, the last of the Aditya Monarchs of Kanauj, there are exactly seventeen names of the great Vaishya emperors who governed northern India.

The Chinese pilgrims did not, of course, omit to visit so sacred a city. Fahian in the commencement of the fifth century found it inhabited by 200 poor families, and the grand building in decay; and 150 years later, when Hwen Thsang arrived, the desolation was complete, and only a few monks haunted the ruins.

It was destined, however, to recover for a while before it finally disappeared from history, and it is here that I must refer to its connection with the origin of a third religion, that of the Jains. The third of their Tirthankáras, Shambhú Náth, was born at Sawatthi, both his immediate predecessors, and both successors were born at the neighbouring city of Ajodhya. There is still a small Jain temple dedicated by the accounts of the neighbouring villagers to Sobhá Náth. I have no doubt that Sobhá Náth and Shambhú Náth, Sáwatthi and Srávasti, are the same, and that this was the birth place of the third Tirthankára. The eighth of these supernatural beings was born at Chandripur, and this place is always identified in local tradition with Sahet Mahet, as I shall have occasion to remark when I come to the Mahábhárata legend. Since the best authorities differ about 1,500 years as to the probable date of these patriarchs, and their very existence is a fair subject for doubt, I shall not venture to conjecture on their connection with the rise of a strong Jain kingdom in the ninth and tenth centuries. Of this dynasty little more is known than of that of Bikramájít; one great victory throws them into the full light of history, and an interesting legend accounts for their downfall. Local tradition gives the following list of names:—

Mayura dhwaja,
Hansa dhwaja,
Makara dhwaja,
Sudhanya dhwaja,
Suhiral or Suhel Deo or Dal.

These are diversely reputed to have been either Thárus, or of some Rajput house. Considering the almost certain origin of the modern Rajputs, the two accounts may both be true; but, as they were Jains, some confusion

about their caste is easily intelligible. What is utterly baffling is that the second and fourth are the heroes of one of the episodes of the Drigvijaya section of the Mahábhárata. The only one who is really historical is the last, whose capital was at Srávasti, and who had a fort at Asokpur or Hatíla or Raza, about half way on the road between Gonda and Fyzabad. The tradition connecting him with Dumhria Dih is clearly transferred from the recollections of the subsequent Dom Rāj. When Sálár Masaúd crossed the Gogra, he met Suhel Dal* at Hatíla, and the Jains were apparently defeated though the place still is reverenced as the scene of the martyrdom of a distinguished Muhammadan officer. The invaders pushed to the north, and if tradition is to be believed, fought another great battle under the walls of Sahet Mahet, which contains the tomb of another martyr. Finally, after a long occupation of the country, the decisive battle was fought at Bahraich, where the Moslem were completely exterminated. In the undecisive conflicts, and prolonged encampment in a hostile country, in all in fact but its denouement, the story bears a strong resemblance to that of the Pathán conquest of Utraula in the time of Sultan Sher Shah Súr.

It is said that only about forty years after this victory the Jain house fell. The king,† whose name is not given, was passionately devoted to the chase, and returned one evening just as the sun was setting. It would have been a sin to eat after sunset, and the queen, in order to secure the royal supper, sent up to the roof the exceedingly beautiful wife of his younger brother. The experiment succeeded, and the sun stayed to enjoy the sight as long as she stood there. When the feast was over she descended; the sun at once disappeared and the clocks struck nine. The astonished king enquired the cause, and was determined to see with his own eyes the wonder-working beauty. His incestuous passion was punished by the ruin of his state, and amidst a terrific storm the whole city was turned bottom upwards. The modern name Sahet Mahet, says the legend is descriptive of this inversion. This story is valuable as putting beyond, reasonable doubt the first religion to which these kings belonged, the inability to eat after sunset which is the point on which the whole turns being derived from the Jain reluctance to sacrifice insect life.

The chronology is also not without its value, and I have no doubt points to the conquest of the country by the first of the great Ráthor kings, of Kanauj, Sri Chandradeva. In the last half of the eleventh century he made a pilgrimage to Ajodhya, and Kusála (*i.e.*, Gonda); and with a Chhattri prince pilgrimage is often another word for military expedition—"na Chhattri ka bhagat na músal ka dhanuk;" "you cannot make a saint of a Chhattri or a bow of a rice pestle;" an inscription of his descendant, the ill-starred Jai Chandra, has been found at Ajodhya.

With the Ghori conquest of India the history of Sahet Mahet comes absolutely to an end, and it only remains for me to notice one more local legend. Everywhere in the neighbourhood it is told that the real name of the city before its bouleversement was Chandrikápuri or Chandripur, and that it was here that Hansa Dhwaja reigned, and Arjuna gained his very unheroic victory over the brave and beautiful Sudhania. It is added

* In other places Suhel Deo, the murderer of Musaúd.

† A similiar story is given of a prince in Guwárich pargana.

that from here the demigod marched south to Mánikpur on the Ganges, where he fought with his unknown son by the daughter of Chitrangada, Babruváhana. The whole story completely baffles me, and I only remark that it has also been localized at Chhattisgarh (*vide* Central Provinces Gazetteer, page 159).

There can be little doubt that this city was the Sribástam, which has given its name to the principal division of the Káyaths of upper India.

All that now remains of this once famous city is the great fortress on the banks of the Rápti, with a smaller ruin to the south-west, a lofty mound due south on the Balrámpur and Bahraich roads, and numerous small piles of bricks, probably the remains of ancient stupas scattered here and there within a distance of two miles of the main city. The fortress is in shape a semi-circular crescent with the concave side facing the river, and is completely surrounded by solid brick walls, the highest remains being to the west, where the ruins of the river bastion are still 50 feet in height. The ordinary walls vary from a greatest elevation of 40 feet on the western front to a lowest of 20 feet along the east and south-east. The interior is covered with a dense jungle, so thick in parts as hardly to admit of the passage of an elephant, which is broken into a wavy surface by the remains of temples and palaces underneath. All the principal buildings were in the western half, and it is there that the undergrowth is the thickest, only ceasing along two or three broad streets which have been left bare, and indicate the chief features of the old city. The main street runs right through the centre, and is built so as to command a view of the great mound Orá Jhár from one end to the other. To the south it debouches by one of the principal gateways, and at the north it ends in a small square, containing among other lofty remains the two principal mounds, which may be identified with the Sudattás house and the Angulimati a stupa mentioned by Hwen Thsang. The dense brushwood, and the possibility that the city which he saw may have been considerably altered by the later Jain dynasty, renders the application of that traveller's descriptions a difficult and hazardous task, but I am inclined to conjecture that his palace of Parasenájít was situated among the mounds of the south-eastern corner where there is now the small Jain temple. The next principal building mentioned by him, both in his life and in the Siguki, is the hall of the law built by that monarch for Buddha, which would have been situated between the palace and the main street, while Prajapatis Vihara would have formed the whole or part of the long and even line of buildings which face the west of the street. The north-west corner of the ruin contains a large open space with a small pond in its centre, and a nearly straight road running from it to another southern gateway and converging with the main street on the Orá Jhár. The eastern half has no very important remains, though the surface is broken everywhere with the debris of houses, and it was here probably that the common people had their quarters. The walls are pierced with numerous gateways, the principal being at either end of the main street and the north eastern bastion, and in the middle and southern corner of the west wall. At a distance of half a mile from the south-west gate, and separated from the main town by swamps, which probably mark the course of the old moat, is another

considerable ruin identified by Hwen Thsang with the old Jetávana, once one of the most famous monasteries in India. It is a singular fact that this feature is exactly reproduced in the remains of Rángi in the Rae Bareli district, where a similar oblong ruin lies at the same distance and direction from the main town. The remainder of the Chinese pilgrims measurements seem to have been taken from this point; but it is difficult to select among the numerous mounds the remains of the great Vihára and its rival the idol temple. Nearly a mile to the east of the Jetávana is the high congeries of bricks known, as is the Mani Parbat at Ajodhya, by the name Orá Jhár or basket shakings, and supposed to be the place where Rama's labourers emptied out their baskets of earth. This is identified with some probability by General Cunningham as the Purvavarama built by the lady Vaisákha in honour of Buddha. The top is protected by the tombs of two Muhammadan saints, but General Cunningham cleared one of the sides, and found four pilasters of an exceedingly ancient style of architecture. From the fact that two of the chief thoroughfares of the city so converge as to command a view of this mound, I should conjecture that it was more ancient than the plan of the present remains, and consequently one of the oldest monuments left in the neighbourhood. As yet very little is known of this very interesting ruin which must contain relics which would do much to elucidate some of the darkest and most interesting periods of Indian history. I was once able to spend a few days in excavations, and dug more than 20 feet deep into the crown of the Angulimatia stupa, but beyond disclosing a square building of 24 feet each way, with a partition wall down the centre, and a second wall running all round the building at a distance of four feet, I discovered nothing of interest. It is somewhat difficult to get labourers, as the neighbouring villagers have a superstitious dread of interfering with the old city, and will not even enter it after sunset. A storm of thunder and lightning, which came on when I encamped there on a second occasion, was interpreted as a manifest token of the demons' displeasure with the man who had violated their haunts.

NOTE.—Since the above was written, the learned Súraj Naráin Achárya, of Lachhmanpur, in the district of Sultanpur, favoured me with the following information, the sources of which I was unable to ascertain :—

After the time of Asoka (Siláditya of Kanauj), the Tháru descended from the hills and occupied Ajodhya. The dispossessed Buddhists called in Rája Sri Chandra, of Srínagra, who drove back the Tháru, and marching north founded Chandravatipura, now known as Sahet Mahet. His grandson was the celebrated Suhel Dal or Deo who defeated the Muhammadans. Shortly afterwards Chandradeva, Sombansi of Kanauj, took Sahet Mahet, and the Súraj Bansis of Suhel Dal's family fled to Simla, where their descendants are still in existence.

I am inclined to consider this legend as unusually valuable, illustrating as it does the religious wars which ensued on the fall of the great Áditya dynasty of Kanauj, and confirming the account of the refounding of Srávasti after centuries of desolation by a powerful Jain monarch, and the destruction of the Jain kingdom by Chandradeva of Kanauj.

SALIMPUR—*Pargana* MOHANLALGANJ—*Tahsil* MOHANLALGANJ—*District* LUCKNOW.—This is a small town at the 20th milestone from Lucknow on the road to Sultanpur. It is itself of not much consequence, but as the residence of the Shekh Chaudhris of Salímpur, who at one time claimed the whole pargana by right of conquest, it has played a conspicuous part in the history of the pargana.

This town was founded by Shekh Salím, son of Shekh Abul Hasan Sunnie the descendant of Shekh Abul Hasan, Ansári, who drove out the Amethia Rajputs from the old pargana town Amethi Dingur. It was founded probably in the time of Akbar, for the family is said to have held a farmán appointing Shekh Salím the chaudhri of the pargana. The town is picturesquely situated in some broken and high ground overlooking the Gumti river, and the approach to it lies over a ravine spanned by a long bridge built since the establishment of the present Government, two or three scattered mosques, and the taluqdar's house in the distance, built with some attempt at magnificence, add to the picturesqueness of the scene. But the country is otherwise wild looking and scantily wooded.

The population is 2,365 and chiefly Hindu and agricultural and labouring. Very little trade is carried on, and the annual sales in the bazars do not amount to more than Rs. 3,700. A small Government vernacular school is maintained at which some 30 pupils attend. The population gives a somewhat illusory idea of the size of the place, for it includes that of some hamlets that have been included within the village boundary.

SALON *Pargana—Tahsil* SALON—*District* RAE BARELI.—This large pargana was formerly in the Partabgarh district, but is now in that of Rae Bareli; it extends from the Ganges to the south, and is bounded on the north by Parshádepur. Its area is 226 square miles, of which 110 are cultivated; its population is 120,545 or 533 to the square mile. Of these 12,252 are Brahmans, 6,137 are Chhattris, 15,940 are Ahírs, 9,554 Pásis, 12,150 Chamárs, 12,118 Kurmis, 10,915 are Musalmans. Of the Chhattris, 4,099 are Kanhpurias, nearly all of whom eat together and form a powerful and valiant body. The following remarks are taken from the settlement report:—

"In Salon there were 305 villages, of which 20 have been included in the pargana of Mánikpur. These form the estates of Pariáwan and Lowána. Two villages were transferred from the Rámpur pargana to Salon, so that the whole present number is 287. Of these 287 villages twenty-one are newly founded by a grantee under Lord Canning's rules. The grant was made just after the munity to Mr. Thomas Palmer of Cawnpore, and is now held by trustees for his wife and children. Deducting these villages 266 are left. They are held as follows:—

	Taluqdari.	*Mufrad.*
Kanhpuria	32	98
Bais Chaudhri	0	3
Chandel	0	9
Raikwár	0	1
Bisen	2	0
Brahman	0	1
Káyath	0	18
Kurmi	0	1
Muráo	0	1
Shekh	19	23
Sayyad	0	44
Pathán (Qandhári Gharwár) ...	0	11
Faqir Nának Sháhi, ...	0	1
Government villages, ...	0	2
Total ...	...	266

here are three taluqas in this pargana, *viz.*:—

1. Núruddínpur	... ...	Kanhpuria.
2. Azizabad	... ...	Shekh.
3. Bhagipur Newáda	... ...	Kanhpuria.

The Núruddínpur estate comprises twenty-one villages, and the Bhágipur Newáda estate eleven only. The name of the former is the old name by which the estate was known by its former proprietors, the Patháns, who were conquered and driven out by the Kanhpurias.

"*The Bhars of Salon.*—Here as elsewhere tradition goes back to the Bhars as the earliest occupants of the country. In Salon the traces of a masonry fort ascribed to them may be still found. The Bhars of Salon appear to have been no better than their brethren elsewhere: unjust, illiterate, and violent, they were a kind of Phillistines, whom the enlightened rulers at Delhi had to exterminate. Three Musalmans are said to have been commissioned to finish off the Bhars, and having done so they settled at Mustafabad on the banks of the Sai in pargana Ateha, where the remains of a large brick fort in fair preservation attest their residence. Many of the names of the villages are traced to them and their descendants.

"*The Kanhpurias.*—These worthies trace their origin to the famous Rája Mánik Chand (Gharwár), who once on a time gave a daughter in 'shankalp' to a Brahman who lived on the banks of the Sai. She bore a son named Kánh, who from infancy was marked for a wonderful destiny. His name is found in Kánhpur in the Núruddínpur ilaqa. Grown up, he drove out the Patháns, and his four sons occupied their estates. These sons were Ráhas, Sáhas, Urán, and Parsed. From Ráhas the Kaithaula family and Rája trace their descent, and the other sons have their descendants in various places. The Rája of Tiloi in Sultanpur, adjoining this district, finds his ancestor in Sáhas, Kánh's second son. This family acquired great power, and their estates are said to have embraced fourteen parganas, including Salon.

"The elder son, Ráhas, is the ancestor of the Náin families, and it is said that originally they had fifteen villages only, but they have been a pushing and aggressive family, and being not over scrupulous, they have gone on annexing till they have got fifty-two villages. They have of course separated from one another and hold distinct properties, but this is only as regards the acquired villages. The original fifteen villages are still common property, and each branch has its share in the parent stock of the Pachmad estate."

From Mr. Carnegy's "Notes on the Races, Tribes, and Castes of Oudh," I extract the following regarding the Kanhpurias, which Mr. Carnegy records as "the officially accepted version of the history of the origin" of this clan:—

"This clan is said to have sprung from one Chúchu Pánde, a Brahman devotee of Bhárat Dwáj in Allahabad. He is said to have been a man of great learning, and was held in high esteem by Hindu chieftains of every

class. The great Gharwár Rája, Mánik Chand, whose descendants now possess the ráj of Kantit in Mirzapur, had no sons; he had given the daughters of thousands of indigent Brahmans in marriage, hoping thereby to propitiate the gods and obtain male issue, but all his lavish gifts proved useless. As a last resource he gave his adopted daughter (a girl whom his ráni is said to have picked up at the Mánikpur ghát on the Ganges, and for whom various offers of marriage by other Chhattri chiefs had been made) to the devotee, not in marriage, but as a living offering presented at his shrine. The pandit accepted his votive offering, and in due time, the damsel gave birth to a male child which the Pandit named Kánh;" and so on.

"A very pretty piece of word-painting no doubt," remarks Mr. Carnegy, "and from this Kánh are said to descend the Kanhpuria clan, with its fifteen rájas and chiefs."

From Mr. W. C. Benett's very able little work on the "Family History of the chief clans of the Rae Bareli district," I extract the following regarding this clan :—

"These trace their descent from the celebrated Rishí Bhárat Dwáj and their blood is enriched by the piety of eighty-three generations of saints and anchorites. The birth of Kánh, their first Chhattri ancestor, is involved in much obscurity.

"The common tradition is shortly as follows :—Sudh, a saint of distinction, lived at Mánikpur in the reign of the great Mánik Chand. A fable of Brahmanical invention describes and accounts for his marriage with the daughter of the rája.*

"From this marriage two sons were born, one of whom turned Brahman and the other Chhattri. The Chhattri was Kánh, the eponymous hero of his tribe, who married into a Bais family, abandoned Mánikpur, where he had succeeded as his mother's heir to the throne of Mánik Chand, to his wife's relations, and founded the village of Kánhpur on the road from Salon to Partabgarh. The present tribe deity of the Kanhpurias is the Mahesha Rakshása (buffalo demon), to whom they offer one buffalo at every third Bijai Dasami, and another for every wedding or birth which has occurred in their chief's family since the last sacrifice. I regard this tradition as extremely important. All the leading tribes, of whose immigration their can be no doubt, retain distinct legends of their former homes. Here it is admitted that the founder of the tribe in these parts was also the first of his people who was admitted into the Hindu caste system, as his father, the Rishí, and his ancestors, the eighty-three preceding anchorites, were of course of no caste at all. The connection with the Bais is more important than that with Mánik Chand, as the latter is introduced into legends of every date from Mahmúd Ghaznavi down to Husen Shah Sharqi.

"Kánh's sons, Sáhas and Ráhas, completed the conquest of the territory to the north-west of Kánhpur by inflicting a decisive defeat on the Bhars,

* "This princess, the only daughter of Mánik Chand, seems to have contracted several alliances, and to have transmitted the ráj and the Gharwár blood by each."

whose kings the brothers, Tiloki and Biloki, were left dead on the battle-field. Their names are preserved in the neighbouring villages of Tiloi and Biloi."

The seniority of the Kaithaula family over that of Tiloi.—Ráhas was the eldest son of Kánh, the assertions of the Tiloi family notwithstanding, and his immediate descendants find their representative in Rája Maheshwar Bakhsh, taluqdar of Kaithaula. The Rája of Tiloi is descended from Sáhas, the second son, whose posterity in the race for wealth and power very soon outstripped that of the eldest son, Ráhas, and so came to be the dominant family. Whilst the head of the houses of Tiloi has always figured prominently in the history of these parts, the family of Kaithaula have remained in comparative obscurity.

Muhammadan settlements.—The Shekh, Sayyad, and Pathán settlements are all offshoots from Mánikpur, established at various periods between A.D. 1030 and 1762. They present no particular features of interest apart from the history of the parent colony. Mr. King continues:—

"*Jágír of Bahú Begam.*—The Salon pargana was part of the vast estates held as 'jágír' by the Bahú Begam, wife of Shujá-ud-daula, and mother of Ásif-ud-daula. She died on the 23rd Muharram 1223 fasli, (1816 A.D.). Salon was conferred on the queen of the reigning sovereign, Gházi-ud-dín Haidar. She was Pádsháh Begam, who, espousing the cause of her grandson, Munná Ján, in his attempt to secure the succession to the throne, after Nasír-ud-dín Haidar's death, was defeated by the firmness of the resident, Colonel Low, as is related in Sleeman's tour through Oudh, Vol. II., Chapter IV., and departed to the Fort of Chunar with Munná Ján, where both were kept prisoners of State. The Begam and her grandson both died there.

"*Religious endowment at Salon.*—There is a Muhammadan religious endowment at Salon which rose thus:—

"Shah Pír Muhammad, inhabitant of muhalla Adhan, of the city of Jaunpur, went to study at the feet of the Mánikpur saint, Pír Karím, who made him his chela or spiritual son, and sent him to Salon to the dargáh and tomb of the martyr (Shahíd), Pírán Parontá, a companion, it is said, of the renowned Sayyad Sálár of Bahraich fame. At Salon the chaudhris allotted him a post under a red tamarind tree, and his name and fame spread. The Emperor Álamgír (Aurangzeb) gave him revenue-free lands, and the grants have been not only respected and confirmed by subsequent rulers (such as Saádat Khan, Ásif-ud-daula, and the Pádshah Begam) but increased. They are confirmed by the British Government and are represented by eleven villages and some chaks or hamlets, of which the annual value may be estimated at Rs. 16,000 at least. It is probably not less than Rs. 18,000. The grants extend into the Kunda Tahsil of the Partabgarh district, where they consist of thirteen villages and hamlets, of which the annual revenue is about Rs. 7,000, so that this endowment is worth about Rs. 25,000 per annum.

"*Former official divisions.*—Salon gave its name to a Chakla of which the extent varied at different times. Either the arrangements regarding

the mutual inter-dependence of the administrative powers were very undefined, or the actual limits of jurisdictions were vague; but it is most difficult to get any reliable information regarding the various executive officers and jurisdiction under the native government. Everybody in power seems to have been loosely called a názim, and it is not uncommon for a qánúngo even, who should know better, to speak of the same person as názim and chakladár in the same breath."

Salon is a very picturesque and interesting pargana; it lies rather low towards the bank of the Sai; it is covered with the jungle in which the Náin taluqdars and other free-booters built their forts. Wild cattle are still found here in large numbers; the banks of the river are bluff and covered with brushwood through which ravines and many bosky dells radiate far into the country. Water is near the surface but mud wells do not last. The Government revenue falls at the rate of Re. 1-10-10 on the arable area, and was raised 49 per cent. above the summary settlement.

SALON—*Pargana* SALON—*Tahsil* SALON—*District* RAE BARELL—Rája Sahasra Bhar is said to have founded this village; it is on the road from Partabgarh to Rae Bareli; it is three miles from the Sai, thirty-six from Partabgarh, and twenty from Bareli.

The Bhars held this town originally; two Sayyads were killed here because they sounded the azán when saying their prayers, the consequence was the destruction of the Bhars. This town is much reduced now; seventy years ago it was a flourishing place; the population is as follows:—

2,184	Hindus
2,971	Musalmans.
5,155	

There are 85 masonry houses and 1,025 with mud walls; there is one temple to Mahádeo and ten mosques, with other religious buildings. There is a thána, a tahsil, and school. There is also a bazar whose annual sales amount to Rs 10,000.

This town is pleasantly situated, with many groves and palm trees round it, also a large jhíl.

SAMARPHÁ—*Pargana* DALMAU—*Tahsil* LALGANJ—*District* RAE BARELL—This town is situated on the road from Lalganj in pargana Dalmau, and is the residence of a lady taluqdar Thakuráin Dariáo Kunwar. It is pleasantly situated among numerous groves. The population is 2,352, mostly Hindus. There is a vernacular school and a temple to Mahádeo.

SANDANA—*Pargana* JHALOTAR AJGAIN—*Tahsil* MOHÁN—*District* UNAO.—Lies 7 miles south-west of Mohán, and 14 miles north of Unao. It was peopled some 400 years ago by one Sadhan Singh Dikhit, son of Ráe Rám Singh, ancestor of the present holders. The soil is principally loam. It is on level ground; the site of the village is pleasing; climate good and water fresh. About one mile to the north is a jungle of dhák wood. Nothing manufactured here, excepting earthenware for the use of the inhabitants.

The population is divided as follows:—

Hindus.		Muhammadans.	Total.
Brahmans ...	125		
Chhattris ...	191		
Káyaths ...	26		
Pásis ...	65		
Ahírs ...	97		
Others ...	421		
	925	196	1,121

There are 217 mud-built houses and three temples, two shiwálas, and one temple to Debi.

SÁNDI *Pargana**—*Tahsil* BILGRÁM—*District* HARDOI.—The chief subdivision of tahsil Bilgrám in the Hardoi district. It consists of 141 villages; on the north and west it is bounded by parganas Báwan, Barwan, and Katiári; on the south-west and south by the Ganges and by pargana Bilgrám; on the east by pargana Bangar. The Garra flows right through it from north to south and the Rámganga flows irregularly along or near its western and south-western border. Its extreme length and breadth are 13½ and 17½ miles. Its area is 168 square miles, of which 107 or three-fifths (61·62 per cent.) are cultivated, a fifth (19·91 per cent.) is culturable, and less than a fifth (17·52) barren. The proportion of the cultivated area returned as third class, that is, light and sandy is 15·65 per cent. only a sixth of it (16·37 per cent.) is irrigated, the area watered from tanks and ponds (11·40 per cent.) being more than twice as large as that watered from wells (4·97 per cent.). The number of wells and ponds are returned at 1757 and 1157 respectively. The percentage under groves is unusually low, only ·95. The average area of cultivation per plough is $6\frac{1}{10}$ acres.

The pargana is divided into two distinct portions by the irregular sandy ridge, which running down through it from north to south immediately to the east of Sándi marks the edge of an ancient channel of, as I believe, the Ganges, long since abandoned in its gradual westward recession. All the villages on and to the east of this ridge are poor, uneven, and sandy. Irrigation is scanty and difficult. In some villages wells cannot be made, at all, in others only the small pot and lever (dhenkli) wells can be made and these have constantly to be renewed. On the other hand, all of the country to the west of this ridge, that is to say, four-fifths or more of the pargana is a distinctly alluvial tract, levelled and enriched by the floods of three Himalayan rivers, the Garra, Ramganga, and Ganges, and by minor streams such as the Sendha. All this tract is tarái, that is to say, it has been scooped by fluvial action out of the adjacent bangar or original plateau, and in it the water level is always so near the surface that in the dry months percolation largely supplies the want of irrigation, while in the rainy season it is more or less completely flooded. It constitutes in fact the flood basin of the three rivers named above. In heavy floods such as those of 1871, a sea of waters spreads from Sándi, 20 miles west to Fatehgarh. The rivers bring down a rich alluvial deposit locally called seo, which greatly fertilizes the submerged fields and makes manure

* By Mr. A. H Harington, C. S., Assistant Commissioner.

unnecessary. The deposit brought down by the Rámganga is considered the richest. In heavy floods it is sometimes spread two feet thick over the fields. Besides its richness it has this further advantage, that its preparation for seed involves only a quarter of the labour required for ordinary land.

The autumn crops in this part of the district cannot be depended on, and if the floods are late in running off, the spring sowings suffer. Along the Garra, which flows between well defined banks of from fifteen to twenty feet high, irrigation is carried on by the pot and lever (dhenkli) or by the lift (beri). Opposite Sándi I have seen five lifts at work to fetch the water up to the fields. Wheat and even opium are grown up to the very edge of the bank. Watering from the Sendha is very difficult and expensive owing to the depth of the stream below its banks. Much of the soil in this rivered tract is a hard stiff cold clay requiring large and powerful bullocks to force the plough through it and heavy rains to soften it. A natural consequence of the moisture of the surface and slight need of artificial irrigation is that irrigated and unirrgated lands in many villages fetch much the same rent.

Away from the Garra the country is poorly wooded. There is little jungle except a patch full of níl-gáe at Jeori on the Sendha. In some villages, especially those along the Rámganga, a rank deep rooted grass called sarai is very baneful. Every flood brings down fresh seeds of it, and not improbably it will in time be as bad a pest as the "kans" of Bundelkand.

In this low river swept tract the soil of the bangar has here and there withstood the fluvial action, and has left a high isolated bluff overlooking the surrounding champaign. The views from these "coigns of vantage" is very striking. Thus from Malanthu Khera the eye can range from the Christian spire of Fatehgarh Church, twelve miles away across the Ganges; on the west, to the pagan pinnacle of Báwan Shiwála, fourteen miles to the east, or from Sándi fort on one hand to the groves of Siwaichpur on the other. Another grand view is to be had from Sándi fort.

The Sándi lake, called 'Dáhar,' has been formed, I suppose, by the silting up of the channel of the great river which must have flowed close up to the sandy ridge on the east of it, much in the same way as the snipe-famed Baghar Tál near Bahramghat has been formed by the silting of the Sarju. It is two miles long, with a breadth of from four to six furlongs, and abounds in fish and water-fowl.

The beauty of the groves round Sándi attracted Sir W. Sleeman's attention. Writing in 1850, he says* :—"I observed very fine groves of mango trees close to Sandee planted by merchants and shopkeepers of the place. The oldest are still held by descendants of those by whom they were first planted more than a century ago; and no tax whatever is imposed upon the trees of any kind, or upon the lands on which they stand. Many young groves are growing up around to replace the old ones as they decay; and the greatest possible security is felt in the tenure by which they are held

* Vol. II., pages 31-32, Tour through O dh

by the planter, or his descendants, though they hold no written lease or deed of gift, and have neither law nor court of justice to secure it to them. Groves and solitary mango, semul, tamarind, mhowa, and other trees, whose leaves and branches are not required for the food of elephants and camels, are more secure in Oude than in our own territories; and the country is, in consequence, much better provided with them. While they give beauty to the landscape they alleviate the effects of droughts to the poorer classes from the fruit they supply; and droughts are less frequently and less severely felt in a country so intersected by fine streams, flowing from the tarae forest or down from the perpetual snows of neighbouring hills; and keeping the water always near the surface, these trees tend also to render the air healthy by given out oxygen in large quantities during the day and absorbing carbonic acid gas."

The taluqdari tenure obtains in 30½ villages, 61½ are zamindari, and 49 imperfect pattidari.

The Government demand, excluding cesses is Rs. 1,27,218—a rise of 23-13 per cent. over the summary assessment. It falls at Re. 1-14-7 on the cultivated acre; 1-2-10 per acre of total area; 11-10-7 per plough; Rs. 2-9-4 per head of agricultural and 1-13-2 per head of total population.

The incidence of population is 415 to the square mile. The leading statistics are—

Total 69,751; Hindus to Muhammadans 64,252 to 5,499; males to females 37,734 to 32,017, agriculturists to non-agriculturists 49,289 to 20,462. Brahmans (8,756) and Ahírs (8,240) head the list. Then come Kisáns and Chamárs, Chhattris (5,984) and Muráos (4,853).

There is an aided school at Sándi and village schools have been established at Palia and Chamarsár. The opium department has a weighing station at Sándi.

The Ain-i-Akbari contains the following mention of the pargana:—

Cultivated area, 2,11,814 bighas.
Revenue, mál, 31,55,339 dáms.
Sáyar ghal ... 1,95,108 „
Zamindars, Sombansi.
Garrison, 20 sawárs and 2,000 foot soldiers.

The chief products are wheat, barley, bájra, gram, juára, arhar and paddy. At survey wheat covered a third of the cultivated area; barley between a fifth and fourth; bájra and gram together a fourth. The areas under sugarcane, cotton, tobacco, indigo, and poppy were respectively only 353, 18,979, 50, and 1 acres.

The climate of Sándi itself is considered very good, but the wells are brackish.

The 141 villages are held thus:—

Katiárs	35	
Sombansis	16	
Janwárs	10	
Bamtilas	1½	
Nikumbhs	2	
Chauháns	1	
Gaurs	5½	
Raikwárs	4	
Bais	2	
Ráthors	1	
Gahalwárs	1	
Katerias	1	
Báchhils	1	
Total Chhattris		80½
Sayyads	18½	
Pathán	5	
Shekhs	2	
Mughals	½	
Total Muhammadans		26
Brahmans		*11½
Ahírs		1½
Government		12
Káyaths		4
Lodhs		5½

* Misrs, Dikhits, Aganhotris, Tiwáris, and Páthák, one each; Dubes four, Pandes two; Chaubes a half.

It is believed traditionally that Árakhs preceded Thatheras in holding the country round Sándi. The displacement of the Thatheras was effected by Sombansi Chhattris who had migrated from Jhúsi. At the time of the Muhammadan conquest the domains of the Sombansis are said to have extended over Sándi, Katiári, Barwan, Saromannagar, Patti, Pachhoha, Shahabad, Bangar, and Báwan. The headquarters of the clan was at Santan Khera or Santannagar, a fort named after Rája Santan Singh, lying at a short distance to the north of the present town of Sándi to which it has given its name. The Sombansis were driven out at the Muhammadan invasion and retired to the Kumaun hills.

This retreat, and their complete subjugation, did not take place till about 1398 A.D. Traditions still linger on the country side of the stubbornness of the defence of Santan Khera, the depth of the moat, the failure of the siege till a channel was cut from the moat to the Garra. The conquerors abandoned Santan Khera, and founded a new town about a mile and a half to the south-east, and named it Fatehpur Islámabad. But pestilence broke out twenty-two years later and caused the abandonment of the new town. The village of Chandiapur stands near the deserted site which is now known as Fatihan Khera. In compliance with the wishes of the inhabitants the old town was re-peopled, and the Muhammadans gave it the name of Ashrafabad. But the new title did not go down. Santan Dih or Sándi became its name. The proprietary connection of the Sayyads with the pargana began with Sayyad Husen Tirmuzi, who was a leading man in the conquering post, and was rewarded for his

services with several villages in jágír. In 1061 Hijri (1650 A.D.) his descendant, Sayyad Sád-ulla, was killed in an affray with certain Śribástab Káyaths of the pargana, arising out of a dispute as to the ownership of the Manjhua.

On the petition of the slain man's family Shah Jahán deputed Bahman Yár Khan to chastise the Káyaths. The task was very thoroughly done, and none of this family of Káyaths are to be found in Sándi. The same emperor bestowed the whole pargana, then consisting of 332 villages, on Khalíl-ulla Khan in jágír; but later on in 1093 Hijri (A.D. 1681), Aurangzeb conferred the proprietorship of the town and of forty villages which had belonged to the Káyaths on Sayyad Fateh Muhammad and Sayyad Muhammad, the heirs of the slain Sayyad Sád-ulla. Sayyad Muhammad was the elder son and heads the bari taraf or senior line, while the junior or chhoti taraf (or saikai) traces its descent from Sayyad Fateh Muhammad. Since then the town, and the post of chaudhri and qánúngo have been held by this family. I learn from the Bhamapur proprietary rights record that the whole of (pargana) Sándi was at one time held by the chaudhris on a pargana grant from the throne. This ceased in 1194 fasli (A.D. 1843) or thereabouts. Then every village fell into the direct tenures of the old inhabitants. The pargana had been held by the chaudhris for nearly 180 years.

The Oudh treaty of 1772 was ratified at "Camp Saundee." *Vide* Aitchison's Treaties II., pp. 83-84.

SÁNDI*—*Pargana* SÁNDI—*Tahsil* BILGRÁM—*District* HARDOI.—(Latitude 27°17′ north, longitude 80°0′ east.) An interesting town of 11,123 inhabitants, on the left bank of the Garra on the old route from Sháhjahánpur *viâ* Shahabad to Lucknow. For its history the pargana article may be referred to. Tennant, visiting it in 1799, complained of "the bleak, desolate, and dreary aspect of the country, where you are constantly sinking at every step in loose sand and blinded by showers of dust." Heber, in 1824, gives a more cheerful account, but under-rated the size of the place. "The country," he writes, "through which we passed to-day was extremely pretty, undulating with scattered groves of tall trees and some extensive lakes which still (4th November) showed a good deal of water. The greater part of the space between the wood was in green wheat, but there were round the margin of the lakes some sm all tracts of brushwood, and beautiful silky jungle-grass, eight or ten feet high, with its long pendant beards glistening with hoar-frost—a sight enough in itself to act as a tonic to a convalescent European. Sandee is a poor little village shaded by some fine trees, with a large jheel in the neighbourhood swarming with water-fowl. It was described to me as a very dangerous place for travellers without my present advantages, and I was told that from thence to the company's frontier the country bore an extremely bad character, and several robberies and murders had taken place lately. The lake was half dry already, and would, they said, in three months time be quite so. As it recedes it leaves a fine bed of grass and aquatic plants on which a large herd of cattle was now eagerly grazing."

* By Mr. A.H. Harington, C.S., Assistant Commissioner.

Twenty-six years later Sir W. Sleeman noted his impressions of Sándi (Vol. II., p. 31, Sleeman's Tour in Oudh):—

"The river Garra flows under the town to the north. The place is said to be healthy, but could hardly be so were this lake to the west or east instead of to the south whence the wind seldom blows. This lake must give out more or less of malaria that would be taken over the village for the greater portion of the year by the prevailing easterly and westerly winds. I do not think the place so eligible for a cantonment as Tandeeawun in point either of salubrity, position, or soil. The lake on the south side abounds in fish, and is covered with wild fowl, but the fish we got from it was not good of its kind."

The best market is that held on Sundays and Thursdays in muhalla Nawabganj, but smaller bazars are held on Tuesdays in muhalla Khalísa, on Mondays in muhalla Auládganj, on Fridays in muhalla Munshíganj, and on Wednesdays in Salámullaganj. The Sándi market has a local fame for its small cotton carpets or qálins.

The principal wards or muhallas are called Sayyadwára, Salámullaganj, Munshíganj, Khalísa, Auládganj, Nawabganj, and Únchatíla. Únchatíla has been built on one of those isolated bluffs where soil harder than usual has withstood the river-floods of ages, and has left a sort of natural fortress commanding the adjacent river basin. Here, layer upon layer, are piled the vestiges of the Árakhs, Thatheras, Sombansis, and Sayyads of the past, crowned with the successive remains of an earthwork thrown up during the reign of Shujá-ud-daula, a factory built by European enterprize at a rather later date, a chakladar's tahsil and fort, an English tahsil and police station established at annexation, and now a Government opium godown or weighing house and office. A gloomy association clings to this building, for it was here, in 1870, that the opium officer Mr. MacMullen was atrociously murdered by his bearer, who in revenge for a trifling punishment by the kindest and most indulgent of masters, blew out his brains as he lay asleep, and then gave out that his master had committed suicide. A moment's glance at the poor victim's body refuted the lie; the murderer confessed his crime, and was hanged for it.

In Sayyadwára the chief buildings are a mosque and mansion built by Sayyad Qutb-ud-dín Husen Khan, chakladar at annexation of Bángarmau and Sándi. In this house is located the Government aided school, averaging 102 pupils. To the south of it is an imámbára and mosque built in 1844. Two other mosques adorn the quarter raised by Munshi Mubárak Ali and Najábat Ali, reader of the khutba or prayer for the king. Salámullaganj, named after one of the Sayyad chaudhris of the pargana, boasts its rauza built in 1738 by Sayyad Muhammad Amjad, father of chaudhri Salám-ulla, and a mosque built by the same Sayyad three years later.

To the east of the town are the dargáhs and graves of Sháh Allah Bakhsh Darwesh, called also zinda Pír and of Maulána Khális, faqírs of great local renown, and claimed by tradition as companions in arms of Sayyad Sálár Masaúd.

These tombs seem to have been constructed about the end of the fourteenth century. One of them has evidently been chiefly built out of the ruins of a Hindu temple, being made almost entirely of large blocks of kankar of different sizes. At the edge and in front of the raised platform are two large blocks, of which the upper surface has been hewn into the segment of a large circle. In their present position these stones are without use or meaning. They have apparently been originally a part of the doorway of a Hindu shrine. Other fragments of pillars and bas-reliefs, belonging probably to the same building, are collected at the shrines of the Mangla and Gobardhani Debis.

In Munshiganj there is a masonry well of great age, said to be of a date prior to the Sombansis under Rája Santan, and called Mítha kuán or the well of sweet waters. It was repaired during the reign of Saádat Ali Khan by Muhammad Ali Naqi Khan, uncle of Sayyad Qutb-ud-dín Husen Khan,

The Khalísa and Auládganj wards contain many good masonry houses built by wealthy Ráezáda Káyaths such as the Lálas Gopál Ráe, Ganga Parshád, and Shádi Lál. Here, too, are two Thákurdwáras, erected in recent times by Beni Datt Misir and Chhote Lál Pánde.

To the east of Múratganj lies the sacred shrine of the Mangla Debi. Here, in addition to the usual fragments of stone bas-relief, are two small white marble images, of which the feet and hands have been broken off, a huge block of hewn kankar, and a fragment of a red sandstone capital. Close by is the Phúl Mati dher, a bas-relief representing a pagoda-like structure, rising over a seated central figure with attendants, of apparently Buddhist type.

In Nawabganj there is a fine saráe. This ganj was built by one Sabadh Gir Goshán, a military officer in the Nawabi. In this quarter used to be cantoned some of the ex-kings troops, with guns. The road to Bilgrám and Hardoi passes through Nawabganj, which is by far the most thriving mart in Sándi.

A mile from the town in Admapur at the edge of the lake a little spring wells up and trickles into it. The spot is called "Brahmávart," and is regarded with peculiar veneration by the Hindus of the neighbourhood. Here a grove has been planted, and in it over the sacred spring is a little shrine tended by a few priests.

SANDILA *Pargana**—*Tahsil* SANDILA—*District* HARDOI.—The principal subdivision of tahsil Sandíla in the Hardoi district. It consists of 213 villages. On the north it is bounded by pargana Gopamau, on the west by parganas Bálamau and Mallánwán, on the south-west and south by parganans Bángarmau, Safipur, and Mohán Aurás of Lucknow, on the east by parganas Gundwa and Kalyán Mal, and across the Gumti by pargana Aurangabad of Sitapur. The Sai flows along the greater part of its south-western and southern border.

* By Mr. A. H. Harington, C S.

In shape it is an irregular rhombus, with an extreme length and breadth of 31 and 22 miles. Its area is 329 square miles, of which 170 or 51·14 per cent. are cultivated. Rather more than a fifth (22·56 per cent.) is culturable; a fourth (24·7 per cent.) is returned as barren. More than a fourth (27·65 per cent.) is rated as third class, that is, sandy, light, and uneven. Rather less than a third (31·05 per cent.) of the cultivated area is irrigated in the proportion of about four parts from tanks and ponds to one from wells. The percentage under groves is only 1·6; 7¼ acres is the average area of cultivation per plough.

There is nothing very striking or interesting about its physical features. The statistics already given show that it is poorly wooded, that the area of barren and sandy soil is very large, and that wells are scarce. This last circumstance is owing to the sandiness of the subsoil—a feature always met with in the vicinity of Indian rivers. The worst and sandiest tract is to the north near Beniganj and Mánjhgáon. Here the neighbourhood of the Gumti, which forms the north-eastern border, is plainly visible for miles inland from it, in the great irregularity of the surface, scantiness of wells and jhíls, and the lightness of the sandy undulating soil. This region abounds in extensive herds of deer, whose depredations add seriously to the cultivator's difficulties. Southwards, as the scene shifts towards the centre of the pargana, a more even surface and a firmer soil is reached, abounding in jhíls of no great size, of which the largest is at Raison. It is notable for the number of grebe on it, and the advantages for duck shooting presented by the embankments across it. The Baita nála rises among the jhíls in the east centre of the pargana and drains its south-eastern side.

Large tracts of dhák jungle and barren waste follow its course, and it is not much used for irrigation. Towards the Sai on the west the soil again deteriorates.

It becomes sandy and unable to retain water. Jhíls disappear. The urface becomes uneven. But the slope into the basin of the Sai is sneither steep nor deep, so that there is comparatively little of the scour which so disastrously affects the Gumti side of the district.

For the same reason the land on this side is less sandy, that is, less denuded of its loamy particles. A few spotted deer (chítal) still linger in the Utar Guián jungle near Kachhona.

The main road is the unmetalled one from Lucknow to Sháhjahánpur, passing through Sandíla, from Malihabad, and Kachhona, on its way to Hardoi. Parallel to it now runs the Oudh and Rohilkhand Railway with stations at Sandíla and Kachhona. From Sandíla other unmetalled district roads branch off south-westward to Bángarmau, westward to Ghausganj and Mallánwán, and northward to Beniganj and Nímkhár.

The chief products are barley, wheat, bájra, gram, arhar, másh, paddy, and juár. Of these at survey barley covered a fourth of the cultivated area; wheat a fifth; bájra and gram together rather more than a fifth; rather more than another fifth was cropped with arhar, másh, paddy, and juár. The areas returned as under cotton, cane, poppy, tabacco, and indigo were respectively 2,618, 1,789, 276, 267, and 9 acres.

The climate is considered average, but damp makes it unhealthy at and near Sandíla.

The 213 villages are held thus:—

Nikumbhs	50
Janwárs	13
Raikwárs	2
Bais	1
Ahbans	2
Kachhwáhas	5
Sakarwárs	2
Gharwárs	1
Chauháns	6
Total Chhattris	82
Tiwárí Brahmans	1
Dube „	1
Sukul „	1
Bilwár „	1
Sárasswat „	1
Total Brahmans	5
Shekhs	63
Sayyads	17
Patháns	1
Total Muhammadans	81
Káyaths	41
Kurmis	2
Kalwárs	1
Lodhs	1
Total Miscellaneous	45

The taluqdari tenure obtains in 114 of the villages; 70 are zamindari; 26 imperfect pattidari; 3 are bhayyachára.

The Government demand, excluding cesses, is Rs. 1,92,553, a rise of 42 per cent. on the summary assessment. It falls at Re. 1-12-7 on the cultivated acre, Re. 0-14-7 per acre of total area, Rs. 12-14-6 per plough, Rs. 2-11-1 per head of agricultural, and 1-6-5 per head of total population.

The incidence of population is 417 to the square mile. The leading statistics are: total 1,37,275; Hindus to Muhammadans 1,17,371 to 19,904; males to females 72,175 to 65,080; agriculturists to non-agriculturists 71,569 to 65,275. Among the Hindus Chamárs, Pásis, Brahmans, and Muráos predominate. Chamárs are more than a sixth of the entire population; Pásis are nearly a tenth. Brahmans rather less than an eleventh; Muráos about a fifteenth. Among the rest Chhattris (7,054), Ahírs, Vaishyas, and Árakhs (4,215) (the earliest children of the soil according to tradition) are most numerous. Among the Muhammadans Shekhs are strongest (5,076), then Ghosis and Julahas; Sayyads are only 1,610.

There is an Anglo-vernacular tahsil school at Sandíla, and there are village schools at Beniganj, Assa, Ghausganj, Bainkdar, and Behsar.

The pargana is mentioned in the Áín-i-Akbari as having a cultivated area of 3,93,700 bíghas.

Revenue, mál	...	...	...	26,25,398 dams.
Sáyarghal	...	...	...	1,567 „
Zamindars, Chandels.				
Garrison, 20 sawárs and 1,000 foot soldiers.				

In the early history of this pargana Árakhs occupy the place which is filled elsewhere in the Hardoi district by Thatheras. Two brothers of the tribe, Salhia and Malhia, are said to have founded the one Salhia Purwa now Sandíla, the chief town of the pargana; the other Malihabad, in the adjacent pargana of that name in the Lucknow district. The Arakhs held the tract till towards the end of the 14th century, Sayyad Makhdúm Aláud-dín, the fighting apostle of Nasír-ud-dín, the "lamp of Delhi," undertook to drive out the infidels, and to carry the faith and arms of Islám a stage farther to the south. The promise of a royal revenue-free grant made the prospect of success as tempting to the soldier as was the expulsion of the infidel to the saint. How long or how fiercely the Árakhs resisted we know not. Only the issue of the contest has been remembered. To this day the Árakhs of Utraula, on the Rápti, 120 miles away to the east in Gonda, recall their lost domains in Sandíla. A century and a half earlier in the reign of Shams-ud-dín Altamsh, the Sayyad had driven out the Hindu lords of Bilgrám and settled themselves there.

Sandíla was their next acquisition of importance in this part of the country. The process of consolidation is thus described in the Táríkh-i-Mubárak Sháhí (Elliot's History IV., p. 13). "The frontiers of the empire were secured (1375 A.D.) by placing them under the charge of great and trusty *amirs*. Thus on the side of Hindustan, on the Bengal frontier, the fief (ektá) of Karra and Mahoba, and the *Shikk* of Dalmau, were placed under the charge of Malikas Shark (prince of the east) Mardán Daulat, who received the title of Nasír-ul-Mulk. The fief of Oudh and Sandíla and the *Shikk* of Kol were placed under Malik Hisám-ul-Mulk and Hisám-ud-dín Nawá. The fief of Jaunpur and Zafarabad was given to Malik Bahroz Sultáni. The fief of Bihár to Malik Bír Afghán. These nobles showed no laxity in putting down the plots of the infidels, and in making their territories secure".....(1394 A.D.). "Through the turbulence of the base infidels the affairs of the fiefs of Hindustan had fallen into confusion, so Khwája-i-Jahán received the title of Malika-ul-Shark (king of the east), and the administration of all Hindustan, from Kanauj to Bihár, was placed in his charge. In the month of Rajab, 796 Hijri (1394 A.D.), he proceeded to Hindustan with twenty elephants; and after chastising the rebels of Etáwah, Kól, Kahára-Kamil, and the environs of Kanauj, he went to Jaunpur. By degrees he got the fiefs of Kanauj, Karra, Oudh, Shadidah (Sandíla), Dalmau, Bahraich, Bihár, and Tirhut into his own possession. He put down many of the infidels, and restored the forts which they had destroyed. God Almighty blessed the arms of Islám with power and victory. The Rai of Jájnagar and the king of Lakhnauti now began to send to Khwája-i-Jahán the elephants which they used to send (as tribute) to Delhi."

* * * * * * *

(1399 A.D.) "The fiefs of Kanauj, Oudh, Karra, Dalmau, Sandíla, Bahraich, Bihár, and Jaunpur were held by Khwája-i-Jahán. In the same

year (1399) Khwâja-i-Jahán died at Jaunpur, and his adopted son, Malik Mubárak, became king in his stead, assuming the title of Mubárak Shah, and taking possession of all the fiefs."

The inventive piety of the Muhammadans dispenses with the traditional clue to the derivation of the name, and asserts that it is traceable to an exclamation of Sayyad Makhdúm Alá-ud-dín who when on his way thither from Delhi cast into the Jumna the grant or charter received by him from his imperial master saying, Sanad Allah, God be my charter.

Accordingly he named his first conquest Sanad-illa or Sandíla, though till then it had been known as Sítal Purwa. Taking as his own share a rent-free grant of 360 bíghas he built and settled upon it, and it is called to this day Makhdúmpura in remembrance of him; and his darg'h stands upon it. The tyranny and exactions of Muhammad Shah Tughlaq at Delhi are said to have contributed to the development of Sandíla whither fled many a refugee, chiefly of the Brahman and Chhattri castes. In the time of Sher Shah the settlement had become so crowded that Sayyad Husen founded a new town adjacent to it and styled it Ashraftola. Up to this time no Government officer had been posted at Sandíla; so that, like the cave of Adullam, it was a convenient refuge for all who wished to keep out of the way of the imperial writs; but about the time of Akbar the qázi was transferred hither from Mahona, and the other pargana officials came in time to be posted here. Fíroz Shah twice visited Sandíla in 754 Hijri (A.D. 1353) on his march to Lucknow, and in 776 Hijri (A.D. 1374) on the way to Bahraich. A mosque bearing the date 769 Hijri (A.D. 1367) was built by his order.

The restoration of Humáyún brought trouble upon Sayyad Husen, who had been faithful to the fortunes of Sher Shah. The town was plundered by Humáyún's troops; Sayyad Husen was dispossessed of his grant, and a force was quartered here. The lands which for three centuries had been held by Sayyads were made over to Chandels. But the tenure of the Chandels did not last long. The Sayyads regained court favour and a portion of their lost possessions. Molvi Muhammad Moia ingratiated himself with Alamgír, who conferred upon him in jágír for military service Ibráhímpur, Tiloi, and ten other villages, and, when he died in Behár, sent his corpse to Sandíla to be buried with his forefathers. Most of the Sayyad's grants were resumed and charged with revenue after Shujá-ud-daula's defeat at Buxar, and the remainder were resumed by Saádat Ali Khan.

In our own time nineteen villages were conferred on Molvi Fazl Rasúl of Jalálpur of this family for distinguished services during the mutiny.

Two severe actions were fought at Sandíla on 6th and 7th October, 1858.

SANDILA*—*Pargana* SANDÍLA—*Tahsil* SANDÍLA—*District* HARDOI.—(Latitude 27°4′ north, longitude 80°34′ east). Sandíla ranks sixth in

* By Mr. A. H. Harington, C.S., Assistant Commissioner.

population among the towns of Oudh, and second among those of the Hardoi district. It lies nearly midway between Lucknow and Hardoi, at a distance of 32 miles north-west from Lucknow and 34 miles south-east from Hardoi. It is 31 miles east from Bilgrám. There is a station of the Oudh and Rohilkhand Railway at it.

For an account of its foundation and political history the pargana article should be referred to. Its four muhallas are named Ashraftola, Mahetwána, Mandai, and Málkána.

The population is 15,786, of whom 7,629 are Hindus and 8,157 are Muhammadans. They are lodged in 1,114 brick and 3,986 mud-built houses.

Being the headquarters of a revenue subdivision, the town has the usual Government offices, tahsil, police station, dispensary, and Anglo-vernacular school.

Markets are held on Tuesdays and Saturdays. Pán and ghí are sold for export in considerable quantities.

There are no buildings of special interest or antiquity. The Bára Kambha, a hall of the twelve pillars, was built of stone a century and half ago by an ancestor of Farzand Ali and Musharraf Ali.

Sir W. Sleeman's notes on the place are worth quoting, written as they were six years before annexation (Volume II., p. 2, Volume I., pp. 336-337):—

"Halted at Sundeela. To the north of the town there is a large uncultivated plain of oosur lands that would answer for cantonments, but the water lies, for some time after rain, in many places. The drainage is defective, but might be made good towards a rivulet to the north and west. There is another open plain to the west of the town, between the suburbs and the small village of Ausoo Serae, where the trigonometrical survey has one of its towers. It is about a mile from east to west, and more from north to south, and well adapted for the location of troops and civil establishments. The climate is said to be very good. The town is large and still populous, but the best families seem to be going to decay or leaving the place. Many educated persons from Sundeela in our civil establishments used to leave their families here; but life and property have become so very insecure that they now always take them with them to the districts in which they are employed, or send them to others. I observed many good houses of burnt brick and cement, but they are going fast to decay, and are all surrounded by numerous mud houses without coverings, or with coverings of the same material, which are hidden from view by low parapets. These houses have a wretched appearance.

"Several of the villages of Sundeela are held by Syud zumeendars, who are peaceable and industrious subjects, and were generally better protected than others under the influence of Chowdhree Sheik Hushmut Allee, of Sundeela, an agricultural capitalist and landholder, whom no local authority could offend with impunity. His proper trade was to aid landholders of high and low degree, by becoming surety for their punctual payment of

the Government demand, and advancing the instalments of that demand himself when they had not the means, and thereby saving them from the visits of the local authorities and their rapacious and disorderly troops: but in an evil hour he ventured to extend his protection a little further, and, to save them from the oppressions of an unscrupulous contractor, he undertook to manage the district himself, and make good all the Government demand upon it. He was unable to pay all that he had bound himself to pay. His brother was first seized by the troops and taken to Lucknow. He languished under the discipline to which he was there subjected, and when on the point of death from what his friends call a *broken heart*, and the Government authorities *cholera morbus*, he was released. He died immediately after his return home, and Hushmut Allee was then seized and taken to Lucknow, where he is now confined.

"The people here lament his absence as a great misfortune to the district, as he was the only one among them who ever had authority and influence, united with a fellow-feeling for the people, and a disposition to promote their welfare and happiness."

SANDWA CHANDIKA—*Pargana* PARTABGARH—*Tahsil* PARTABGARH—*District* PARTABGARH.—This town was founded by the Bhars; it gets its second name from the temple of Chandika; it is near the road from Partabgarh to Amethi, eleven miles from the former. The tradition is that Chandika Debi here killed certain Rákshases or demons. The population consists of 1,960 Hindus and 27 Musalmans. There is a temple of Debi, and great fairs are held in her honour—one in March, the other in October. Each Tuesday about 1,000 people assemble; at the annual fairs about 5,000.

SANGRÁMGARH—*Pargana* RÁMPUR—*Tahsil* KUNDA—*District* PARTABGARH.—This village was founded by Sangrám Singh, the ancestor of the taluqdar of Rámpur, about 150 years ago.

It is on the unmetalled road to Manikpur 30 miles from Partabgarh. Brahmans reside here who are great dealers in iron.

Population, Hindu	... ...	2,096
„ Musalman	... ...	54
		2,153

It possesses a temple to Mahádeo and one vernacular school with 30 pupils; there is a bazar also at which the annual sales are Rs. 20,000. The Dasahra is celebrated here by a festive meeting at which 6,000 people assemble.

SANGRÁMPUR—*Pargana* DAUNDIA KHERA—*Tahsil* PURWA—*District* UNAO.—This village was founded 1,900 years ago by Rája Abhai Chand Bais, who called it Sangrámpur (city of the fight): because he had to fight a fierce battle here on entering this country. The place is also called Daundia Khera, the original Bhar name. Babu Rám Bakhsh Singh, a descendant of Abhai Chand's, lived here, and was hanged after the mutiny for abetment of murder. There is a vernacular school attended by about 35 pupils, none of whom are Musalmans. Population is 1,190, of whom 106

are Musalmans. There is one mosque, four temples in honour of Debi, and one to Mahádeo.

SARA *Pargana**—*Tahsil* HARDOI—*District* HARDOI.—A subdivision of tahsil Hardoi consisting of 85 villages. Pargana Alamnagar bounds it on the north, pargana Shahabad on the west, parganas Báwan and Gopamau on the south and south-east, pargana Mansurnagar on the east. The Sai, here called Bhainsta, flows along part of its eastern border. It is eleven and a half miles and thirteen miles in extreme length and breadth, and its area is 90 square miles.

Rather more than half (52·92 per cent.) is cultivated; a third (34·09) is culturable. About an eighth (11·56) is returned as barren. Not quite a seventh (14·82 per cent.) is rated as third class, that is, sandy. Half of the cultivated area (49·41) is watered from wells (34·19) and tanks (15·22). The percentage under groves is 1·43. Seven acres is the average area of cultivation per plough.

There is little to notice in its physical features except the excellence of the soil and the great quantites of jhíls and marshes. Some of them are embanked, but the facilities offered for rice cultivation are not taken advantage of. "There are," notes Mr. McMinn, "thousands of bíghas of splendid rice ground which lie utterly unproductive. I have no doubt the lambardars object, because the *pasáhi* (wild rice), which is their manorial right, and which grows spontaneously, would be supersedèd. They say they do not sow rice, but in some places Káchhis have raised very fine crops. The country is rather bare of groves. Single pípal and banyan and pákar trees are common, but no groves have been planted for years. All in existence are clearly old and mostly barren."

The number of forest trees still standing in the fields is an indication that the pressure of population has not yet become overpowering. The banks of the Bhainsta near Haríaon, fringed with low jungles and shaded by stately beech-like "arjan" trees, presents a scene of quiet beauty. A fine prospect may be enjoyed from the ruined fort of Saádatnagar, on the top of Sohánwan Khera. The closeness of the water to the surface—it has rarely to be dug for for more than fifteen feet—makes irrigation easy. The sub-soil is so firm that in most of the villages wells worked with the leathern bucket (pur) and oxen can be dug. They cost from two to four or five rupees, and last generally for four years, and some times up to 10 and 12 years. The pargana is pretty well off for roads.

The Oudh and Rohilkhand Railway runs through its western side, and one of the stations is at Chándpur. The north is traversed by the unmetalled road from Pihání to Shahabad; the Hardoi and Shahabad road skirts the west, while the east side is crossed by the road from Hardoi to Pihání. But cross-roads are wanted to connect the heart of the pargana with the Pihání and Shahabad road on the north. There are no markets of any importance.

* By Mr. A. H. Harington, C.S.

The main products are wheat and barley which occupied at survey nearly half the cultivated area, more than a fifth was cropped with bájra and juár, the rest was chiefly covered with cotton, sugarcane, gram, arhar, paddy, másh, and moth. The areas returned as under cotton, cane, tobacco, poppy, and indigo were respectively 1,785, 1,586, 2,518, and 8 acres.

The climate is not exceptionally bad, but with so many marshes the pargana cannot be salubrious. Kankar is found in Kursoli, Basoha, Bári, and Kutla Saráe.

The eighty-five villages are thus distributed :—

Gaurs	59
Janwárs	1
Sombansis	2
Ráthors	1
Brahmans	8
Muhammadans	6
Káyaths	6
Ahírs	1
Government	1
	85

Only one of these villages is taluqdari ; 40 are zamindari ; 43 imperfect pattidari ; one is bhayyachára.

The Government demand excluding cesses is Rs. 60,132, a rise of 31·30 per cent. over the summary assessment. It falls at Re. 1-15-5 on the cultivated acre, Re. 1-0-8 per acre of total area, Rs. 14-1-2 per plough, Rs. 2-6-0 per head of agricultural, and Re. 1-11-6 per head of total population.

Population is 389 to the square mile, or a total of 34,972 ; Hindus to Muhammadans are 33,375 to 1,597 ; males to females 19,052 to 15,920 ; agriculturists to non-agriculturists 25,069 to 9,903 ; Chamárs are a sixth of the whole ; Pásis a seventh ; Brahmans an eighth ; Chhattris only an eleventh ; Ahírs, Vaishyas, and Garerias predominate among the remainder.

There are village schools at Hariáon, Baholia, Ant, Amrauli, Dhanwár, Todarpur, and Saádatnagar.

There are no religious fairs ; the pargana is thus mentioned in the Ain-i-Akbari.

Pargana Sara, Dastúr Pali, Sarkár Khairabad ; zamindars Chauháns.

Area	68,132	bighas.
Garrison	500	Infantry ; 80 Sawárs.
Revenue, mál... ...		20,91,983 dáms.
Siwáe		8,666 dáms.

I am indebted to Mr McMinn for the following historical notes.—

"The pargana was formerly occupied by Thatheras, who may or may not be identical with the Bhars of Sultanpur, who afterwards spread to the Chambal and the Ganges. Then Chamar Gaurs came in from about ten miles north of Bijnaur in Jai Chand's time. They came in under two chiefs, bringing with them Dichhit Brahmans, who up to date are their

recognized priests. They first settled at Basowa in this pargana about six miles south-east of Pihání, on the border of a large jhíl. From thence they scattered to all quarters, colonizing and conquering. They established, according to their own account, 370 villages in the parganas principally of Sara, Báwan, Bangar, and Gopamau. They differ entirely from the Chamar Gaurs who came from near Cawnpore, whose hereditary priests are Tiwári Brahmans. The Thákurs having established military stations rather than colonies, I do not think that they ever condescended to touch a plough. They have held their villages with a tight hand ever since. Up to the establishment of the Oudh Government they were *de facto* and *de jure* lords of the soil. They were subject to the Mitauli rája, an Ahban Thákur, but he does not seem to have interfered with their possession. Shah Álam of Delhi granted a few villages rent-free to the Qázi of Bári, which were afterwards resumed by the Oudh Government, but with that exception I can find no traces of disturbance in the holding of the territory till the reign of Ásif-ud-daula. In his reign, Saádat Khan, the ancestor of the Nawab Dost Ali Khan, being tahsildar of the pargana, and a man of great ability, managed through mortgages, purchases, and other well known means, to become master of about forty villages in the north and east of the pargana, and shortly afterwards Jagannáth, a qánúngo, violent and unscrupulous, mastered some more. The Thákurs took to the jungles, followed by their asámis. The new Káyaths and Musalman proprietors found their conquest barren, and after having got sanads they gradually abandoned their gains. Saádat Ali Khan, with his well known exactitude, finding the revenue falling, farmed the four parganas to a family of Kashmíri Brahmans, who had entered India with Zamán Shah or rather Ahmad Shah Daurání, and entered the service of the king of Oudh. Their farm lasted with brief interruptions from 1210 fasli (A.D. 1803) up to 1264 fasli (A.D. 1857). The taluqdars were driven out, many villages were settled khám, or the collections made through resident Káchhis. The exactions grew heavier and heavier, and the Thákurs abandoned village after village. There was no room for village lambardars, and no margin of profit for taluqdars. The settlements were always largely in excess of those now holding. In every village there are desolate quarters of bare rain-washed walls, which represent the old cots of the peasantry that fled from Kidárnáth and his Kashmíri brethren. The Thákurs are, I should think, declining in numbers. They have very few children; many not married, and plead poverty. They were much oppressed in the times of Kidárnáth, whom, however, they always mention with respect. His mode of adjusting balances was peculiar. Being a Brahman, though of low caste, and a smoker of the huqqa, he used to visit villages which had not paid up, and place himself at the lambardar's door in dharna, vowing neither to eat nor drink till the rupees were forthcoming. The thákurs never ventured to be contumacious, and hurried their buffaloes to the nearest bazar. He sometimes devolved the execution of this religious terrorism upon Brahman chaprásis. He was a man of conscience, however, and refused bribes and presents."

I have little to add to these interesting notes. The only derivation that the qánúngos can offer for the name is, that of old the pargana was a

wild bandit-haunted tract, and that when by degrees it was cleared and settled, it acquired the epithet of Sárá (clear). The traditional account of the expulsion of the Thatheras from parganas Sara and Báwan by Kuber Sáh, and of the origin of the Kána and Onai branches of the Chamar Gaurs will be found under heading Báwan (pargana). The Onai or Ráe branch became the more powerful of the two and obtained the chaudhriship of the pargana. Their chief seats were at Todarpur and Sara. The leading men of this stock are Nayáz Singh of Pipri and Mohan Singh of Todarpur, while the head of the Kána branch is Padam Singh of Simmaur and Chandeli. The Gaurs had things pretty much their own way till the reign of Saádat Ali Khan when the Názim of Khairabad, Rája Sítal Parshád Tirbedi, of evil memory, was set over them. Among the cruelties practised by him was the hacking off of men's noses and women's breasts. The qánúngo, Jagannáth Parshád, assured me that he had seen one Manbláwan Sombansi of Begáon, an aged man of ninety who died in 1867, whose nose had been cut off by Sítal Parshád's orders. The pargana officials used to be thus posted: the qázi at Bári, the qánúngo at Umrauli, the tahsildar or ámil at Saádatnagar, the chaudhri at Todarpur.

The successive steps by which the taluqa of Mustafabad was broken up are thus described by Mr. Bradford in his Aiári judgment. "The mushroom taluqa of Saádatnagar or Mustafabad in 1235 fasli (A.D. 1828), after dwindling down from 39 to 23 villages, was suddenly and completely broken up. In 1163 fasli it had consisted of 34 villages; in 1192 fasli of 37; from 1202 fasli to 1211 fasli of 39, and called the Mustafabad taluqa."

The antiquarian will not find much to interest him in this pargana. I give the names of the twelve villages which contain díhs or deserted sites of Thathera and more recent settlements. They are Rúhi, Hariáon, Kurseli, Bíjgáon, Uttar, Aiári, Bargáon, Todarpur, Dhanwár, Rámpur, Saádatnagar and Kamálpur.

SARÁYAN *River*.—A small river which rises in the Kheri district, having its source in the village of Ahmadnagar, pargana Haidarabad, in latitude 27°46′ north, longitude 80°32′ east. In a south-easterly direction it flows through that district, and enters into Sitapur at about 49 miles from its source; it receives on its left side the Jamwári, in latitude 27°32′ north, longitude 80°47′ east. Thence it flows for about 3 miles in a north-westerly direction, and then resuming its previous north-easterly course it joins the Gumti in latitude 27°9′ north, longitude 80°55′ east. Its total length may be estimated at about 95 miles. It flows past Sitapur, Bári, Pírnagar, and other places. It causes extensive and destructive floods in some years, as it drains a very considerable area of country with its numerous affluents.

SÁRDA *River*.—An account of the river from the point of its junction with the ancient channel of the Chauka comes more properly under the latter name.

It is described in Thornton's Gazetteer under the incorrect name of Ghágra or Gogra, which name properly belongs to the Kauriála after it has

received the waters of the Sárda at Katái Ghát. The course of the river, as described in that work, is that taken by it up to about 1010, but not since that date. The Sárda enters the plain at Barmdeo in latitude 29°6′, longitude 80°13′, 148 miles from its source, which is 18,000 feet above the sea in the mountains which separate Kumaun from Thibet. Barmdeo is 847 feet above the sea, 798 according to Thornton. This river is there 450 feet broad, the minimum discharge is about 5,600 feet on an average of four years, but in the unusually dry season of 1869 it sank to 3,818 in February. Shortly after leaving Barmdeo it divides into several channels which reunite nine milesf urther down at Banbása, but again separate, and finally join at Mandia Ghát, thirteen miles further south, where the last rapids occur, and the bed ceases to be composed of large boulders and shingle. About half way between Banbása and Mandia Ghát at Nagla, on the most westerly branch of the river, it was proposed to erect the weir which was to divert the water into the Sárda canal. This scheme, for which the preliminary surveys were taken in 1859, and for which the complete plan and measurement were prepared in 1868-1872, was finally disallowed in the latter year.

The Sárda after a course of 168 miles becomes at Mandia Ghát an ordinary plain river; eleven miles further down it touches the territory of Oudh in the pargana of Khairigarh, and 22 miles from Mandia Ghát or 190 from its source it joins the Chauka, near Mothia Ghát. At Banbása the river is 500 feet broad, with an average depth of nearly five feet; at Mothia Ghát the breadth is about 700 feet, and the deepest channel about 10 feet, but the velocity is not above 2½ miles an hour.

The following particulars of the discharge are taken from the Sárda Canal Report by Major Forbes:—

"From the 15th February to 6th March, 1869, when the river was extraordinarily low, and the levels of springs in the Bangar lands four tofive feet lower than in ordinary seasons, the loss was 23·7 per cent. between Burm Deo and Bunbassa; the discharge at the former place being 4,747 cubic feet, and at the latter 3,619 cubic feet, or a loss of 1,128 cubic feet per second.

"From the discharges taken this year, between Bunbassa and Chuknathpore (20 miles below Delaha), it appears that the volume in the river steadily decreases until it arrives about 20 miles below where the shingly bed ceases and the sand commences. At this point there is a slight increment which goes on increasing for about 40 miles, when the discharge is again diminished.

"For instance, when the discharge at Bunbassa was 6,022 cubic feet per second; at Moondeea Ghat, 13 miles lower down, where the shingly bed ceases, the discharge was 5,448 cubic feet; at Chunpoora Ghat, 9 miles lower, the supply was 5,162 cubic feet; and again, 7 miles lower, at Bylah, it was 5,124 cubic feet, or practically the same.

"Below this point, however, there was an increase; for, at Mooteea Ghát, 6 miles below Bylah, the discharge was 5,502 cubic feet, of which only 40

cubic feet were due to affluents. At Narowsa Ghat, 8 miles lower, the discharge was 5,651 cubic feet; at Marowcha Ghát, 10 miles below Narowsa, the supply was 6,220 cubic feet; and at Bulwari Ghat, 5 miles below Marowcha, it had increased to 6,890 cubic feet; at Sirsee Ghat, 14 miles lower, and close to Delaha, the amount in the river had decreased again to 6,718 cubic feet. Two other discharges were also measured, at 10 and 30 miles below the above ghát, *viz.*, at Burragaon and Chuknathpore, giving amounts of 5,581 and 5,592 cubic feet per second respectively; but when these were measured, the supply in the river at Bunbassa was 200 cubic feet per second less than when the above discharges were taken.

"Deducting this quantity, there still remains a loss of 1,000 cubic feet per second to account for in the distance of 30 miles between Sirsee Ghat and Chuknathpore; but looking at Map No. 3, it will be seen that below Sirsee Ghat the numerous nullahs on either side of the river drain away from it instead of emptying themselves into it, as they do above the ghat; there are also many old and deserted beds of the river in close proximity to and below the level of the present stream, each of which, as well as the above nullahs, are undoubtedly fed by percolation from the river; for although dry at their heads, they quickly become running channels, with a considerable amount of water passing down."*

The Sárda as already stated now enters the Chauka at Mothia Ghát, but formerly at some distance above that river it kept a separate course whose ancient channel is still apparent, and which is the boundary between pargana Khairigarh and Naipál; in this channel, after a few miles, percolation supplies running water; two more small streams flow in from the forest of Khairigarh, and under Newalkhár they become the river Suheli or Sarju. This is a placid stream, in many places very deep, but not more than two feet deep at the ford; it runs under the fort of Newalkhár, and thence east into the Kauriála at Shitábi Ghát, keeping the whole time within the ancient broad channel of the Sárda, now covered with weeds, jháu jungle, or shísham trees. Through this bottom land, a most picturesque wilderness, the Suheli now winds a mere riband of water. The north bank rises, high and steep, crowned with sál trees, above the evergreen tops of the shísham trees which grow below, and beneath them again stagnate broad morasses, which the narkul covers with acres of feathery plumes. The whole of this ancient channel is the haunt of tigers. Considerable pains were taken to render the Suheli navigable, so that sál wood might be floated down it to the depôt at Bahramghat.

The nomenclature of this river has been always uncertain. In the treaty with Naipál it is styled the Káli† in March 1816; in May 1816, in the treaty with Oudh, it was called Gogra.‡ Both names were incorrect. Tiffenthaler, in 1767, found the Sárda "riviére qui n'est pas médiocre" joined the Kauriála at Shitábi Ghát.§ The broad features of the changes which have occurred are clear enough; there were formerly numerous

* "Oudh Report on the Sárda Canal Project," pp. 14-15.
† Aitchison's Treaties, Volume II., page 206.
‡ Aitchison's Treaties, Volume II., page 164.
§ Volume I., page 286. Map. Volume III, page 278.

confluents of the Kauriála on the west, the Suheli, the Sárda, the Dah-aura, the Chauka, the Ul; they joined it at intervals from Shitábi Ghát down to Fyzabad. The tendency has been to select one main channel, and now the Sárda and the Chauka uniting into one pour nine-tenths of the drainage into the Kauriála at one central spot. The back water of the Chauka and the Ul still form a languid stream uniting at Bahramghat, but the ancient channel of the Ul and Ghághi which joined the Kauriála near Fyzabad is quite dry. The same slow process has been at work in the Kauriála, the lateral streams have shrunk down to rivulets or have quite dried up, and the central channel has attracted the waters of all. As the name Sárda is still sometimes applied to the Chauka, and as the waters are still undoubtedly those of the Sárda, although the bottom and banks may be those of the Chauka, I now proceed to give an account af the latter river.

"*River Chauka*—A tributary of the great river Gogra, rises in the district of Bareilly, North-Western Provinces, about latitude 28°59,' longitude 80°4.' It takes a south-easterly direction, and passing through the districts of Bareilly and Sháhjahánpur, enters into the Kheri district in latitude 28°21,' longitude 80°31'. At the distance of forty miles from the source and in latitude 28°43,' longitude 80°15,' it, on the left side, is joined by an offset from the river Gogra (Sárda). It passes on in the same direction dividing the pargana of Palia from that of Bhúr, and then continuing the same course, and having traversed throughout the latter pargana forms the boundary of the parganas of Srinagar and Dhaurahra, having the former on its right and the latter on its left side. Lower down, in latitude 27°42,' longitude 81°13,' it receives on the right side the Ul, and continuing a south-easterly course for about forty miles further, falls into the Gogra on the right side, in latitude 27°9,' longitude 81°30'."

The above extract from Thornton's Gazetteer accurately describes the Chauka river as it flowed forty years ago. It was then one of the four rivers which running tolerably parallel in a south-east direction drained Northern Oudh, commencing with the most southerly, their names were the Ul, the Chauka, the Sárda, the Suheli. Details of the various changes which they underwent come more fitly under the name Sárda, that is, the proper name of the great river which bursting through the mountains at Barmdeo beyond the boundaries of Oudh occupied sometimes one, sometimes several at a time of these channels, all of which probably it scooped for itself in the deltaic soil, together they take the drainage east of the water shed which is marked by Mina Koth* The point where the river seems to have diverged into one or other is near the present Mothia Ghát, twenty four miles north-west of Maraucha Ghát, a little north of this are two lateral channels; one breaks off to the north and can be still traced, though silted up, as far as the Suheli in whose new course the Sárda's waters flowed probably till 1810; to the south a channel now almost effaced leads south-east, and after a few miles drainage or percolation again creates a stream called the Ul. Midway between the two is the now Chauka or Sárda. A comparison of the maps, even of such recent charts as that of the country bordering the grand trunk road published by the Surveyor

* Sárda Canal Report, para. 3.

General in 1857, and republished in 1862, will show how variable was the course of these rivers. It must be borne in mind that the Chauka was as is described by Thornton up to 1810, and that since it has been the most frequent channel of the waters of the Sárda.

The Chauka proper, indeed, is a mere plain stream; its highest flood discharge is 1,161 feet, its lowest about 50, which now falls into what is called the Sárda near Mothia Ghát near the north-western extremity of pargana Palia, and from that point the joint streams are called the Chauka. It would be more correct to say perhaps that the Sárda falls into the Chauka, but it is usual to term the smaller stream the tributary, and the larger the main river. Nor will historical accuracy be wholly violated; a river in ordinary parlance consists both of its waters and of the channel in which they run; the former remain the same even if they cut a new channel or resume that of some other stream. Here, therefore, may be indicated one cause of the double or treble nomenclature which renders the chartography of this river system ambiguous, and its historical aspects uncertain. When a great river has changed its course and entered another channel formerly known by a name of its own, the greater part of the world, notably the navigators on its waters, will continue to give the new channel the name of the river whose waters now fill it. On the other hand, the old residents in the neighbourhood of the new channel, who were familiar with the ancient land marks, see no reason to abandon the familiar name, the banks, the groves, the villages, which they recognise are still there, and the mere increase in the volume of the water seems no sufficient reason for a new name.

Thus the Sárda which flowed past Newalkhár and Khairigarh forcéd a new course south and joined the Chauka at Mothia Ghát. The channel of the latter has been in the main the same from immemorial time; it was only amplified by an addition to its waters, yet in course of time it has become the Sárda, although the people of the adjoining parganas still call it the Chauka, and with greater unanimity as they live on the banks further down from the point of union.

That the Chauka has not changed its course materially at any rate since 1767, is evident from the valuable itinerary of Tieffenthaler. That traveller in 1767 described a number of villages and towns as upon or near the banks of this river. Aliapur and Mahrájnagar in Dhaurahra,* Srinagar in the pargana of that name, Tambaur in Sitapur, Ratanpur near Bahramghat, Bhitauli at the confluence with the Kauriála, towns still existing are all described as situated at the same distance and direction from the river as they now are. Its channel then is unchanged, but its waters and its names have altered greatly. Briefly then the present Chauka on being joined by the Sárda, about fifty miles from its source, takes the name of that river with the majority of people. It flows on and eighty-five miles further on it bifurcates. The eastern channel, which retains the name of Chauka, was the only one till 1862; the western one called indiscriminately the Chauka and Sárda, and carrying five-sixths of the waters, joins the Dah-aura, and occupying its channel after a course of

* Tieffenthaler. Description de l'Indo, Volume I., pp. 285-288.

thirty miles, flows into the Kauriála at Mallápur near Katái Ghat. We may follow its further changes for moment—the joint stream becomes the Gogra a few miles beyond Bahramghat; it then flows south-east dividing Bara Banki and Fyzabad on the west, from Gonda and Basti on the east; it is or was formerly called the Dewa and sometimes the Gandak;* indeed the changes are perplexing.

The course then has generally been the same, but there have been several minor changes, or rather what is more likely there were at several places two or more channels, which sometimes together sometimes separately conveyed the water, the river has now gradually settled down into one course, the three principal of these are mentioned in detail, as very important questions connected with property arise when the river alters its channel. The custom of the country is that the deepest point in the deepest channel shall be considered the demarcating line between the contiguous estates on either banks; sometimes for instance in Daryabad in the Haráha estate there are tracts of country covering ten or twenty square miles insulated between channels of the river; sometimes the main body of water would take the eastern channel for ten years, then the island will belong to the western bank proprietor, and after ten years perhaps with a change of the current caused by a snag or sunken boat, the vast property would be transferred to the proprietors on the western bank. Since annexation this custom has been invalidated, and masonry pillars which are sometimes buried in the water, sometimes high and dry, form a fixed boundary. The first change in the channel of the Chauka is described as follows in the settlement report, pargana Bhúr:—

"But there are many persons still living in the pargana who can remember the last great change. Up to about 35 years ago the river flowed under the high bank from the ruins of the old fort of Kámp close to Aliganj down to the villages of Bhúr, Burahia Khera, and Jagdíspur, the headquarters of the great taluqa Bhúr. The ruins of the fort of Jagdíspur, destroyed after the rebellion, are now five miles from the river, but the fort was built at a time when it commanded the stream. At the last settlement of pargana Palia, 52 years ago, the whole of the pargana was to the north of the stream, whereas now there are parts of seven villages to the south. At a distance varying from 12 to 20 miles to the north of the high bank or ridge which I have been describing, and to the north of the Chauka there is in pargana Khairigarh another high bank which runs nearly parallel to and at a short distance from the north bank of the river Sarju, in the same manner as the Bhúr ridge is parallel to and at a short distance from the south bank of the river Chauka."

The next change which took place was further down the course. The description given is as follows:—

"In the report on pargana Bhúr it has been mentioned, that at Buscha in Bhúr, which lies to the north of the village of Srinagar in the pargana of that name, there occurred many years ago a great and important change in the river's course. This has now to be described.

* Il faut observer que dans ce canton le Ghagra s' appelle Gandak et qu' on donne Ischoka le nom de Ghagra: ce changement de nom pourroit induire en erreur.—Tieffenthaler I., p. 295.

"Up to about forty years ago the Chauka seems to have flowed from Buseha to Pachperi; and so on in its present channel along the frontier of Srinagar and Dhaurahra. In those days a small back-water of the river left it at Buseha, and passed under Srinagar to the south, and after a winding course of about 12 miles, it was joined by the river Kundwa under the old village of Mahewa, the headquarters of the Mahewa taluqa. Those two villages were large, populous, and prosperous places, both had bazars and temples and mango groves; the former had a large brick fort, built at a time when Srinagar gave its name to a taluqa of Muhammadan Bisens of which it was the headquarters, about forty years ago an unusually heavy rainfall caused the Chauka to rise about Buseha beyond its banks. It swept over into the back-water communicating with the Kundwa, rushed up it, and covered the surrounding low country with deep floods over an extent of about 50 square miles. These floods caused widespread ruin; Mahewa and Srinagar and several intervening villages were completely destroyed, and a large tract of country was depopulated, and remained for many years a desolate waste.

"After the autumn rains had ceased, the main body of water continued to flow down the bed of the back-water, partially deserting the old channel on the north. The Kundwa, which flowed into the back-water at Mahewa, had up to this time given its own name to the united streams from that point, and they had flowed on till they rejoined the Chauka at Robria, 16 miles east of Mahewa. But from this time the little Kundwa lost its identity by its connexion with its big neighbour, and for the last 16 miles of its course, the united streams became known as the Chauka, and by way of distinction I will now call it the southern Chauka. It is generally called the Chauka in this pargana while the name Sárda is reserved for the more northerly stream.

"After this for about thirty years the Chauka flowed in two large streams, its own channel to the north and that of the Kundwa or south Chauka to the south which channels now average about six miles apart. About ten years ago the fickle waters again completely returned into their old bed and left the back-water communicating with the Kundwa quite dry. The great change which occurred, when the waters of the Sárda-cum-Chauka abandoned their westerly channel and bursting into the Dah-aura with it joined the Kauriála at Mallápur, has already been referred to. This was in pargana Firozabad."

The next change was in pargana Dhaurahra. At the south-west corner the river up to 1866 ran three miles south of village Aira past the temple of Marwa and the fort of Umarnagar, taking a very circuitous course; but about 1869 it abandoned that channel after having, it is said, cut away a part of the Marwa temple wall and been propitiated by the priests into diverting its waters. It cut a more direct channel for itself about three miles to the north, sweeping away several villages; the river is in fact slowly selecting for itself a permanent channel. The Chauka has a very considerable slope, and its current is consequently rapid. Rising near Mina Koth in Pilibhít, at an elevation of about 630 feet above the sea, at Mothia Ghát, where the Sárda joins its channel and it enters Oudh, the water level is 540 feet above the sea; from this point to Mallápur, a distance of about

110 miles, the level falls at 165 feet or exactly eighteen inches per mile; the length in a straight line is 78 miles, so that the slope of the country is more than two feet per mile.

The current averages about three miles per hour but there are places when during the rains it exceeds five. It is nowhere fordable after its junction with the Sárda, before that it is a mere stream. The river channel is considerably beneath the watershed. The high lands of southern Kheri, for instance, run parallel to the river at a distance of about 15 miles. Mailáni is 550 feet above the sea, the river at Srinagar Ghát 500, Gola Gokarannáth is 503 feet, the river at Delaha 467, Lakhímpur 484, the river at Chaknáthpur 427, Láharpur 453, the river at Aira 398; it thus appears that the channel is from 36 to 55 feet beneath the level of the high lands. It is thus useless for irrigation, except through a high level canal. The deltaic lands on its banks do not require irrigation except for certain crops.

The quantity of water discharge varies with the season. It is at its lowest in March. The averages of 1866-67-68-70 were—

January	6,300	cubic feet per second.
February	6,471	"
March	6,068	"
April	6,673	"
May	7,935	"
June	10,618	

It may here be noted that the Ganges at Cawnpore only discharges 5,000 feet.

In 1869 the river being low beyond all precedent, the discharge in February was only 3,818.

The river itself is not a picturesque one; its banks are sandy, and the variations of its current are so uncertain and frequent that groves are not planted near it, or if they are, are generally soon carried off. At a distance from the channel, where the great river now sweeps along, there are many noble lagunes formed of old by its waters and now deserted; these present grand sweeps of still-water, with high sloping banks, crowned by magnificent groves. The fish are the mahsir and the rohú; the latter everywhere, the former are met with as far as Pachperi Ghát. Large boats, capable of carrying 1,200 maunds, or 45 tons, ascend to Marauncha Ghát, and smaller of 500 maunds almost to Mandia Ghát. The unpublished maps prepared for the Sárda canal scheme exhibit the most recent changes of the river channel. That in Tieffenthaler, Vol. III., page 278, gives a fair chart of the river as it was about 1770 A.D. As to the previous aspect, in Akbar's time it did not join the Gogra till close to, about four miles above Fyzabad. There are no contemporary maps to my knowledge.

SARENI *Pargana—Tahsil* LALGANJ—*District* RAE BARELI.—This pargana takes its name from the chief town (Sareni), which was founded by Sárang Sáh of the Bais clan. It is asserted that all these parganas belonged to Bhars, but Abhai Chand of the Bais tribe drove them away, and acquired possession; all these were under one chief, with Daundia Khera the capital. The disunion, however, among the sons of Pirthí Chand resulted in the separation of the estate, and then Daundia Khera remained

in the possession of the descendants of Deo Ráo, one of whom, Bábu Rám Bakhsh, was hanged for rebellion in 1858; the iláqa Sareni fell into the hands of the next brother, Aji Chand, whose descendant, Shiupál Singh of Murármau, is the present chief.

The pargana was formerly called Bhojpur, and under the arrangements of Akbar Shah was named Khanjar; but Nawab Saádat Ali Khan called it Sareni, and fixed the tahsil and principal headquarters of the pargana in the village of the same name. The village Sareni is principally inhabited by qánúngos, and perhaps it was at their request that the seat of the tahsil was transferred from Khanjar to this village. The pargana comprises 169 villages; it is 11 miles in length from east to west, and 9 miles in breadth from north to south. It is bounded on the east by pargana Dalmau, on the west by pargana Daundia Khera, on the south by the Ganges, and on the north by pargana Khíron.

The Bais are the chief proprietary body. Rája Shiupál Singh of Munrármau is the head taluqdars, and his taluqa is now much larger than in the kings, reign. It comprises his own hereditary one and those confiscated from the mutineers, Bábu Rám Bakhsh and Rána Beni Mádho Bakhsh. Rája Shiupál received these iláqas as a reward from the British Government for the good will shown and assistance rendered to the British soldiers and Major Thompson, who were found floating on the Ganges, and took refuge with the rája of Murármau.

The proprietary system runs thus:—

Taluqdari	157
Grant in reward	10
Zamindari	1
Pattidari	1
	169 villages.

The area is 72,976 acres. The revenue assessed is Rs. 1,91,003-0-10, and the rate per acre on an average Rs. 2 9-11.

The population consists of all castes almost. But of the Hindu higher castes Brahmans and the Bais are numerous; the creed of the Hindus is principally Shaivi, and the Muhammadans are solely of the Sunni sect. The whole population amounts to 60,825, of whom Hindus are 59,471 and Musalmans 1,354.

There are two rivers in this pargana—one the river Ganges which passes through it to the eastern boundary of pargana Dalmau; the other is the river Lon, which passes through the northern part of the pargana, and falls into the Ganges in pargana Dalmau.

There is also a stream which commences from a tank in village Bhadia, pargana Bhagwantnagar, and passing through this pargana joins the river Lon. These, however, do not aid materially in the irrigation of the soil. The soil is of three kinds loam, clay, and sand. Irrigation is chiefly carried on by wells. The products are in kharíf harvest juár, másh, paddy, moth, kodo, makrí, bájra, oil seeds, in rabi harvest barley, gram, wheat, birra, sugarcane pea, anson, also tobacco. There are four marts—

Sareni held on Monday and Friday, Bhojpur and Chaula on Sunday and Thursday and Beni Mádhoganj on Saturday and Wednesday.

There is no fair held in this pargana; climate is on the whole salubrious. During the king's reign in 16 villages salt was manufactured to the extent of 97,884 maunds and the value of Rs. 77,457, but it has now been put a stop to. Mango and mahua are the principal trees. No others need be mentioned.

SAROMANNAGAR *Pargana**—*Tahsil* SHAHABAD—*District* HARDOI.—A level and well watered tract of forty-two villages lying midway between Shahabad and Sándi along the south-eastern corner of the Shahabad tahsil, district Hardoi.

The Garra flows along its western side separating it from pargana Pali; on the south and south-east the Sukheta divides it from Barwan; on the east it is bounded by Báwan, and on the north by Shahabad. The greatest length is 8½ and breadth 6 miles. Its area is 35 square miles, of which 21 are cultivated. It is intersected by numerous streams; of these the Sukheta is the largest and most valuable. It runs in a loop round the north-eastern corner of the pargana, and then stretches southwards through the heart of it till, after being joined by its principal affluents, the Gauria and the Kasrua, it flows along the south-eastern boundary for about four miles, approaching to within half a mile of the Garra at the southernmost extremity of the pargana. In the dry season the Sukheta is easily fordable except where it has been dammed up for irrigation. It is crossed by an old stone bridge at Saromannagar; and at Dalelnagar, an encamping ground on the route from Sháhjahánpur to Unao, there is a ferry during the rains. In the hot season these streams dry up, but by a system of dams water is kept in them till March, after which month irrigation is not required.

The Garra, rising in the Himalayas, never fails. Along its bank lies a belt of rich Tarái villages, whose land always remains moist, so that wells are scarcely required. These villages are subject to floods, and after heavy rains the autumn harvest suffers, but the loss is in such seasons made good by the increased outturn of the spring crops. To the east of these villages, about a mile away from the river, on either side of the Sukheta and its affluents, but mainly along the western bank of that stream, stretches a belt of jungle villages two miles broad. In these the soil is generally firm and good, and almost entirely free from sand, but in some places it is very stiff and hard to work.

The tillage in this tract is backward. The jungle is full of níl-gáo and wild hogs which do infinite damage to the crops. Rents are low and cultivators somewhat scarce. Though backward this tract is highly improvable, but its villages can never become so rich as those which lie along the Garra.

To the east of this belt lies a strip of sandy, light villages, above and away from the network of streams that covers the rest of the pargana, but

* By Mr. A. H. Harington, C.S., Assistant Commissioner.

irrigable for the most part by wells. Here the small lever-wells (dhenkli) are used. They cost from one to two rupees, and last one and sometimes two seasons. In the jungle villages these wells are also used, but the large wells worked by bullocks can be also made for from three to five rupees, and last for three years. The lever and pitcher system (dhenkli) is used all along the Garra for irrigation, and on the Sukheta, wherever the banks are too high to allow of the "lift" method being employed. Tanks and jhíls too, of which there are 230, contribute considerably to the irrigation of the pargana. Only two-sevenths of the irrigation is from wells; 36 per cent. of the cultivated area is irrigated from wells, rivers, and ponds.

Only two roads cross the pargana, the unmetalled road from Sandi to Shahabad, a part of the old Sháh-Ráh, or king's highway to Delhi from the south, and an unfinished road from Hardoi to Fatehgarh, which stops short half-way at the Garra, and is not kept in repair. No ferry is kept up over the Garra in this pargana. The nearest ferries are at Pali and Barwan. In the dry season it is fordable in most places.

The staple products are wheat, barley, and bájra, covering about two-thirds of the crop area. On the remainder rice, gram, and arhar are most largely cultivated. The climate is not so good as in drier tracts.

The Sombansis are the oldest and largest land owners. They hold twenty villages. Next to them come the Chamar Gaurs with fifteen. Three have been decreed to Government. Brahmans and Káyaths each own two. In thirty villages the tenure is imperfect pattidari, in the remaining twelve it is zamindari. The Government demand, excluding cesses, is Rs. 22,298, being a rise of 35 per cent. over the summary assessment. The rate is Re. 1-10-5 per acre of cultivation and Re. 0-15-10 per acre of total area; Rs. 9-11-2 per plough; Rs. 2-0-11 per head of agricultural, and Re. 1-6-10 per head of total population.

The pargana is well populated with a total of 15,624 or 446 to the square mile. There are only 293 Muhammadans to 15,331 Hindus. Males to females are 8,651 to 6,973, and agriculturists to non-agriculturists 10,827 (69 per cent.) to 4,797. Rajputs, Brahmans, Chamárs, and Murás head the list, together making up half of the Hindu population. In the other half Ahírs, Kahárs, Pásis, and Kisáns predominate.

No fairs are held. The only market is at Saromannagar on Sundays and Thursdays. Schools are more numerous than in many other parts of the district. There are village schools at Saromannagar, Shahpur, Nayágáon, Sakrauli, and Nasauli.

The pargana is named from its only town, which was founded by Ráo Saroman Dás in 1708 A.D. In 1803 Rája Bhawáni Parshád, Chakladar of Muhamdi, took villages out of the adjacent parganas of Pali and Sara, and made them into pargana Saromannagar. Like all this part of the country, it was originally occupied by Thatheras. About the middle of the twelfth century, and perhaps much earlier, the Thatheras seem to have been driven out of many of their possessions by a body of

Gaur Rajputs under the command of Kuber Sáh. A little later, and about a generation before the fall of Kanauj, their expulsion was completed by the Sombansis under the following circumstances.

A strong body of Sombansis headed by Rája Sátan migrated southwards from Delhi and established themselves at Sátan Khera (Sándi). Thence they spread over the whole of the Barwan pargana and into the Pali and (what is now) the Saromannagar country, gradually driving out the Thatheras. The local tradition is that Mawán Sáh, a Sombansi chief resident at Barwan, went out one day in search of game towards Shiupuri, a Thathera town, seven miles north of Barwan. The Thatheras resented his intrusion within their borders; there was a quarrel, and Mawán Sáh summoned his clansmen from Barwan. They drove out the Thatheras from Shiupuri, and settling there themselves renamed it Bhaiangáon, since corrupted into Behgáon. The name (Shiupuri) is perhaps worth noting as a possible indication that the Thatheras were worshippers of Shiva. Since then no important change seems to have taken place in the ownership of the pargana.

SAROMANNAGAR*—*Pargana* SAROMANNAGAR—*Tahsil* SHAHABAD—*District* HARDOI.—Saromannagar, the chief village in the pargana of the same name, district Hardoi, lies 15 miles north-west from Hardoi, 6 south of Shahabad, and 18 north of Sándi, at the point where the old Sháh-Ráh, or king's high road from Sándi to Sháhjahánpur crosses the Sukheta nála.

It was founded in 1708 A.D. by Ráo Saroman Dás, a Sribástab Káyath of Sándi, in the employ of Nawab Abdulla Khan, the celebrated Bárha Sayyad, Governor of Allahabad, and afterwards Farukh Siari's wazír, who, with his brother Hasan Ali, "made four Timúrides emperors, dethroned and killed two, and blinded and imprisoned three" (Blochman's translation of the Áín-i-Akbari, page 391).

In those days a dangerous jungle surrounded Gáeghát, as the crossing of the Sukheta was then called, and the spot was of evil repute among travellers. Ráo Saroman Dás bought this wild bandit-haunted tract from its owners, the Sombansis of Bhadauna, cleared it, bridged the Sukheta, and built in his own name a small fortified town. Saromannagar has a population of only 1,452, of whom 1,303 are Hindus, mostly Brahmans. It contains two brick and 140 mud houses. A Government village school accommodating 100 pupils was built in 1868. The saráe; wall, and bastions built by Ráo Saroman Dás are in ruins. Market days are Sundays and Thursdays.

Reginald Heber visited Saromannagar in 1824, and has thus described it†:—

"A large village with an old fortress. The country improved in beauty, becoming more and more woody and undulating, but was neither so well

* By Mr. A. H. Harington, C. S., Assistant Commissioner.
† Heber's Journey II., page 3.

inhabited not so well cultivated as that which we had gone through before (Sándi and Bilgrám).

"The fortress is pretty much like a large saráe, surrounded by a high brick wall, with round towers at the flanks, and two gothic gateways opposite to each other.

"That by which I entered had a tall iron-studded door like a college, with a small wicket in one leaf; within on each side of the passage was a large arched recess about three feet from the ground where were seated twelve or fifteen men, armed as usual, with one or two guns, and matches lighted, but mostly having bows and arrows; all had swords and shields. I passed on through a narrow street of mud houses, some looking like warehouses, and the whole having more the air of a place where the peasantry of a small district were accustomed to secure their stores, than the usual residence of any considerable number of people. I went on to the opposite gate, which was supplied with warders in the same way as the previous one, and then entered a little straggling bazar, which, with some scattered huts, completed the hamlet.

"A pretty stream winds under the walls of Saromarnagar through a beautiful carpet of green wheat interspersed with noble trees."

The quiet beauty of the spot moved the pious Bishop to note:—

"It is strange, indeed, how much God has done to bless this land, and how perversely man has seemed bent to render his bounties unavailing."

SARWAN—*Pargana* MAURÁNWÁN—*Tahsíl* PURWA—*District* UNAO.—This village lies in latitude 26° 36′ north, longitude 80°56′ east, at a distance of six miles north-east of Purwa, and 26 miles due east of Unao. It is a very old village, and the date of foundation is unknown. The site is good. There is a school here. The climate is agreeable, and water good. The population amounts to 2,183, of which Hindus amount to 2,067, and Musalmans to 116.

Referring to the foundation of the village and the temple of Billesur Mahádeo, Mr. C. A. Elliott gives the following (pp. 5-6, "Chronicles of Oonao):—

"To worship at this temple and to shoot and hunt in the wild forest country around came Raja Duseruth from Ajoodhia, the father of Ramchundur, the fifty-seventh Raja of Ajoodhia, in direct descent from its great founder Ikshwaca. He was encamped at Sarwara on the edge of a tank.

"By night came Surwun, a holy Rishi, from Chounsa (near Ajoodhia), by caste a Bunniah. He was going on pilgrimage, and was carrying his blind father and mother in a Kanwar,* slung over his shoulders. Reaching the tank he put his burden down and stopped to drink. Raja Duse-

* A pair of baskets hung on a bamboo, carried on the shoulder by all pilgrims in India.

ruth heard a rustling noise, and thinking it was some wild beast, took up his bow and shot an arrow which struck Surwun and he died. Then his blind parents in their misery lifted up their voices and cursed the man who had done that thing. They prayed that as he had slain the son who was the light of their hearts, so he might have trouble and sorrow from his own children, and might die of grief even as they were dying. Having so said they gave up the ghost, and from that day to this no 'Chhattri' has lived in the town which is founded on the spot and is called Surwun. Many Rajpoots have tried it, but evil has overtaken them in one way or another. The tank remains to this day, and by it lies under a tree the body of Surwan, a figure of stone; and as he died with his thirst unquenched, so if water is poured into the navel of the stone figure, the hole can never be filled up, but is inexhaustible in its demand."

SÁTAN—*Pargana* HARHA—*Tahsil* UNAO—*District* UNAO.—This village is about 14 miles from the sadr station to the south-east. A river called Gurdhoi runs about a mile north of this place. Some 500 years ago, when there was jungle all over the place, a Muhammadan mendicant named Sátan lived here. A Brahman of the Páthak class was his desciple, and succeeded him after his death; having all the jungle cleared away, he founded this village and called it after his late master (Sátan.) That Brahman's descendant is still the lambardar of the village. The soil is clay and sand mixed, It is situated on a plain with scarcely any jungle in its vicinity. The appearance of the village is pleasant, climate healthy, and water good. There are many mango, babúl, and ním trees in the vicinity. There is a well and temple to Sítla Debi of very ancient date. There are two markets weekly, and one fair annually in honour of Sateswar Mahádeo lasting for one day, at which about 4,000 people assemble.

Population :—

HINDUS	Brahmans ...	573
	Chhattris ...	6
	Pásis ...	87
	Ahirs ...	305
	Other castes	613
	Total ...	1,584
	Muhammadans ...	69
	Grand Total ...	1,653

There are 340 mud-built houses and one masonry house. Two temples, one Shiwála and one to Debi. The average annual amount of sales at bazar Sátan is Rs. 4,800.

SATÁWAN—*Pargana* RAE BARELI—*Tahsil* RAE BARELI—*District* RAE BARELI.—This town was founded by one Sáthu; it is on the road from Bareli to Bihár; the river Sai flows past to the east. The population is 2,952. The soil is good, and the place is surrounded by numerous groves.

SATHAN—*Pargana* INHAUNA—*Tahsil* Digbijaiganj—*District* RAE BARELI.—This little town is pleasantly situated on high ground overlooking the Gumti, six miles north of the police station (Jagdíspur), and forty miles

north-west of Sultanpur. It was founded by Sáthan, a Bhar, and called after him, but the date of its foundation is unknown. The Moslems under Sayyad Sálár are said to have expelled the Bhars. Shekhs and Sayyads now reside here. One Shah Abdul Latíf came after the mutiny, settled here as a missionary of pure religion; he built a mosque on high ground near the Gumti, and hundreds of the Sunnis assemble every Friday to hear his harangues. The ídgáh of this town is a place of considerable resort for the faithful when the Id festival comes round. The population is 2,253, of whom only 1,028 are males. There are no temples, but one brick imámbára erected in 1256A.H.

SATRIKH *Pargana—Tahsil* NAWABGANJ—*District* BARA BANKI.—This pargana is bounded on the north by parganas Nawabganj and Partabganj, on the east by Siddhaur, on the west by Dewa, and on the south by Haidargarh. Its area is 46 square miles or 29,404 acres; the cultivated land amounts to 19,318 acres, and the culturable to 10,086. Of the former only 5,207 acres are irrigated. The number of villages in the pargana is 42. The prevailing soil is clay. The Gumti forms part of the western boundary; it frequently damages the kharíf crops by overflowing its banks. The river takes a southerly course; its length being about 16 miles. There are 12 villages on its banks. Water is met with at six to twelve feet. The only road is an unmetalled one from Nawabganj to Satrikh town. There are three ghâts in this pargana—*viz.*, Tikra, Tírgáon, and Ibráhímabad. The first two lead to Amethi, Goshainganj, &c., and the third is the route to the tahsil station Haidargarh. There is no trade save that in salt. Schools are established at Ibráhímabad and Satrikh, also a branch at Lachhmanpur. There are post and registry offices at Satrikh. The Government revenue amounts to Rs. 47,986. The tenure is as follows:—

Taluqdari ...	...	...	...	17 villages.
Zamindari ...	...	...	...	20 ,,
Pattidari ...	...	...	...	5 ,,
				42 ,,

The population of the pargana amounts to 24,157, being at the rate of 525 to the square mile. Satrikh, Ibráhímabad, and Sethmau are villages possessing a population of more than 2,000.

For the origin of the name see Satrikh town. The taluqdars of the pargana are Rája Nawab Ali, Ráni Rukmin Kunwar, Mír Buniád Husen, and Amjad Husen, Sáhib-un-nisa, and Qázi Ikrám Ahmad.

SATRIKH—*Pargana* SATRIKH—*Tahsil* NAWABGANJ—*District* BARA BANKI.—This town lies 5 miles south-east of the civil station and 28 miles south of Bahramghat, in latitude 26°51'20" north, and longitude 81°14'40" east. It was founded by a Hindu Rája, Sabtrikh, but was taken by the Musalmans in the days of Mahmúd of Ghazni. Sálár Sáhu, *alias* Birdha Bába, married the sister of Mahmúd, and led the invaders against the town; here he died and a shrine was built in his honour. The dargáh has a rent-free grant of 54 local bíghas of land for its expenses. A fair lasting two days is held here in March at which 17 to 18,000 people assemble

There is a market at which the trade is chiefly in salt. There is a school, and a registry and post-office. The population amounts to 3,584; Hindus number 2,177 and Moslems 1,407.

SEOTA—*Pargana* KUNDRI (NORTH)—*Tahsil* BISWÁN.—*District* SITAPUR—Is 32 miles due east from Sitapur, and lies four miles north of the road from that place to Chahlári and Bahraich. It is four miles to the east of the Chauka, and five miles west of the Gogra, both navigable rivers, and between it and the latter are several smaller streams fordable in the dry season. It was founded by Álha, a Chandel Thákur, the story of whose expedition is generally sung in this part of the country and is styled "Álha." This chieftain was a protegé of Rája Jai Chand of Kanauj, and was granted possession of all the surrounding district known as Gánjar. He with his patron was killed by Ráe Pithaura, King of Delhi and Ajmer, who in turn was slain by Shaháb-ud-dín Ghori in 1193 A.D. There is a superstition against building a masonry house or growing sugarcane. Besides a school, there are good bazars at which the value of annual sales is Rs. 2,000. There are the ruins of a mosque, and of an ancient taluqdar's fort. On every Púranmáshi a fair is held in honour of Sonári consort to Álha. The population numbers 3,428.

SHÁDIPUR.—*Pargana* BÁNGARMAU.—*Tahsil* SAFIPUR—*District* UNAO—Lies about nine miles north-west from the tahsil station and 26 miles from Unao.

There is no river or large town near; the date of its foundation is not known, but it is said that some three-hundred years ago there was one Parsháli Gújar living here, when the place was inhabited by Gújars. The Rájputs came afterwards from Shiurájpur of Cawnpore district and brought ruin for the Gújars, but the name of the place was retained.

The soil is principally clay. It is on a level, and there is some jungle towards the south about one mile from the site. The appearance of the place is very agreeable. Climate healthy, and water good. Hindus and Muhammadans live amicably, There is no saráe, thána, tahsil, or school here. There is no bazar but three fairs in the year—one in March, one in October, and one in August—on account of the 8th incarnation of the deity, the great Krishna. These fairs last one day each where some 2,000 people assemble. Sweetmeats and toys are brought for sale.

There are no manufactures excepting earthenware and shoes.

Latitude	...	...	...	26°58′ north.
Longitude	...	...	...	80°12′ east.

SHAHABAD *Pargana**—*Tahsil* SHAHABAD—*District* HARDOI.—A subdivision of tahsil Shahabad in the district of Hardoi comprising 143 villages. It is bounded on the north by the Sháhjahánpur district; on the west the river Garra divides it from parganas Pachhoha and Pali; on the south it is bounded by pargana Soromannagar; on the east the Sukheta nála divides it from parganas Alammagar and Sara.

* By Mr. A. H. Harington, C.S.

Its extreme length and breadth are 14 and 11½ miles, and its area 131 square miles.

Three-fifths (61·71 per cent.) is cultivated; more than a fifth (22·1 per cent.) is culturable. About an eighth (12·2 per cent.) is returned as barren.

Rather more than an eighth (13·47) is rated as third class, *i.e.*, sandy and light. Two-fifths of the cultivated area (41·73) is irrigated in the proportion of two-thirds from wells and a third from tanks and ponds. The percentage under groves is 3·99; 6¾ acres is the average area of cultivation per plough.

As the rivers and streams of the pargana all flow from north to south the physical features will be most conveniently observed by crossing it from west to east or *vice versa*. Beginning with the Garra on the west, and the villages along its left bank, the following characteristics will be noticed. The Garra, rising in the Kumaun tarái, flows past Pilibhít and Sháhjahánpur across the Oudh border into pargana Shahabad. Fed with Himalayan snows it never dries up. As remarked of the Saromannagar villages which it fertilizes after leaving this pargana, "along its bank lies a rich belt of tarái (or khádir) villages, whose land always remains moist, so that wells are scarcely required. These villages are subject to floods, and after heavy rains the autumn harvest suffers, but the loss is in such seasons made good by the increased outturn of the spring crops." In the dry season it is generally fordable. The lever and pot (dhenkli) system of irrigation is used all along it; wherever the bank is too high to admit of the use of the ordinary 'lift' method. Though the soil in these villages is light, they are the best in the pargana.

East of them there is the usual strip of uneven sandy villages marking the edge of the 'bángar' and the 'tarái.' Further east is a considerable tract of good but backward land, watered by the Narbhú and Gauria nálas holding one or two large jhíls, and thickly interspersed, in the southern half of the pargana, with dhák jungle and brushwood.

The soil here is firm and good and retentive of water, and bears fine rice crops, but wild animals do much damage in the jungle parts, and rents are low and cultivators rather scarce. This tract will gradually improve. Large wells worked by bullocks can be cheaply dug in it for from three to five rupees, and last about three years. Further to the east the quality of the soil falls off, becoming light and poor. Towards the Sukheta, which forms the eastern boundary, a quantity of 'dhák' and thorn jungle is met with, full of nil-gáe, wild hog, hare, pea-fowl, partridge, and bush quail. The cost of protecting the crop from the depredation of jungle animals is a heavy drag on the cultivator.

The Oudh and Rohilkhand Railway runs through the pargana, with a station near Shahabad. The road (unmetalled) from Sháhjahánpur to Hardoi also runs through it, parallel with and about two miles west of the railway. From Shahabad other unmetalled roads branch off from it

to Pali, Sándi, and Pihání. The road from Sitapur to Sháhjahánpur *viâ* Pihání crosses the north-eastern corner.

The chief products are wheat, barley, bájra, gram, juár, paddy, arhar and sugarcane. Of these at survey wheat occupied nearly a third of the acreage under cultivation; barley covered a tenth; bájra nearly a tenth; gram, juár and paddy together, nearly a fourth. The areas returned as under cane, cotton, poppy, tobacco, and indigo were respectively, 2,928, 1,292, 129, 36, and 5 acres. The nearness of the Rosa Factory at Sháhjahánpur accounts for the large breadth of sugarcane.

The climate is considered good.

The 143 villages are thus held—

Sombansis	4
Chamar-Gaurs	14½
Nikumbhs	3
Total Chhattris	21½
Tiwári Brahmans	3
Misrs	3
Páthaks	8
Pándes	5
Tirbedis	3
Agnhotris	½
Barmhcháris	2
Upáddhias	1
Total Brahmans	25½
Shekhs	4
Sayyads	4
Pathâns	64
Total Muhammadans ...	72
Káyaths	9
Gosháín	1
European (Messrs. Carew)	1
Government	13
Total Miscellaneous ...	24

26 of the villages are taluqdari, 82 are zamindari, 35 pattidari.

The Government demand, excluding cesses, is Rs. 93,426—a rise of 30 per cent. over the summary assessment. It falls at Re. 1-12-11 on the cultivated acre, Re. 1-1-10 per acre of total area, Rs. 11-8-4 per plough, Rs. 2-3-4 per head of agricultural, and Re. 1-6-1 per head of total population.

Population is extremely dense—516 tot he square mile. The leading statistics are total 67,646; Hindus to Muhammadans, 56,187 to 11,459; males to females, 35,894 to 31,752; agriculturists to non-agriculturists 42,297 to 25,349.

Brahmans are most numerous, and are an eighth of the whole; Chamárs are rather less than an eighth; Lodhs a tenth; Muráos a twentieth; Ahírs-Chhattris 2,523; Kahárs, Telis, and Pásis make up most of the remainder.

There is an Anglo-vernacular tahsil school at Shahabad, and village schools at Udranpur Parial, Fatehpur Goind, Básitnagar, Puraili, and Bári, and female schools have been established at Udranpur and Parial.

The pargana is not mentioned in the Áín-i-Akbari, not having been constituted till about 1745 A.D, when the villages to the east of the Garra in what was then pargana Pali were made into a new pargana (Shahabad).

The leading events have been the expulsion of the Thatheras, the growth and spread of their Chhattri successors, the successful campaign of Diler Khan, and the foundation of Shahabad and of the Pathán taluqa of Básitnagar.

The chief Thathera settlement seems to have been at and round Angni Khera, the nucleus of the present town of Shahabad. It consisted of twenty-six villages surrounding a fort named Shabazpur, Todarpur, Nizámpur, Sorapur, Jangpur, Muhíuddínpur, Chaudhripur, Daláwalpur, Maheshpur, Chándpur Khokar, Niámatpur, Hálabpur Háns, Bíbipur Gautar, Bíbipur Udhaukal, Bahádurpur, Malikpur, Nahok Bára, Jamálpur, Kautaia, Chand Thok, Muhammadpur *alias* Jamálpur, Thok Dálu, Khandi, Mominpur, Yusufpur, and Malhaia. These names are obviously modern.

The conquest of this settlement is attributed to a pilgrim band of Pánde Parwár Brahmans, who on their way from Káshi (Benares) to Hardwár halted here, noticed the weakness of the Thatheras, and on their way back fell upon and dispossessed them; who these Pánde Parwárs were is a mystery. The tradition gives only the name of their leader Angad, and traces their origin to a Kori, who, from the accident of his being found with a thread (*tága*) on his body, when Brahmans were in great request for a royal "jagg," got irregularly enrolled among the Pánde Brahmans, and was dubbed Pánde Parwár. The date of this displacement of the Thatheras may be presumed to have been synchronous with the great Brahmanical revival which set in with the sacking of Sarnáth, and the expulsion of the Buddhist monks from India in the eighth century.

To the Pánde leader Angad is traced Angni Khera, the name whereby the ruined site of their town is called, and Angad Khera, a spot which, it is said, was the "akhára" or "campus martius," where the Pánde youths used to hold their athletic sports.

The only surviving Thathera name is to be found in the Tank Ratauka, derived from Ráe Thán, or the seat of Ráe, a Thathera prince.

The Pathán, Ghoris of Jamra, claim to be converted Sombansis. Their tradition goes to show that the Muhammadan conquest took place before the Thatheras by Chhattris had been completed, Rája Santan Sombansi they say, of Sántan Khera (Sándi), had four sons who ruled at Barwan, at Siwaichpur, at Semar Jhala, and at Raigawán. Dalíp Singh, of Raigawán, fought against Alá-ud-dín Ghori for twelve years.

At last while out in search of game he was taken captive and carried to the Muhammadan Sultan, and imprisoned at Delhi for twelve years.

Then his brother ransomed him. On his return home his kinsmen treated him as an outcast till he should propitiate the Brahmans.

In spite of his protestations that he had not become a pervert during his captivity his brethren held aloof from him, and when at last prevailed upon to eat with him, drew a line of demarcation on the floor. Stung deeply with the affront, he renounced the faith of his fathers before them all, took horse for Delhi, sought the Sultan, told the tale, and announced his desire to become a Muhammadan, Whereupon he was admitted as a convert, was named Mián Dilpasand Khan, and honoured with a grant of eighty-four villages, among the chief of which were Fatehpur Goind, Aigáwán, Adranpur, Maujhala, and Loni.

And in those days two and twenty Thathera chieftains still ruled from Angni Khera to the Sarju, against whom he warred with great renown.

And he died leaving four sons, of whom Mustafa Khan dwelt at Loni, and there his descendants are to this day; and Daulat Khan lived at Piani, and Jájhar Khan at Raigawán, and Mahmúd Khan at Jamra.

The Bais under-proprietors of Bhairaia relate a third displacement of Thatheras in this pargana from Pairás and Deorás and the adjacent forest by their ancestor Pahalwán Singh, who, married to the sister of Rája Satmor, left Baiswára, and sought distinction in his wife's country.

The Pánde Parwárs retained possession of Angni Khera and the neighbourhood till the reign of Aurangzeb. In an evil moment they plundered a convoy of treasure on its way from Khairabad to Delhi. The Sultan despatched Diler Khan Afghán, a distinguished officer, to repress the bandits arriving at Sháhjahánpur, recently founded, and then, commanded by his brother Bahádur Khan, Diler Khan rode out alone towards Angni Khera to reconnoitre. Smitten with thirst he begged water of an ancient crone. The gift of two gold mohars loosened a garulous tongue, and he learned from her the strength and ways of the Pánde Parwárs. In particular he heard that on a certain date the whole tribe mustered at the old Thathera tank Ratauha to bathe. Returning to Sháhjahánpur he mustered a strong force, marched secretly to Angni Khera on the night of the bathing, and surrounded and slew the unsuspecting Brahmans. In reward for his skill and daring he was granted the whole of their possessions in pargana Shahabad and Sara in jágír, and became Nawab Diler Khan Bahádur Haft Hazári, or commander of seven thousand. His descendants held the grant rent-free till Saádat Ali Khan resumed it. In 1677 A. D., he founded the city of Shahabad on Angni Khera, filled it with his Afghán kinsmen and troops, assigning them jungle grants in the neighbourhood: and in the midst raised the spacious mansion known as the Bari Deorhi. Fifty-two wards or muhallas trace their present names to the followers who then built in the places on which they stand.

The further progress of the family has been thus described by Captain Gordon Young in his settlement decision regarding the village of Dariapur.

"These Nawabs acquired either by purchase, mortgage, fraud, or force every village in the pargana, and held as proprietors till fifty or sixty years ago, when the family began to decay and the taluqa to fall to bits, the old proprietors in a few instances getting back, mostly by purchase from the Nawab's family. The sales made by the Nawabs were generally followed by possession. There was no question at that time as to whether they had the right to sell. They *sold*, and the vendees got in and held and the title was respected. In dealing with the transactions of those days one is reminded of the stanza—

> 'The good old rule sufficeth them,—
> The simple plan,
> That those should take who have the power,
> And those should keep who can.'"

Elsewhere the same officer writes :—

"The sons of Nawab Dilér Khan were four—namely, Kamálud-dín Khan, Chánd Khan, Dildár Khan, and Fateh Muhammad Khan.

"The eldest son and his sons have always been known as the "Bari Deorhi Wálas' from the large fort he built, and this appellation still appertains to this branch of the family, which is now represented by Sarfráz Husen Khan and Ahmad Husén Khan. The descendants of Chánd Khan are known as the 'Khera Deorhi Wálas.' Dildár Khan's branch is represented by the present taluqdar (of Básitnagar) Nawab Husen Ali Khan."

SHAHABAD*—*Pargana* SHAHABAD—*Tahsil* SHAHABAD—*District* HARDOI.—Latitude 27°38′ north, longitude 79°59′. The chief town of the pargana of the same name in the Hardoi district. Thornton's account of it is:—"A town on the route from Lucknow to Shahjehanpur, 15 miles south of the latter and 30 miles north-east of Futtehgurh." Tieffenthaler describes it, about A.D. 1770, "of considerable circuit, and nearly in the middle is a palace of brick, strengthened with towers like a fortress, with a vestibule and spacious covered colonnade. Most of the houses are of brick, and there is a fine mosque built of the same material, and inclosed by a wall The town extends a mile from north to south; its breadth is something less, but of its flourishing state little remains." When visited by Tennant, A.D. 1799, it was an expanse of ruins "that appeared in the form of hills and broken swells crumbling to dust." Heber found it, in 1824, "a considerable town or almost city, with the remains of fortifications and many large houses." According to Tieffenthaler, "it was founded by Angad, the nephew of Rama, king of Oudh, and if so; must be of high antiquity, as Rama is considered to have reigned 1600 years B.C.; hence it is sometimes called Angadpur. It was renovated by Dilawar Khan, an Afghan chief, contemporary with Aurangzeb. At present it has a bazár and encamping ground, close to which are two tanks lined with brick. The road to the north or towards Sháhjahánpur is good; to the south-east, or towards Lucknow, very bad." Latitude 27°39′, longitude 80°1′."

Shahabad, with its population of 18,254, is fourth in the list of Oudh towns and first among the Hardoi ones. The proportion of Muhammadans

* By Mr. A. H. Harington, C.S., Assistant Commissioner.

is very large, being 7,540 to 10,714 Hindus. There are 985 brick and 3,668 kachcha houses, grouped in numerous wards or muhallas. Named for the most part after the followers and companions in arms of the founder Diler Khan (see pargana article), they are called :—

Sídi Khalíl, Pirzádagán, Ibanzaí, Shekhpur, Malkápur, Jangalia, Khalíl Nabi Basti, Wali Yeman, Shamsher Khan, Ghilzi, Hakím Moinuddín, Mírán-ki-Basti, Jáfar Khan *alias* Kairgarh, Bankuri, Bazid Khalíl, Háji Hayát Khan *alias* Maulánganj, Mahmúd, Sulaimáni, Garhi Kalán, Garhi Baghía, Báqarzaí, Tájpur, Sídi Khalíl Sáni, Bhúron, Diláwalpur, Ikhtiyárpur, Inayatpur, Yúnas Khalíl, Bíbi zaí, Khera Azmat Khan, Gagiáni, Máhi Bagh, Baira Zainab, Kot Arobián, Bazid Khalíl, Niámat Khan, Kanauli Khanzáda, Ibnazai, Nálbandán, Sayyadwára, Bázid Khalíl, Sáni Mahmúd Khan, Talwa Wirán, Talia Wirán, Kanhaia, Binoria, Bárapur Wirán, Marúf Ismáíl, Kot Báchhil, Sajjan Khan.

The brick fortress-like palace in the centre, described by Tieffenthaler, is the Bari Deorhi of Nawab Diler Khan.

The inhabitants date the decline of the town from the decay of the Delhi empire and growth of the Nawabi into power. Its present population is said to be only a third of its former size. It is connected with Sháhjahánpur, Pali, Sándi, Hardoi, and Pihání by unmetalled roads, and the Oudh and Rohilkhand Railway passes close to it, and has a station here.

The subdivisional office (tahsil) and police station (thána) are located in the enclosure of the Jáma Masjid—a mosque built by Diler Khan. Among other buildings are an Anglo-vernacular tahsil school, a dispensary, and a saráe built originally by Ráe Mangli Lál, Chakladar, and repaired by the present Government.

Bathing fairs are held at the old Thathera pool, Raitanha, and at a masonry tank built by Diler Khan and called Narbada, because water from that river was poured into it when it was opened, but they are not attended by pilgrims from any distance.

There is no trade or manufacture of importance; for sugar, the most valuable product of the neighbourhood, is worked up at the Rosa Factory at Sháhjahánpur. Bazars are held in Sardárganj, Jamál Khan's Ganj, Namak Mandi, Roshan Bazar, Nihálganj, Dilerganj, Saádatganj, called also Katra, the Chauk, Maulánganj, and Mahmúdganj. Mahmúdganj has been opened since annexation, and a daily grain market is held in it. The town is noted for its excellent mangoes, and grafts are exported to a distance. A native cloth called 'Mahmúdi' used to be manufactured here and was much prized.

Sir W. Sleeman's account of Shahabad (1850) is worth extracting, as it gives the origin of the chronic ill-feeling between Muhammadans and Hindus which has smouldered ever since, and broke out into active disorder at the Muharram of 1868 :—

"Palee is a good place for a cantonment, or seat of public civil establishments, and Shahabad is no less so. The approach to both, from the

south-east, is equally beautiful, from the rich crops which cover the ground up to the houses, and the fine groves and majestic single trees which surround them.

" Shahabad is a very ancient and large town, occupied chiefly by Pathan Mussulmans, who are a very turbulent and fanatical set of fellows. Subsookh Ráe, a Hindu, and the most respectable merchant in the district, resided here, and for some time consented to officiate, as the deputy of poor old Hafiz Abdoollah, for the management of the town where his influence was great. He had lent a good deal of money to the heads of some of the Pathan families of the town, but finding few of them disposed to repay, he was last year obliged to refuse further loans. They determined to take advantage of the coming mohurrum festival to revenge the *affront* as men commonly do who live among such a fanatical community. The tazeeas are commonly taken up and carried in procession ten days after the new moon is first seen at any place where they are made; but in Oudh all go by the day in which the moon is seen from the capital of Lucknow. As soon as she is seen at Lucknow, the king issues an order throughout his dominions for the tazeeas to be taken in procession ten days after. The moon was this year in November first seen on the 30th of the month at Lucknow, but at Shahabad where the sky is generally clearer she had been seen on the 29th. The men to whom Subsookh Ráe had refused further loans determined to take advantage of this incident to wreak their vengeance; and when the deputy promulgated the king's order for the tazeeas to be taken in procession ten days after the 30th, they instigated all the Mahommedans of the town to insist upon taking them out ten days after the 29th, and persuaded them that the order had been fabricated, or altered, by the malice of their Hindoo deputy *to insult their religious feelings*. They were taken out accordingly, and having to pass the house of Subsookh Ráe, when their excitement, or spirit of religious fervour had reached the highest pitch, they there put them down, broke open the doors, entered in a crowd, and plundered it of all the property they could find, amounting to about seventy thousand rupees. Subsookh Rae was obliged to get out, with his family, at a back door, and run for his life. He went to Shajehanpoor, in our territory, and put himself under the protection of the magistrate. Not content with all this, they built a small miniature mosque at the door with some loose bricks, so that no one could go either out or in without the risk of knocking it down, or so injuring this *mock mosque* as to rouse, or enable the evil-minded to rouse, the whole Mahommedan population against the offender. Poor Subsookh Rae has been utterly ruined, and ever since seeking in vain for redress. The Government is neither disposed nor able to afford it, and the poor boy who has now succeeded his *learned* father in the contract is helpless. The little mock mosque, of uncemented bricks, still stands as a monument of the insolence of the Mahommedan population, and the weakness and appathy of the Oudh Government."—(p. p. 46—47, *Tour through Oudh*, Volume II.)

SHAHÁB-UD-DIN-ABAD—*Purgana* MÁNIKPUR—*Tahsil* KUNDA—*District* PARTABGARH.—This place was founded on the bank of the Ganges by Rája Sayyad Abdul Qádir Mír Ádil. See the history of pargana Mánikpur.

It is 36 miles from Partabgarh. A magnificent palace was erected here; part of it has fallen down, part been carried away by the river, but enough remains to attest the magnificence and taste of the founder. A long stately front of red stone from Fatehpur Síkri is varied by several buildings, the hall of forty columns, the hall of colours and others; these have balconies boldly projecting over the river with finely carved columns and delicate tracing. Population,—1,106 Hindus; 153 Musalmans; total 1,259.

There are 103 masonry houses, two temples to Mahádeo, and four mosques. There is a bathing fair here in Kártik attended by about 30,000 people.

SHAHGANJ OR MUQIMPUR—*Pargana* PACHHIMRATH—*Tahsil* BÍKAPUR—*District* FYZABAD.—The town was founded by a Mughal on the land of the village Muqímpur; but seized by Rája Darshan Singh, who built here his fort and residence of Shahganj, celebrated during the mutiny. It is about ten miles from Fyzabad.

The population consists of 3,077 Hindus and 667 Musalmans, of whom 113 are Shias. There is one mosque, one temple to Hanomán, one to Mahádeo, and one vernacular school.

SHÁHPUR—*Pargana* BIHÁR—*Tahsil* KUNDA—*District* PARTABGARH.—This town was founded by a royal prince; it is on the bank of the Ganges, thirty-seven miles from Partabgarh and eight from Mánikpur. The population amounts to 1,031 Hindus, 100 Musalmans; total 1,131. There is a fine old tomb and a mosque with its southern wall in the water of the river. There is a fair here.

SHEKHPUR SAMODA—*Pargana* BACHHRÁWÁN—*Tahsíl* DIGBIJAIGANJ—*District* RAE BARELI.—The town lies six miles west of the Gumti on the road from Rae Bareli to Bachhráwán. The soil is good, and the climate healthy, but the country is rather bare of trees. The population is 2,672, of whom 428 are Brahmans, 351 Chhattris. There is a weekly market; the sales average about 400 rupees.

SIDDHAUR *Pargana**—*Tahsil* NAWABGANJ AND HAIDARGARH—*District* BARA BANKI.—This pargana is bounded on the north by Partabganj, on the east by Súrajpur pargana, on the south by Haidargarh and Subeha, and on the west by Satrikh. Its area is 141 square miles, or 64,474 acres. Of cultivated land there are 44,225, and of uncultivated 20,249 acres. The irrigated area is 26,263, and the unirrigated 37,049 acres. The villages lying close to the Gumti are uneven; the land is also cut up by ravines. The soil is chiefly loam. The climate is good. The Gumti borders the pargana on the south; it flows from east to west, having a course of 30 miles. There is a stream (the Rári) also in the interior of the pargana flowing for 12 miles through it. There are about 30 villages lying along the banks of the Gumti. The road from Nawabganj to Debiganj and Haidargarh passes through this pargana, and another from the chief town to the Daryabad and Safdarganj stations. There are seven ferries

* Half in Nawabganj and half in Haidargarh tahsils.

on the Gumti; country cloth is the only item of export. There are seven schools: the post and registry offices are at Siddhaur. There are fairs purely local in honour of Siddheshwar Mahádeo on the day of Shiuráttri, and in honour of Qázi Qutab on the Id and Baqarid. The temple of Durga Debi at Bibipur is visited on Mondays and Fridays. The Government revenue amounts to Rs. 119,860. The tenure is as follows:—

Taluqdari	...	...	...	66	villages.
Zamindari	...	...	...	54	,,
Pattidari	...	...	...	48	,,
				168	

The population amounts to 59,085. Siddhaur and Bibipur are the only villages possessing a population of above 2,000 souls.

This pargana had its origin in the time of Akbar Shah. The Bhars were the original occupants; they were expelled by the Moslems at the time of the invasion of Masaúd. The Sayyads form a great part of the population. The taluqdars of the pargana are Pánde Sarabjít Singh, Wájid Husen, and Ahmad Husen, Amjad Husen, Rája Farzand Ali Khan, Hakím Karam Ali, Bíbi Bech-un-nisa, Thákur Shiu Sahae, Ráni Lekhráj Kunwar, and Ghulám Qásim Khan.

Sleeman writes as follows:—

"February 26th, 1850, Sidhore, sixteen miles west south-west. The country a plain, covered as usual with spring crops and fine foliage; but intersected midway by the little river Kuleeanee, which causes undulations on each side. The soil chiefly dumat and light, but fertile. It abounds more in white ants than such light soil generally does. We passed through the estate of Soorujpoor Behreylee, in which so many of the baronial robbers above described reside, and through many villages beyond it, which they had lately robbed and burnt down, as far as such villages can be burnt. The mud-walls and coverings are as good as bomb-proofs against the fire, to which they are always exposed from these robbers. Only twenty days ago, Chundee Behraleea and his party attacked the village of Siswae, through which we passed a few miles from this plundered it, and killed three persons, and six others perished in the flames. They served several others in the neighbourhood in the same manner; and have within the same time attacked and plundered the town of Sidhore itself several times.

"The boundary which separates the Dureeabad from the Sidhore district we passed some four miles back; and the greater part of the villages lately attacked are situated in the latter, which is under a separate Amil, Aga Ahmud, who is in consequence unable to collect his revenue. The Amil of Dureeabad, Girdhara Sing* on the contrary acquiesces in all the atrocities committed by these robbers, and is in consequence able to collect his revenue and secure the favour of the court. Some of the villages of the estate held by the widow of Singjoo, late Raja of Soorujpoor, are under the jurisdic-

* Girdhara Sing's patron is Chundee Sahaee, the minister's deputy, whose influence is paramount at present.

tion of the Sidhore Amil; and, as she would pay no revenue, the Amil took a force a few days ago to her twelve villages of Sonowlee, within the Dureeabad district, and seized and carried off some three hundred of her tenants, men, women, and children, as hostages for the payment of the balance due, and confined them pell-mell in a fort. The clamour of the rest of the population as I passed was terrible; all declaring that they had paid their rents to the Ranee, and that she alone ought to be held responsible. She, however, resided at Soorujpoor within the jurisdiction and under the protection of the Amil of Dureeabad.

"The Behraleea gangs have lately plundered the five villages of Sadutpoor, Luloopoor, Bilkhundee, and Subahpoor, belonging to Soorujbulee, the head canoongo, or chowdheree of Dureeabad, who had never offended them. Both the Amils were with me for the latter part of the road; and the dispute between them ran very high. It was clear, however, that Girdhara Sing was strong in his league with the robbers, and conscious of his being able to maintain his ground at court; and Aga Ahmud was weak in his efforts to put them down, and conscious of his being unable much longer to pay what was required, and keep his post. He has with him two companies of Najeebs and two of Telingas and eight guns. The guns are useless, and without ammunition or stores of any kind; and the Najeebs and Telingas cannot be depended upon. The best paymaster has certainly the best chance. It is humiliating and distressing to see a whole people suffering such wrongs as are every day inflicted upon the village communities and towns people of Dureeabad, Rodowlee, Sidhore, and Dewa, by these merciless freebooters; and impossible not to feel indignant at a Government that regards them with so much indifference."—("Sleeman's tour through Oudh," Vol. II., pages 316—318.)

SIDDHAUR—*Pargana* SIDDHAUR—*Tahsil* HAIDARGARH—*District* BARA BANKI.—This town lies 16 miles west of the civil Station and 24 from Bahramghat in latitude 26°46′ north, longitude 81°26′10″ east. The original name is said to have been Siddhpura (the residence of a holy man or siddh), but it is now corrupted into Siddhaur. There is an old temple of Siddheshwar Mahádeo and a dargáh of Qázi Qutub, where fairs are held respectively on Shiuráttri and Id and Baqarid. It is connected by an unmetalled road with the sadr station and Zaidpur, and by another with Daryabad. A good deal of fever prevails in the town at the commencement of the cold season. There is a school, a registry office, and a post office here. The population amounts to 2,203.

SIKANDARPUR *Pargana—Tahsil* UNAO—*District* UNAO.—This pargana is bounded on the north by Pariar, on the east by Unao, on the south by Harha, and on the west by the district of Cawnpore. It is about 10 miles long from east to west, and 8 miles broad from north to south. It has an area of 37,023 acres or about 58 square miles comprising 51 villages, of which 48 are the zamindari of the Parihár Chhattris. The soil is chiefly loam and clay. The chief products are barley and sugarcane, 1,013 acres are under groves. There are three lakes in the pargana. The climate is healthy. There are five markets. The land revenue amounts

to Rs. 60,876, and the assessment falls at Re. 1-10-3 per acre. The landed property is held under the following tenures :—

Taluqdari	11,528 acres.	Pukhtadari	468 acres.
Pattidari	15,394 „	Zamindari	9,642 „ .

The population amounts to 34,544.

This pargana was formed in the reign of Akbar (A.D. 1565). The original name of it was Burhánpur, but in A.D. 1297 Sikandar Khan, an agent of Alá-ud-dín. altered the name to Sikandarpur. In 1535 A.D. this pargana was held by Harju Mal Dhobi (washerman), but in the reign of Shér Shah in 1540 he was killed by Medni Mal, Parihár Thákur of Jigni, from whom the present taluqdar, Gopál Singh, descends. The Parihár Thákurs of this pargana are thus described by Mr. Elliott :—

"The present Purihars in the Unao district inhabit the pargana of Surosee, or as it has recently become habitual to call it Secunderpore, and possess the mystic number of 84 villages—a tract of land which is called a Chowrassie. According to their local traditions they came from a place called Jiginie (which is not to be found on the map), or Sarinagur, *i.e.*, Cashmere.

"From that high hill country they were driven, we know not by what cause to inhabit the sandy plains of Marwar; expelled thence, they were broken into innumerable little principalities, which found no abiding place, and have undergone continual changes, till we meet with a small portion of the clan who settled comparatively a short time ago in a little corner of Oudh, and even here the name of the beautiful valley from which they came ten centuries ago is still common in the mouths of men.

"The story of the settling of the ancestors of the clan in Surosee is thus told. About three hundred years ago, in the time of Humáyún, king of Delhi, a Dikhit girl from Purenda was married to the son of the Purihar Raja, who lived in Jiginie across the Jumna. The bridegroom came with a large escort of his friends and brotherhood to celebrate the marriage, and the party on their journey passed through Surosee.

"As they sat down around a well (the localty of which is still shown though the well has fallen in), they asked who were the lords of the fort which stood not far off. They were told that the fort was held by Dhobies (washermen) and other Soodurs who owned the neighbouring country. The procession then went on to Purenda, and returning conducted the bride to her home. Just before the Holie festival a party headed by Bhagè Singh returned, waited for the evening of that riotous feast, and then, when the guards of the fort were heavy with wine, and no danger was looked for, suddenly attacked and slaughtered them, and made themselves masters of the fort and the surrounding country.

"Bhagé Singh had four sons, and they divided the eighty-four villages he had conquered at his death. Asees and Salhu, the two eldest sons, took the largest portion of the estate; twenty villages falling to the former and to the latter forty-two.

"The third son, Manik, was a devotee, and refused to be troubled with worldly affairs. All he asked for was one village on the banks of the Ganges, where he might spend his life in worship, and wash away his sins three times a day in the holy stream. The youngest son, Bhooledhan, was quite a boy at the time of his father's death, and took what share his brothers chose to give him, and they do not seem to have treated him badly.

"The law of primogeniture did not exist among the family, and every son, as he grew up and married, claimed his right to a separate share of his father's inheritance, and thus the ancestral estate constantly dwindled as fresh slices were cut off it, till at last the whole family were a set of impoverished gentlemen, who kept up none of the dignity which had belonged to the first conquerors, Bhagé Singh and his sons. For six generations they stagnated thus, no important event marking their history till the time of Heera Singh.

"The family property in his time had grown very small, and he had five sons to divide it amongst; and to add to his misfortunes he was accused of some crime, thrown into prison at Fyzabad, and loaded with chains. With the chains on his legs he escaped, arrived safely at Surosee, and lay in hiding there. His pride being thus broken, he resolved to send his third son, Kulunder Singh, to take service in the Company's army. He rose to be Soobadar Major in the 49th Regiment of Native Infantry, and in this position, through his supposed influence with the Resident, became a very considerable man. He knew that as long as he was at hand, no chukladar would venture to treat the Purihar zemindars with injustice; but on his death they would be again at the mercy of the local authorities.

"He therefore collected all the members of the brotherhood who were descended from Asees, and persuaded them to mass their divided holdings nominally into one large estate, of which his nephew, Golab Singh, should be the representative talookdar; so that while in reality each small shareholder retained sole possession of his own share, they should present the appearance of a powerful and united talooka making Golab Singh their nominal head. Thus the chukladars would be afraid to touch a man, who seemed to hold so large an estate, though in reality he only enjoyed a small portion of it. The brotherhood consented to this, and from 1840 till annexation the estate was held in the name of Golab Singh alone, and they had no further trouble from the oppressions of the chukladars." "Elliott's Chronicles of Oonao" pages 58-60.

Golab Singh is now the recognized Taluqdar of Sarausi.

SIKANDARPUR—*Pargana* SIKANDARPUR—*Tahsil* UNAO—*District* UNAO.—This village, which has a population of 1,679 gives name to the pargana. It is situated six miles west from Unao, and close to a lake called Barkota. No road passes through or near it. There is no jungle, but groves of mango and mahua are to the west. The water is sweet and climate healthy. Their is a Government school here. There is no market held or fair celebrated in this village. There is one temple to Mahádeo. For

the origin of name see pargana Sikandarpur. Near this village the Prince of Wales went out pig sticking in 1876.

SIMRAUTA *Pargana—Tahsil* DIGBIJAIGANJ—*District* RAE BARELI.—This pargana is bounded on the north by Haidargarh of the Bara Banki district, on the east by Inhauna, on the south by pargana Rae Bareli, and on the west by Kumhráwán and Hardoi. Its area is 97 square miles, and population 58,771 being at the rate of 606 per square mile. Of the soil 28,302 acres are cultivated, 7,457 acres culturable, and 26,518 barren. The irrigated land amounts to 22,612 acres, and unirrigated to 5,722 acres. The surface is level, climate good, soil chiefly loam. The only river running through this pargana is the Naiya, and the only road is that which leads from Rae Bareli to Bara Banki. There are no ghâts (fords). The traffic is carried on by means of bullock carts, buffaloes, and ponies. The manufactures are gárha and gazi cloths and blankets. The principal import is cotton from Cawnpore, and export grain.

The Government revenue amounts to Rs. 63,355, being at the rate of Re. 1-12-4 per arable acre.

The distribution of landed property is as follows :—

	Taluqdari villages.	*Zamindari villages.*
Kanhpuria	31	0
Bachgoti	7	0
Musalmans	7	14
Other castes	0	10
	49	24

The pargana taluqdars are Rája Jagmohan Singh of Chandápur, Rudr Partáb Singh of Siwan, Murtaza Husen of Sikandarpur, Rája Shankari Bakhsh of Parási, Rája Mahesh Naráin of Tok, and Iláhi Bakhsh of Bariárpur.

The only village worthy of mention in this pargana is Mungtál; in it is a tank in the centre of which Rája Daljít Singh built a masonry house, and king Nasír-ud-dín Haidar lived in this house for a short time. The prevailing caste is that of the Kanhpuria Chhattris. There are six schools, in which are taught Nágri and Urdu, a post-office, a registry office, and a police station in the pargana.

History.—The country was at first held by the Bhars. Rája Madan Singh of Mánikpur came and after a fight took possession from them.

Two fairs are held—one at Janai in the month of November on the Kártiki Púranmáshi, and the other in Mahrájganj bazar called Rámlíla in October. There is a temple of Debi called Anharwa-ki-Bhawáni.

SINGÁHI—*Pargana* KHAIRIGARH—*Tahsil* Nighásan—*District* KHERI,—Is situated north of the Suheli, 101 miles north from Lucknow, lying in latitude 28°19′ north, longitude 80°57′ east. It belongs to Rája Indra Bikram Sáh, taluqdar of Khairigarh. It has a good market, in which articles of country consumption are sold. The average annual sale of cotton

fabrics is estimated at Rs. 2,000. The place is reckoned unhealthy. Population, 1,995. The Hindus amount to 1,577 and the Moslems 418.

SINJHAULI SHAHZÁDPUR.—*Pargana* AKBARPUR.—*Tahsil* AKBARPUR—*District* FYZABAD.—For the history of this town see pargana Akbarpur.

It was founded by Sujhawal, a Bhar chief, called from him Sujhawalgarh, and this shortened to Sujhauli. Khattris got this place rent-free from Akbar.

Prior to this one Sayyad Táj settled here and dug a tank; a tomb in an island within this tank still bears an inscription dated 1365 A.D., one of the oldest in Oudh.

It is a picturesque spot on the high bank of the Tons, opposite Akbarpur, 36 miles from Fyzabad on the road to Jaunpur, here crossed by the road from Sultanpur to Gorakhpur.

There an numerous groves here. A great family of Khattri bankers, headed by Gajádhar Mal and Shiubans Ráe, formerly flourished here.

The population is 5,069, of whom 2,021 are Sunnis, 84 are Shias, 2,964 are Hindus.

There are 916 houses, of which 24 are of masonry. There are four mosques, three temples to Mahádeo, and one to Bhawáni.

SISSAINDI—*Pargana* NIGOHAN SISSAINDI—*Tahsil* MOHANLALGANJ—*District* LUCKNOW.— Sissaindi is the chief village of a small pargana known in former times as the pargana of Sissaindi on the bank of the river Sai, about six miles to the south-east of the tahsil station of Mohanlalganj, and connected with it by a cross country road made by the taluqdar Rája Káshi Parshad, whose principal residence was in this village, and from which his taluqa takes its name. The rise of the rája's family is recent, and the village once, together with the 27 villages that formed the pargana, are said to have belonged to a clan of Gautams, an offshoot of the Árgal ráj, who must have established a colony here in very early times; for their ancestor, Bhúraj Singh, is said to have led an expedition, as a servant of the Rája of Kanauj, against the Bhars of a neighbouring village, who had the presumption to propose an alliance with the daughter of a Janwár chief. The Janwár appealed to Bhúraj Singh, who was leading a marriage procession through the neighbourhood, for help, and it resulted in the invasion and conquest of the pargana by the Gautams. In the village there is a small heap of stones worshipped under the name of Bhura Baba, probably the same as Bhúraj Singh; but the name of the village seems to have been given to it by Shiu Singh, his son, if it be not due to some more mythic origin for the worship of Shiva under his emblem seems to prevail very extensively in the village.

The population is chiefly Hindu in which there are a great many Brahmans. The Musalman element is very small. The total population is 3,140 the and number of houses is 723, of which a very few are masonry. But in the centre of the village the rája has built an imposing edifice. Notwithstanding that it was known as the headquarters of a pargana, it never attained to any importance. There are the usual trades carried on in the village, and a good deal of traffic passes through it direct for Unao, to which

place a road, with a bridge over the Sai, has been made, and by a rough country road that meets the Mohanlalganj and Bani road at about six miles to the west of Sissaindi. The annual sales in bazárs amount to Rs. 9,587-8-0.

SITAPUR DIVISION.—A division of Oudh governed by a Commissioner who resides in Sitapur. It contains three districts whose names, areas, and population are given in the following table :—

Area and population.

Division.	District.	Number of villages.	Area in statute British square miles.		Hindu.	Musalman.	European.	Eurasian.	Males.	Females.	Total.	Average to square mile.
			Total.	Cultivated.								
Sitapur ...	Sitapur ...	2,359	2,814	1,428	813,331	117,807	774	40	497,241	435,718	932,959	417
	Hardoi ...	1,961	2,29:	1,319	845,291	85,684	33	9	500,954	430,423	931,377	406
	Kheri ...	1,777	2,987	1,206	671,686	74,307	73	18	403,827	342,513	746,350	249
	Total ...	6,097	7,293	3,953	2,330,310	277,798	886	67	1,402,022	1,208,654	2,610,686	357

It corresponds with the old administrative division or sarkár under the Delhi emperors called Khairabad. This embraces the whole of the present division of Sitapur, including the three districts Kheri, Sitapur, Hardoi, with the exception of a row of parganas on the extreme south. Kachhandan, Bilgrám, Mallánwán, Sandíla, Gorinda, and Gundwa, are now in Hardoi; Bári, and Bilahra, now Mahmudabad are in Sitapur. They were formerly in the Sarkár Lucknow. The following table shows the parganas in Akbar's time, their proprietors, and gives similar information for the present time.

Statement showing the revenue owners, &c., of parganas according to "Ain-i-Akbari" throughout the province of Khairabad.

Parganas.	Area in bighas.		Revenue demand according to Ain-i-Akbari.	Proprietors in Ain-i-Akbari.	Present proprietors.
	Big.	bis.	Rs.		
Khairigarh ...	43,050	7	45,233	Bais, Bisen, Báchhil, Kurmi.	Paháría Chhattris.
Kheri ...	230,168		81,504	Bisen, Janwár ...	Janwár, Chauháns.
Bhúrwára ...	21,740		6,152	Various tribes ...	Musalmans.
Biswán ...	141,321		48,732	Báchhils ...	Musalmans, &c.
Garh Qila Nawa Dhanratra.	15,811	16	12,246	Ahír ...	Jángre, Sikhs, &c.
Barwár ...	135,319		88,634	Rajputs and Brahmans...	Various tribes.
Khairabad ...	159,072		54,031	Brahmans ...	Ditto.
Laharpur ...	208,288		75,512	Ditto ...	Gaurs.
Sara ...	68,832		52,299	Chauhán ...	Ditto.
Gopamau ...	120,698		20,779	Chawar, Kunwar, (Ahban), Báchhil.	Various tribes.
Sadrpur ...	107,308		1,40,512	Janwár, Báchhil ...	Raikwár, &c.
Chattápur (Sitapur) ...	...		...	Gaur, Rajputs ...	Gaur.
Sándi ...	211,714		78,883	Sombansi ...	Sombansi.
Palia ...	64,700		44,194	Báchhil ...	Janwár, Chauhán.
Basára ...	8,971		10,886	Ditto ...	Ditto.
Paila ...	56,156		31,531	Ahír, Asas ...	Various.
Nimkhár ...	58,770		89,151	Ahírs ...	Ditto.
Machhrehta ...	...		...	Báchhils ...	Ditto.
Hargám ...	...		...	Brahmans ...	Gaur.

The comparison of the proprietary possession in the two periods reveals some interesting facts. In only two parganas the old owners are still found; in that of Gopamau the then proprietary body, the Cháwar or Ahban Chhattris, still retain a portion of their possessions; the Sombansis also now hold part of Sándi. The Báchhil Chhattris who held Basára, Sandíla, Biswán, Sadrpur, Machhrehta, and part of Khairigarh now do not possess any lands in those parganas. Similarly the Bisens have disappeared from Khairigarh and Kheri. Ahírs no longer hold Nímkhár or Garh Qila Nawa. It is not that these tribes have gone elsewhere; they have died out, or become mere tenants-at-will.

One or two Chhattri tribes have prospered mightily; of such are the Gaurs who then had only Sitapur, but now have Sitapur, Láharpur, Chandra, Hargám, Báwan, Barwan, Sara, in main part; the Chauhán Janwárs of Oel, who then had no villages and now have over 300; the Nikumbh, Katiár, and Jángre, who now have several parganas and formerly had none. It is, however, the Musalmans who have made the greatest progress. They now hold 1,445 villages in this division. In Akbar's time only Bilgrám is mentioned as being partly the property of the Sayyads. They probably had not more than 50 villages. In fact, as elsewhere remarked, the Musalmans never aimed at acquiring property in land till the latter end of Akbar's time; and this is the reason that no deeds of mortgage or sale can be found bearing a date prior to his reign. Musalmans then aimed at getting rent-free land granted them for life only. Since Akbar's time, and above all during Alamgír's reign, Musalmans have been gradually acquiring large estates over Khairabad and everywhere in Oudh except in Baiswára. They have spread out from each town—from Sandíla, Sándi, Shahabad, Bilgrám, Mahmudabad, Aurangabad, Kheri; during Shujá-ud-daula's reign Musalmans held probably two-thirds of the whole country. The reaction which took place since Saádat Ali Khan's time deprived them of much of their property, but they still hold estates far beyond the proportion which might be expected from their numbers and influence.

Another remarkable matter in Khairabad is the fixity of the internal divisions. In a few cases ancient parganas have been broken up into several small ones, but there has been no wholesale uprooting of ancient land marks and redistribution of the lands. The reason is not far to seek. The great taluqdars who acquired possession of eastern Oudh, and who in many cases paid tribute and allegiance to the central Government just when it suited them, considered each man's property as a separate estate, in which the owner was to exercise authority civil and criminal, and for which the Government revenue was to be paid separately. In fact, local government superseded central, and consequently the territorial jurisdictions of local magnates superseded the ancient divisions. The former were very generally called after their owner's name or after his favourite fortalice; he was never satisfied till he had rebaptized the territory and got the new name entered in the Government records. So Partabgarh, Parshádepur, Ghátampur, Dalíppur, Mohanganj, Bhagwantnagar, Mohanlalganj, were called after various chiefs of south-east Oudh; and Dhingwas, Rámpur, Ateha, Daundia Khera, Haidargarh after their forts; in each case displacing, split-

ting up, and blending in new combinations the older subdivisions. Nothing of the kind took place in Khairabad, at least not to such an extent. No great Hindu barons rose to power and remade the map of Hardoi or Kheri. Láharpur and Mahmudabad are instances in Sitapur of how powerful Gaurs and Musalmans did break up ancient divisions, superseding in fact the pargana or country by the muhál or estate. Khairabad was afterwards broken up under the Oudh kings into the chakladaris of Sándi, Pali, Tandiaon, Muhamdi, Khairabad.

SITAPUR DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—GENERAL ASPECTS. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATION. V.—HISTORY.

CHAPTER I.

PHYSICAL FEATURES.

Boundaries, area—General aspect—Soil—Subdivisions—Rivers—Groves—Jhíls—Jungles—Vegetable products—Wild animals—Mineral products—Fauna—Game birds—Temperature—Winds—Climate—Rainfall—Medical aspects.

Boundaries and area.—The district of Sitapur which takes its name from the country town of the same name, lies between the parallels of 27°53′ and 27°7′ north latitude, and 80° 21′ and 81°26′ east longitude. Situated in the interior of Oudh, it is bounded on the north by the Kheri district on the east by that of Bahraich, from which it is separated by the great river Gogra; on the south by districts Bara Banki and Lucknow; and on the west by Hardoi; the river Gumti being the common boundary of both.

In shape like an ellipse, its greatest length from south-east to north-west is 70 miles, and its extreme breadth from north-east to south-west 55; its area is 2,250* square miles. Its population is 932,959, being at the rate of 414 to the square mile. There have been no changes in the area of the district; its capital bears the same name.

Physical features and characteristics of the soil.—Without hills or valleys, devoid of forests and lakes, properly so called, the district presents the appearance of a vast plain; well wooded through the numerous groves and scattered trees with which it is covered; well cultivated save in those parts where the soil is barren and cut up by ravines; intersected by numerous streams, and possessing many of those shallow ponds and natural reservoirs of water which in the rains are full to overflowing, but in the hot season become dry, and which are called jhíls in the vernacular tongue. A plain, it slopes imperceptibly from an elevation of 505 feet above the level of the sea in the north-west to 400 feet above the level, in the south-east, the fall being just 1½ foot in each mile.

Soil.—With the exception of the eastern parganas, which lie in the dúáb of the Gogra and Chauka, the soil of the district is as a rule dry. In many parts, especially in the neighbourhood of the larger rivers, we meet with tracts of sand; barren land "úsar" is found all over the district; the lands close to the smaller streams are much cut up by the ravines

* By census report; by settlement returns the area is 2,314.

which form the natural drainage of the contiguous country; and in the eastern parganas specially there are numerous patches of land covered with that white mineral efflorescence called "reh," a combination of sulphate of soda and other salts, which is deadly to vegetation, but which recent experiments have demonstrated can be decomposed and got rid of by an improved system of tillage.

Inundations.—The eastern parganas are flooded more or less entirely every year (*vide* descriptions of Tambaur, Kundri north and Kundri south); the inundations often ruining entire villages and always causing loss to the inhabitants by the destruction of their houses and cattle. At the present time (September, 1871) all that part of the country is under water, and for the past six weeks it has been with the greatest difficulty that the zamindars have been got to come into Sitapur, or that the process-servers have been able to execute the orders of the courts. And it is said the greater part of the autumn harvest has failed.

Subdivisions.—The collection of the demand is entrusted to the collector of the district, who is assisted in the duty by four native sub-collectors or tahsildars, having their headquarters at the four tahsils into which the district is divided. These tahsils with their component parganas are as follows:—

Tahsil.		*Parganas.*
I.—Sitapur	...	Sitapur. Khairabad. Pírnagar. Rámkot. Hargám. Láharpur.
II.—Bári	...	Bári. Manwán. Mahmudabad. Sadrpur. Kundri south.
III.—Misrikh	...	Misrikh. Aurangabad. Gundlamau. Machhrehta. Chandra. Maholi. Kurauna.
IV.—Biswán	...	Biswán. Tambaur. Kundri north.

Rivers, water communication, 300 miles.—Sitapur is well provided with rivers and streams—from the Gogra in the east to the Gumti in the west. The former is a very large river indeed, fordable nowhere during any part of the year, and in the rains having a width of from four to six miles.

The Chauka.—Eight miles to the west is the Chauka, the second largest river in the district, and running into the Gogra at Bahramghat in the Bara Banki district. This ghát is connected with Lucknow by a railway, and thus a ready outlet to the west is provided for the grain from the east of Sitapur which borders on the Gogra.

Smaller streams.—Between these two rivers the country is cut up by numerous smaller streams, which are all fordable in the dry weather, and the chief of which are the Bahái, the Gubraiya, the Yaha, the Ghagghar, and the Sukni; this part of the district is known as the Gogra Chauka Duáb, and is subject to frequent and heavy floods as mentioned above.

Ul, Kewáni, Sumli.—West again of the Chauka is the Ul flowing into the Kewáni, and the Sumli, all three fordable during the dry season, but navigable for country boats during the rest of the year.

Old bed of the Chauka.—We then meet with a narrow strip of moist land overlooked by a ridge of earth of from 20 to 40 feet in height, and running down from Kheri through Sitapur to the Bara Banki district; this strip of land was apparently once the bed of the Chauka (now 9 miles to the east), and the ridge of earth its right bank. The river is said to have changed its course about 150 years ago.

Gon.—Twelve miles further west we meet with the Gon, an inconsiderable stream, and not used as means of communication.

Saráyan.—It flows into the Saráyan at Pírnagar 14 miles south of Sitapur through which town that river passes; and the united stream goes on in a south-easterly direction until it meets the Gumti at Hindaura Ghát. West of the Saráyan, and flowing into it, is a small stream, the Retha, and still further west is the Retia, also a small stream, joining the Gumti at Dúdhanmau.

Gumti.—Last of all comes the Gumti, a good sized navigable river, and at the same time fordable here and there in the dry season.* It flows down through Lucknow, Sultanpur, and Jaunpur until it meets the Ganges at Benares.

Of the above rivers the Chauka, the Gogra, and the Gumti, described at length under their proper headings, are navigable for boats of from five to twelve hundred maunds; the Kewáni, and the Saráyan are navigable by boats of one hundred maunds. Their beds are all sandy. There are no towns upon their banks, nor is there any trading population. Formerly only the feudal lords resided near the rivers in order to command the passage by their cannon, and compel trading vessels to pay for permission to proceed. The Gogra is fordable nowhere; all the others are fordable in innumerable places; the Chauka about five years ago changed its course, and the main stream now joins the Kauriála or Gogra at Mallápur. The traffic on them is detailed under that heading.

Details of the area of the district as shown by the khasra survey.—The khasra survey of the district was commenced in the cold weather (1863-64,) and was completed in 1866-67. This survey was superintended by the settlement officer, and is not to be confounded with the survey conducted by the revenue surveyor which preceded it. The former goes much more carefully into details than the latter, but both correspond pretty exactly in their results for the whole district.

The khasra survey then shows as follows for the years in which it was accomplished :—

Cultivated	area	...	...	...	Acres	943,868
Culturable	,,	...	...	...	,,	253,698
Revenue-free	,,	...	...	...	,,	30,339
Barren	,,	...	...	...	,,	212,309
				Total	,,	1,440,209

Groves, jhíls, jungles.—The detail of the jhíls, groves, and jungles is given thus :—

Groves	...	...	...	...	Acres	45,841
Jungle	...	...	...	...	,,	180,856
Jhíls	...	...	...	...	,,	57,713

* The above figures are given by the settlement officer. But the following table is an abstract of the statistics given in the final settlement report, and they differ materially from the preceding. It omits the grants of waste lands, for the reason that they pay no land revenue; in other respects the table is generally correct.

General statement explanatory of the revised assessment.

	Bárí.	Misrikh.	Sitapur.	Biswán.	Grand total.
	No.	No.	No.	No	No.
Number of muhálsi ...	548	657	650	510	2,365
	acres.	acres.	acres.	acres.	acres.
Total area of muhálsi ...	3:8,469	378,:85	353,673	367,127	1,417 554
Barren	48,415	37,749	44,600	44,988	175,752
Groves less than 10 per cent. ...	6,784	6,523	11,957	10,531	35,794
Total non-assessable ...	55,796	45,518	62,857	53,682	219,853
Irrigated by wells ...	10,504	3'.715	15,957	7,109	65,285
Ditto by ponds ...	38,410	12.669	30,467	8,209	89,755
Unirrigated	159,349	221,908	173,010	233 734	759,001
Total cultivation ...	208,263	237,292	219,434	249,152	914,041
Total assessable ...	263,673	332,767	290,816	311,445	1, 97,701
	No.	No.	No.	No	No.
Resident cultivators ...	26,:39	22,932	21,284	30.955	104,760
Non-resident cultivators ...	11,218	9,581	14,593	18,333	53,7)5
Total number of cultivators ...	37,857	32.5 3	38,827	49,288	158,485
Number of ploughs ...	26,639	27,097	27,079	27,221	108,036
Ditto cattle ...	188,570	177,310	178,961	217,552	774,793
	acres.	acres.	acres.	acres.	acres.
Sír	18,297	17,918	24,686	17,724	78,622
Other cultivation of proprietors.	2,257	14,677	6,462	1,843	25,539
Of resident cultivators ...	147,060	158,975	115,493	164,029	585,562
Of non-resident cultivators ...	40,348	45,822	57 476	49,889	193,434
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.
Rent-rate on cultivation ...	1 10 7	1 6 4	1 7 7	1 4 8	1 7 3
Ditto culturable ...	1 5 1	0 15 11	1 1 10	1 0 4	1 1 9
Total ...	1 1 4	0 14 0	0 14 8	0 13 10	0 14 10

There are a number of lakes in Sitapur, but most of them are merely large ponds with stretches of marshy land all round. There are four in pargana Bári,—one borders on the villages Bahirwa, Chhájan, Jalálpur, Andhna, a second on Harajya, Rámdána, Bhandia, Ajai, and a third on Chauriya, Chandiyá, Uncha Khera, Semra, Kaima, Rámpur, and others, a fourth on Surjanpur, Shankarpur, Sair. In Mahmudabad there is a fifth small lake bordering the villages Kaurár, Madárpur, Bhánpur, Lodhaura, and others. In Tambaur pargana there are two jhíls at Harharpur and Rudrápur. In Kundri at Ajaipur and Rájpur. All of them are navigable by small boats of shallow draught, but they are only useful for irrigation.

Vegetable products.—To come to the vegetable products they may be divided into A cultivated produce, B uncultivated produce.

Taking the latter first we have that derived from trees under the form of timber, fruit, fibres, dyes, gum, and lac, and the trees yielding these are as follows :—

Mango (Mangifera indica).	Kathal (Artocarpus integrifolia).
Pípal (Ficus religiosa).	Babúl (Acacia Arabica).
Gúlar (Ficus glomerata).	Khair (Acacia catechu).
Pákar (Ficus venosa).	Dhák (Butea frondosa).
Bargad or Banyan tree (Ficus indica).	Khajúr (Phœnix sylrestris).
Nim (Azadirachta indica).	Aonla (Phyllanthus emblica).
Sissoo (Dalbergia Sisso).	Siras (Memosa serissa).
Tun (Cedrela toona).	Tamarind (Tamarindus indica).
Phalenda (Syzygium jambolanum).	Kachnár (Bauhinia variegata).
Jámun (Eugenia jambolana).	Common Bamboo (Bambúsa).
Bel (Ægle marmeros).	Semal (Bombax heptaphylla).

Of these the only tree grown in groves is the mango, and it, and many of the others notably the pípal and bel are considered by the Hindus to be sacred trees, and no devout member of that body will destroy them with the axe or by fire or in any other way. The bel, for instance, is a representative of Shiva, and the pípal and banyan represent Vishnu; the person who plants one of the latter does so expecting that just as he has set apart a tree to afford shade to his fellow-creatures in this world so after death he will not be scorched by excessive heat in his journey to the kingdom of Yama, the regent of death.

These two with the gúlar and pákar are of the fig genus; the fruit of the gúlar being of a better and larger description than that of the pákar. Lac is yielded by the pípal. The leaves of the nim possess medicinal properties, as does also the fruit of the bel tree.

The semal is the "cotton tree" growing to an immense size and bright with crimson flowers; the phalenda is a larger species of the jámun, both having a purple fruit as large as a damson; and the kathal is the well known "jack fruit tree." The babúl, khair, and dhák are smaller trees than any of the others, and grow in the most barren soil; the first yields both a dye and a gum, the ordinary "gum arabic," the last the gum known as "dragon's blood or kino," and the khair produces the "catechu" familiar to doctors. All three are combined to form the kháki colour used in dyeing the uniforms of many of the native regiments and of the well known Oudh constabulary. A red dye is obtained from the scarlet flowers of the dhák,

and is used at the Holi and at weddings for smearing the clothes of those who take part in those joyous festivals. A red dye is also obtained from a gum which the pípal yields, and from it the country red ink is made.

The khajúr is the common date palm, and is useful in this part of India rather for its leaves than for its fruit, the former making good matting; its fruit is very small, and it yields a juice or tári just like that of the properly so called tári tree.

The kachnár in the month of February is exceedingly pretty being one mass of lilac-coloured flowers; and these are not only pretty to the eye, but when cooked form a delicate vegetable for the table. The fruit of the ámla is about the size of a small orange. The siras, of the genus acacia, is a small but graceful tree, with pretty leaves, and covered in the season with yellow flowers. The tamarind and bamboo are two well known to require any description here. The dhák mentioned above is known in other parts of India as the palás or parás, and from this word the village of Plassey, the scene of Clive's famous victory, takes its name.

These are the trees of Sitapur. There are no forests to be met with as has already been stated: nor do we find the mahua tree which is so common in the other parts of Oudh. This is very much to be regretted, as the profits arising from it are very considerable, and in bad seasons the zamindars and grove-holders would have something to fall back upon. In one district (Partabgarh), the area of which is only two-thirds that of Sitapur, the settlement officer has estimated the yearly value of the mahua crop at one lakh and a half of rupees, the flower being used in the distillation of spirit, the fruit as food for man, and when plentiful for beast; and the seed for oil.

Uncultivated products.—The other uncultivated vegetable products of this district are the fibres obtained from the roots of the dhák, from the múnj and sarpat grass, and from the date palm already mentioned. From the múnj and sarpat a string is twisted which is woven into matting, and a coarse rope is made from the other two which is used for tying up cattle and such like purposes. Mud wells are often lined with a sort of cable made from the rús, a wild shrub, growing to the height of four or five feet.

Wild animals.—The wild animals resemble those of Upper India generally, and are the níl-gáe, the black buck, párha, gond, and other kinds of deer, the wild pig, fox, jackal, wolf, and hare. We meet with none of the larger carnivora, nor are wild elephants, rhinoceroses, or wild buffaloes found anywhere within the district. There are a few wolves; no rewards are paid for killing snakes.

In the river itself there are the different varieties of the Indian crocodile and river porpoise, and of course fish of many descriptions, but the hilsa, the Cekti, and the mahsir are not among them.

"The following sporting particulars are given by Major Tweedie:—

As a rule, on the plains in India game of all descriptions will generally be found most abundantly in the neighbourhood of large rivers. The

reason of this is apparent. The inundations caused by the overflow of rivers during the rains cause tracts of land to be covered with grass, where a great deal of sand is deposited by the floods a very coarse description of grass springs up, and on low lying lands where inundated by rivers whose source is in the plains, the grass is generally the kind used for thatching purposes by the natives. In the Sitapur district, therefore, nil-gáe, pig, párha, and antelope will be found in the greatest numbers in the waste lands lying along the banks of the rivers Gumti, Chauka, and Gogra. A few swamp deer are also to be found in the eastern parts of the district. The antelope being the most numerous of all the fauna in this district, is deserving of mention first. The black buck, the male of an antelope, is so well known in India that any lengthy description of him would be out of place here. Antelope are found more or less all over the district, but in greatest numbers on high and low ground running along the banks of the river Gumti, where they may be seen in herds of some 20 and 30 does to one black buck. The young bucks are not allowed to remain in the company of the does, and generally herd together in small parties. Directly the black buck of a herd is shot, another takes his place. Should an outsider approach a herd before the master buck has been shot a fight instantly takes place, and at this time they can be easily approached and shot. At other times the does keep a watchful look out, one in a herd always remaining standing, and on the first approach of danger a grunt or two is given and all begin to stand up; at this time the only way to kill the buck is to circle him; if the circling is properly performed the buck will be under the delusion that you are walking away from him. This plan is however only followed by European sportsmen, the exertion being usually too great for natives. A shot can then be generally got at about 120 or 150 yards, and the shot should always be delivered standing. Natives shoot and kill them in a variety of ways, the most common being that of shooting with a trained bullock. The bullock is driven with a rope passed through his nostrils, and the shikári walks alongside of the bullock. When near enough, say some 50 yards, the bullock is checked and the shikári shoots either behind or underneath the stomach of the bullock; another very common way is for the shikari to dig a pit in the middle of the grass plains inhabited by the antelope, just deep enough to conceal the shikári sitting down, the top of the pit is left quite flush with the ground. This is a very tedious way of shooting them, and can only be followed by natives who wait patiently for hours before getting a shot; when however they do get one they are certain to kill as they shoot at very short distances, and rest their gun on the edge of the pit. A class of men called Baheliá come frequently from the neighbourhood of Gwalior, and are very skilful in catching antelope by the legs with nooses. Pegs are driven into the ground in a line often some 200 yards long and at distances of two or three feet apart. To these pegs are attached nooses, and these are fastened to the grass so as to raise them a few inches of the ground, as soon as a herd of deer is seen in the vicinity of the place; the shikáris gently drive them towards the line of nooses. Two or three of the deer generally manage to get their legs into the nooses, and the shikáris running up despatch them with their clubs and knives. Antelope are very destructive to young crops, and as they feed by night their depredations are very

great. Where numerous the cultivators are obliged to watch the fields by night.

"After the antelope the níl-gáe (Tortax picta) come next as regards numbers in this district. No Hindu will kill the níl-gáe, as they consider them allied to the domestic cow. Such however is not the case, for they belong to the same family as the antelope, and are so classed by naturalists. They are very destructive animals and require shooting carefully, or will invariably get away to die of their wounds. The male is a very handsome creature, and if he has come to mature age is of a dark blue colour. This is the blue bull of the Indian sportsman. The Muhammadans are very fond of eating his flesh, but it is usually considered coarse and inferior to the flesh of the antelope by Europeans. They are to be found in numbers on the waste land, situated in the eastern part of the district. They are, however, scattered in small numbers all over it, and wherever there is a piece of tree jungle níl-gáe are sure to be found. The female is of a light dun colour, and like the female of the antelope has nothing very striking about it in appearance. Europeans usually consider shooting the níl-gáe but very poor sport, for there is not the same excitement about it as there is in antelope shooting. The nicety and delicacy of hand required in antelope shooting is probably one of its chief charms to the English sportsman. The níl-gáe is, however, a very destructive animal as he can eat as much as an English ox, and their numbers should always be kept down if possible.

"The wild pig (Sus Indicus) is dying out rapidly in this district. They are still to be found on the low grass lands in the eastern portion of the district, and a few in the tree jungles in the western portion. The part of the district inhabited by these animals is however not suitable for the sport of riding them down and killing them with a spear. The wild pig is a very fine looking creature, feeds cleanly, and is of a very different habit from his domestic native relation. The Pásis are the greatest hunters of the wild pig in this district, and it is to their exertions, together with the spread of cultivation, that this animal will in a few years only be known by name.

"The párha, known also as the hog-deer, is found in the eastern portion of the district, and inhabits the same kind of ground as the wild pig. Like the pig they are becoming very scarce, and in a few years hence will cease to exist. There is one other animal still existing in this district which requires notice. The swamp deer of Bengal (Cervus wallichü) known also as the gon, bárah singha, and maha. They are to be found in small numbers in the tall grass jungles on the banks of the Chauka and Gogra. The stag is a very handsome creature with fine branching horns and not unlike the red deer of Scotland. This year (1874) I have shot two stags, but took good care not to shoot the hinds; and as long as the grass jungle remains we shall still have the pleasure of seeing this noble creature. They are very harmless and shy, but rarely leave the grass jungle and feed entirely on grass. Their flesh is quite unfit for consumption, and the only inducement to shoot them is for the sportsman to hang up the heads and horns as a trophy to delight his eyes when the time comes when he will be unable to sight and draw the trigger of his rifle.

"The tiger was very plentiful in this district some 20 or 25 years back. At that time a much larger body of water used to come down the river Chauka, and the floods were consequently much more extensive than they are now; of late years the river Gogra has carried off the most of the water which used to flow into the Chauka, and the grass and jháu jungle is gradually disappearing before the spread of cultivation. The king of Oudh and his nobles used to pursue the sport of tiger shooting in the eastern portion of this district, and there are also native gentlemen now alive who have killed many tigers there. The last tiger killed here fell to the gun of Colonel E. Thompson, C.S.I., and was shot near Budhbar some few years ago.

"The leopard (Felis leopardus) is occasionally killed in this district. A few still find their way down through the tree jungle on the banks of the river Kathna. They are very scarce, however, and as the tree jungle is gradually disappearing in this district, so will the leopard like the tiger and wild pig become eventually to be known only by name."

Domestic animals.—The domestic animals of the district require no particular mention; they are the ordinary oxen, buffaloes, ponies, asses, goats, pigs, sheep, and dogs, met with all over India. In addition to these the wealthier inhabitants possess elephants, camels, and imported horses.

Game birds.—Feathered game of all kinds is to be found in fair quantity in this district. It comprises—

The peacock	(Pavo Cristatus).
Black partridge	(Francolinus vulgaris).
Grey partridge	(Ortygornis Pondiceriana).
Common grey quail	(Coturnix Communis)
Rain quail	(Coturnix Coromandelicus).
Florican	(Sypheotides bengalensis).
Leek Florican	(Sypheotides auritus).
Kulan	(Grus cinerea).
Snipe	(Scolopax gallinago).
Painted snipe	(Rhynchœa bengalensis).
Teal	(Querquedula crecca).
Gargenuing Teal	(Querquedula circia).
Pochard	(Branta rufina).
White-eyed duck	(Nthya nyroca).
Mallard	(Anas Boschas).
Pintail duck	(Dafila acuta).
Ruddy sheldrake	(Casarca rutila).
Cotton teal	(Nettapus coromandelianus).
Whistling duck	(Dendrocygna awsuree)
Shoveller duck	(Spatula clypatea).
Wild goose	(Anser cinereus).
Comb goose	(Sarkidiornis melanotus).

The peacock is to be found in considerable numbers in the western portion of this district. They are however not so numerous as they were a few years back, owing to the soldiers from the Cantonment at Sitapur being extremely fond of shooting them. It will be long however before they become extinct as the Hindus do all they can to prevent their destruction. No prettier sight can be seen than peacock strutting about in the early morning in the spring time. Then is the time of their courting, and the male displays his tail to the admiring eyes of his future wives.

The black partridge is still to be found along the banks of the large rivers in this district, as also in the tree and grass jungle in the western portions. They are much sought after by European sportsmen, and their flesh is deservedly esteemed. The grey partridge is scattered all over the district, but in small numbers and chiefly delights in the comparatively open country. They are not in much request by European sportsmen, but natives are fond of keeping them in cages. The common grey quail is numerous all over the district in the winter and spring months. They are much sought after by Europeans as well as natives, and the latter keep them in cages in large numbers for fighting purposes. The quail is a bird of passage, and leaves the country as soon as the hot weather begins. The rain quail and button quail breed in the district, but are not to be compared to the grey quail for culinary purposes. The jhíls and tanks contain numerous kinds of ducks. Large numbers are snared by the fowlers for sale, and are readily bought both by Europeans and natives. All the jhíls in which there is grass cover contain snipe, as many as 60 and 100 couple have frequently been shot in a day. Their numbers never decrease, and each succeeding year sees the jhíls well stocked with this delicate bird. The snipe does not breed in this country, but retires to colder latitudes on the approach of the hot weather. The whistling teal or tree duck breeds in this district in large numbers during the rains. Their nests are invariably placed in trees, and as soon as the young are hatched the old birds carry them down on their backs to the nearest piece of water. The cotton teal also breeds in the district during the rains. The kulan, a species of crane, is very abundant just after the rains; they feed entirely in the rice fields, and at night collect in large numbers on the sand banks in the rivers Chauka and Gogra. There are two species of the kulan, one is larger than the other, and has a very pretty tuft descending from the back of his head. They are good eating, and much appreciated by the natives. Sportsmen should refrain from shooting partridges or peafowl after the first of March, as they then begin to pair and make preparations for incubation.

In making mention of the fauna in this district, I have omitted to mention the hare (Lepus vulgaris). They are to be found everywhere, and are about one-half the size of their English brethren.

Mineral products.—There are neither mines nor quarries, properly so called, in the district. Kankar is dug up all over the country, and is used for local purposes, the lime burnt from it in the town of Mahrájnagar having a certain local repute.

We do not meet here with any salt-producing lands such as exist in southern Oudh, the proceeds from which formed such a large source of profit to the zamindar and the State under the native rule.

Temperature.—The average temperature ranges from 45° in the cold season to 96° in the hot weather, but it is often so cold at night that hoar-frost is seen in the morning and the manufacture of ice in shallow earthenware vessels is carried on with success in December and January.

Winds.—The prevailing winds are from the east during the rains, and from the west during the remainder of the year.

Climate.—The climate is considered very salubrious for Europeans, and the cantonments of Sitapur are famous for the small mortality of the British stationed there. There are no diseases peculiar to the district.

Seasons.—The year may be divided into four seasons as follows:—

From 1st February to 1st April, pleasantly warm.
„ 1st April to 15th June, very hot.
„ 15th June to 1st October, rains.
„ 25th October to 31st January, cold weather.

Rainfall.—The average yearly rainfall for the past five years ending 1871 was 32½ inches, the provincial average being 38. This is one of the driest districts of Oudh, the average for the last ten years being thirty five inches; 1867 and 1870 were years of excessiver rain; 1864, 1866, 1868, and 1873, years of partial drought. This subject will be referred to afterwards under that of famines. Here it may be remarked, that as elsewhere the rainfall is most uneven varying almost 300 per cent. in one year, falling from 60 inches in 1867 to 21 inches in 1868. Except in so far that the water level in the wells may probably be slightly raised by the heavy rainfalls of preceding years, there is no store of water from previous abundant seasons to counteract the effects of a drought. No canals of any kind have been made in this district, and it seems one in which some more enlarged means of storing water will shortly be required. Masonry wells are not used for purposes of irrigation except in rare in stances for garden lands.

Average fall of rain.

Years.	Inches.		Remarks.
1864	26·0		
1865	31·0		
1866	25 0		
1867	60·5		
1868	21·3		
1869	27·6		
1870	55·9		
1871	49·2		
1872	32 9		
1873	25·0		
1874	43·8	8	
1875	32·3	3	
Average for twelve years.	35·4	4	

The following table exhibits the rainfalls for the last two years of drought, 1868 and 1873, each of which was followed in 1869 and 1874 respectively by a considerable scarcity.

It will be noted that the entire rainfall was not scanty, but the distribution was capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes. There are four rainfalls each of which must be propitious to secure a good harvest.

First the June rains, the former rains as they may be called; in 1873 they were quite wanting; there was no rain to moisten the earth for the plough and to water the early rice.

Second, the main monsoon which commences in July and ends at the commencement of October; this was sufficient in both years; but the fall in September, 1873, was only 3·7 inches, and it ceased too soon, *viz.*, on September 15th.

Thirdly, the latter or October rains, which are required to water the late rice and moisten the land for the winter ploughings, were wholly deficient in both years.

Fourth, the January-February rains, which were wholly wanting in 1869 and in 1874, amounted to an inch and a half.

Speaking broadly then the rains commenced fairly in 1868, badly in 1873; they ended with nearly five inches in 1868, but too soon in 1873; they were scanty for the last month, and ended still earlier in September.

So far 1873 was much worse than 1868; then there was absolutely no rain in the either year from October till January, but in January-February there was no rain in 1869, and a good fall in 1874.

	1868.	1873.
TOTAL RAINFALL.		
Rainfall from 1st June to October 1st	25·6	23·9
From October 1st to December 31st	0·0	0·0
In June	2·9	0·0
In September	4·8	5·3
In October	0·0	0·0
Date of rain commencing	June 5th	July 6th.
Of rain ending	September 22nd	September 17th.
Rain in January-February of ensuing year ...	0·0	1·50

* *Medical aspects.*—The climate of the station and greater part of the district of Sitapur is considered healthy and I believe justly so. The soil is light and sandy and fairly cultivated. There is little jungle now remaining in the district and what does exist, distributed in patches of no great extent, is neither high nor dense. Jhils are neither very numerous nor very large, and except in the north western part of the district there is not much low lying or marshy land.

Temperature.—The range of the thermometer in the shade throughout the year is from a minimum of 40° in December and January to a maximum of 112° in May and June. The mean daily range is however only about 13.°

These figures are taken from records kept in hospital. The temperature is taken by a common thermometer, the minimum at sunrise; if taken

* By the Civil Surgeon.

by a self-registering thermometer the minimum a little before sunrise would be less and the daily range greater, but the figures given above show a close approximation to the range, and we may fairly infer from them that the daily range, is not great, and this fact is more important as far as health is concerned than the actual temperature.*

The cold weather is good and bracing, better than that of most districts in the province,

Vital statistics.—From examination of the mortuary returns for the last three years it would appear that 77 out of every 100 deaths in the district are due to fevers.

The returns for 1872 put down 63 per cent. of total deaths to fever.

Those for 1873	...	...	...	... 83 per cent.
„ „ 1874	...	...	...	... 87 „ „

The fever is supposed to be of the intermittent kind and of malarious origin; but these returns are obviously incorrect. The death rate calculated from them and the census of 1869 is for 1873 a little under 12 per 1,000 of the population, and for 1874 under 11 per 1,000, giving an average life of about 87 years. In dealing with returns which gives such results great care is necessary.

Fever.—The prominent symptoms of fever are common to other diseases, and I have no doubt that in many cases these symptoms were mistaken for the disease, and deaths put down to fever which were caused by other diseases.

From August to November intermittent fever is prevalent, but the type of fever prevailing in the greater part of the district is not a bad one; the cases met with at the dispensaries yield readily to treatment and are seldom fatal. From my experience of the district, I would not expect the mortality from fever to be great. The conditions most favourable to malaria are not present in the greater part of the district, at least to any great extent. I except from this statement the north-west part of the district, the parganas of Tambaur and Kundri in the Biswán tahsil and Kundri pargana in the Bári tahsil, that part of the district between the Gogra and Chauka, and a strip of land on the eastern side of the latter river; these parts are low lying and marshy. The staple crop is rice, and the ground during the rains is more or less under water. Here the conditions favourable to malaria are present in abundance, and intermittent fever of a bad type is present during the latter months of the year. The mortuary returns would indicate that fever is nearly equally prevalent in other parts of the district. In this and other respects I believe the returns are incorrect.

Small-pox.—The returns put down 12 per cent. of the mortality to small-pox. This disease is much more easily dangerous than fever, and I am inclined to think the returns not far from the mark on this point. The disease is prevalent from March to September, and vaccination has made little progress in the district.

Cholera.—Some deaths from cholera are reported every year, but the disease seldom appears in the district as an epidemic, and the mortality from it is comparatively trifling. In 1869 it prevailed during April and May in an epidemic form. It commenced at the Nímkhár fair on the Gumti in the beginning of April, and spread to different parts of the district on the return of the pilgrims to their homes. I cannot obtain any mortuary returns for 1869, but I know that the mortality from cholera that year was considerable. As a rule, however, the district is very free from epidemic cholera. The ratio of total deaths to deaths from cholera for the last three years is as 1 to ·0018. I do not know of any disease especially peculiar to the district.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Towns—Principal staples—Agricultural operations—Kharíf and rabi crops—Sugarcane—Cotton—Poppy—Indigo. Silk filatures—Kachhiána crops—Cultivated fruit trees—Baṭái—Condition of the people—Wages—Irrigation—Rents—Interest—Prices—Famines—Fisheries—Manufactures—Roads—Weights and measures.

Towns and villages.—There are 235 towns and villages in the district; their average area is 609 acres, or something less than a square mile, the provincial average being 619 acres.

Chief towns with their population.—Of these the chief with their populations, as given by the Census of 1869, are as follows:—

Sitapur	5,780	Bári	3,042
Khairabad	15,677	Manwán	1,069
Rámkot	1,977	Mahmudabad	6,312
Hargám	2,832	Paintepur	5,127
Láharpur	10,890	Rámpur Mathura ...	2,217
Tálgáon	2,098	Sadrpur	2,109
Nabinagar	2,649	Bánsura	2,822
Misrikh	2,113	Biswán	7,308
Nimkhár	2,307	Jahángírabad	2,640
Aurungabad	3,000	Mahrájnagar	2,003
Kutubnagar	2,256	Seota	3,428
Bihat	2,058	Mallápur	4,045
Barágáon	2,066	Tambaur	3,014
Maholi	1,676		

These towns have all been described separately; suffice it to say here that Khairabad is the fifth largest city in the province, and that Hargám and Manwán possess a special interest for the antiquarian. The former is believed by the inhabitants to be the city of king Bairát where the Pándavas spent the thirteenth year of their exile; and the latter, formerly known as Mánpur, is said to be the Mainpur of the Mahábhárat, in the neighbourhood of which Arjun, the third Pándava, was slain by his son Babar Báhan. One mile from the town is the village of Ranuápára, "or the place of the battles," and here it was that the son killed the father. Láharpur is famous as being the birth-place of the celebrated Rája Todar Mal.

Principal staples.—The principal staples of Sitapur resemble those of the greater part of Upper India, and are as follows:—

	Acres.	*Average price during last five years.*
Wheat	165,003	18 sers 15 ch. per. Re.
Barley	95,003	31 „ 12 „ „
Juár	70,000	20 „ 10 „ „
Gram	95,000	25 „ 1 „ „
Sugarcane	15,000	
Bájra	52,000	
Oil seeds	30,000	
Rice	31,000	
	603,006	

In addition to these there are of course the "Kachhiáua," or vegetables and other similar crops cultivated by the Káchhis and Muráos who are found in most villages.

Tobacco.—The tobacco grown and manufactured at Biswán is much sought after, and is exported to other districts.

Poppy.—The poppy is cultivated under arrangements with the local Opium Agent, whose headquarters are in Sitapur.

Cotton.—Cotton is grown, but to an inconsiderable extent, and only to supply local needs.

Indigo and silk.—There are no indigo factories or silk filature in the district, and the mulberry tree is unknown, and almost the same may be said of flax, which is grown very sparingly. The following extracts are mostly taken from the Settlement Report.

Agricultural operations and crops.—In addition to what has been already stated, it may be observed that in Sitapur the main crops are wheat, barley, gram, kodo, juár, urd, and tobacco. This last crop is its specialty, that of Biswán especially is celebrated; 18,000 ; acres are devoted to this cultivation, above a quarter of the whole area in Oudh, 69,000 acres, so applied. The best Biswán tobacco sells at three and a half sers for the rupee, ordinary tobacco at eight seers for the rupee.

But the price has fallen slightly this year; at the town itself it is sold for from Rs. 3 to Rs. 7 per maund after being kept and dried for a year. The price has fallen from recent rates which were from Rs. 8 to Rs. 11 per maund, but is still higher than the prices current in the Nawábi, Rs. 3 to Rs. 6 per maund. The reason of this is that the sale has expanded with the opening of roads and Biswán tobacco which formerly all went to Lucknow, now is transported to Bareilly and Rámpur. Halwáis on the spot prepare the tobacco with sugar and spices brought from Lucknow, the fragrance of Biswán tobacco is ascribed to the water. Akbarpur in pargana Mahmudabad is most celebrated for its produce. There is no secret in the preparation. The crop is watered about five times. A good crop is reckoned three maunds to the local bígha, but half that is above the average. The maund used in the tobacco trade is 56 sers or exactly one hundred weight; it is supposed to be three local maunds; a very good crop then will be 20 maunds or rather 1,620lbs. per acre, and 810lbs. about an average ; its value will be about Rs. 52, at Rs. 7 per hundred weight; rent will be Rs. 18, cost of irrigation with a *dhenkli* watering four biswas Rs. 18, manure Rs. 3, ploughing Rs. 6, dressing Rs. 3,—total, Rs. 48 per acre.

Crops.—The cultivated produce consists of the following staples :—

I. The Kharíf or autumn crops.

Rice (Oryza Sativa).
Kodo (Paspalum Sero biculatum).
Sánwán (Panicum frumentaceum).
Mindwa (Eleusine coracana).
Kákun (Panicum italicum).
Juár large and small (Tea Mays and Sorghum Vulgare).
Bájra (Penicillaria spicata).
Til (Sesamum indicum).
Urd or Másh (Phaseolus radiatus).
Múng (Phaseolus Mungo).
Moth (Phaseolus aconitifolius).

Patwá (Hibiscus sabdariffa) sanai or san (Crotalaria jimcea). These are well known and call for no detailed notice here; suffice it to say that there are very many varieties of rice, and this crop is the staple of the eastern portion of the district. The name paddy, by which it is very generally known among Europeans, appears to be like many other Anglo-Indian words of Dutch origin. No Munshi has ever been able to tell me anything about it more than that; "it was an English word;" while the ordinary European asserts that "it must be a native word;" and although Professor Forbes in his dictionary states, I know not on what authority that it is a Hindi word, I hazard the opinion that it is Malay from the fact that in Batava there is one variety of the crop known as "paddi rawa" or mountain rice.

Til, like some of the rabi oilseeds, is not grown alone but in the same field with other crops. Urd, múng, and moth are pulses. Patwa is grown along with either arhar (a *rábi* crop) or juár. It has a yellow flower, and from its fibre, as also from that of san or *sanai* (the common Indian hemp) string and rope are made—

II. The rabi or spring crops—

Wheat (Triticum vulgare).	Linseed (Linum usitatissimum).
Gram (Cicer arietinum).	Castor oil or Rendi (Ricinus communis).
Barley (Hordeum distichon)	Peas (Pisum sativum).
Láhi (Sinapis).	Masur (Ervum lens)
Mustard (Sinapis nigra).	Arhar (Cajanus indicus).
Sarson (Sinapis glanca).	Safflower (Carthamus tinctorius).

Of these the first in the list covers the greatest area and then come barley and gram. Láhi and linseed (alsi) are occasionally sown by themselves, and not like til and other oilseeds, in conjunction with some other crop. This linum linseed is the common flax. Castor-oil is produced from a plant which often reaches to the proportions of a tree. It is not as a rule grown in fields, but as a hedge round some other crop. Arhar is planted in July along with juár in the same field, but is not cut until six months later than that crop or in March-April. It bears the *dál* so well known to the eater of *poláos* and *khhichris*. Safflower is planted along with wheat, and produces familiar dyes. Oil is expressed from its seeds which are then given as food to the cattle.

Sugarcane.—Besides the above, which are the staple kharíf and rabi crops, there is a considerable quantity of sugarcane grown in the district producing one crop in the year, and being of several kinds, as described in the following note by Captain Young, late Settlement Officer.

Speaking of pargana Maholi, he says,—"There are four very well marked rent-rates which appear universal in the pargana, and they are regulated entirely by the season at which the cane is sown, or more strictly by the length of time during which the land is occupied by the crop between preparation for sowing and actual development.

"The local names attaching to the cane are derived from the crops which immediately precede the sowing except in the fourth instance in which this rule does not apply. They are as follows :—

"I.—Chaneri, where sown in a field from which chana has been cut; II. —Maseri, where sown after a crop of m'sh; III.—Dhankari, where it

follows a crop of dhán ; IV.—Pareli, where there has been no kharíf crop, the land having been under tillage for the cane throughout the rains.

"The rates I found to be were for No. I. Re. 1-4-0 per kachcha bígha plus 2 annas per rupee kharch or Re. 1-6-6, equal to Rs. 6-12-0 per acre: for No. II. Re. 1-8-0 plus 2 annas per rupee, or Re. 1-11-0 a bígha, equal to Rs. 8-1-7 the acre: for No. III. Re. 1-12-0 plus 2 annas as above, or Re. 1-15-6 a bígha, equal to Rs. 9-9-3 the acre: and for No. IV. Rs. 2-0-0 plus 2 annas as before, or Rs. 2-4-0 per bígha, equal to Rs. 10-12-8 per acre.

"The rates differ directly as the land is occupied by the cane crop for a longer or shorter period as will be seen from the following statement. For Pareli, the land is wholly clear of the rabi crop by *Asárh* (July); it is not sown with kharíf, but is allowed to lie fallow absorbing all the rain and receiving frequent ploughings till the month of Mágh-Phálgun (January-February) when the cane is sown. The crop thus sown is reaped the following Pús-mágh (December-January) having occupied land for one year and seven months.

"Dhankui. The Dhán is the earliest of the kharíf crops, and is cut in Kuár (September). This still leaves the husbandman 4 months before cane sowing time to prepare his land. He sows in Mágh-Phálgun, and cuts in Pús-Mágh, the crop having occupied the land between preparation and development for one year and four months.

"Masuri másh is cut in Aghan (November) leaving Pús and Mágh to prepare the land for a late sowing in Phágun. The crop will then occupy the land for 12 or 13 months.

"Chaneri chana is the earliest rabi crop, and is cut in Chait (March-April). The plough is then hastily run through the soil again, and cane may even then be sown although nearly two months late. It will in all occupy the land 10 or 11 months.

"These several calculations have been reckoned only up to the date of the cutting of the crop, but over and above this it must be remembered that as the season for rabi sowing is then past, no further return is got out of the land until the following kharíf.

"I conclude therefore," Captain Young goes on to say, "that the crop though very profitable to the tenant is not specially so to the landlord even though the rent paid is much higher than ordinary. The real benefit the landlord derives is to be found in the fact that the land after being so thoroughly manured and watered as it is for the cane, yields a very fine rabi without fresh manure at the ensuing spring harvest."

It is remarkable that the cultivation of this crop is under a ban in the eastern parganas of Tambaur and Kundri (north) as is also the use of burnt bricks or tiles.

Kachhiána crops.—The Kachhiána or vegetable garden produce is very various; garlic, haldi, vegetables of all description, spices, ginger, water-

melons, are to be seen at almost every village. Haldi gives the well known yellow dye turmeric.

Pán (Chavica bettepiper) or the leaf used with the betelnut (supári) as a quid for chewing is met with here and there; the pán field presenting the curious appearance of a crop growing on a sloping ridge of earth, and covered over by a trellis work and mats to keep off the rays of the sun. It is a creeper growing somewhat higher than the tallest English pea, and is propagated by cuttings. The plant lasts four or five years.

Price of staple crops.—The average price during the last five years (1866-1870) of the principal grain crops was as follows:—

	S.	ch.		S.	ch.
Wheat	18	15	Gram	20	10
Barley	31	12	Bájra	25	1

And we may here add concluding our notice of this part of our subject that unlike other crops the ears of the bájra and juár are taken off by the hand, and the stalk left standing to be subsequently cut down and chopped up into "karbi," the common fodder of horned cattle.

Cultivated fruit trees.—Besides the wild fruit trees already mentioned the district has the following well known cultivated fruits.

Guavas.	Melons.
Plantains.	Papitas.
Custard apples.	Pummelos.
Oranges and lemons.	Karaundas.

Rents.—Rents as a rule are paid in kind, only about one-tenth of the whole being cash payments. The zamindar's share varies from one-fourth to one-half, both extremes being exceptional, and the former to be found only in what was the Rája of Chahlári's taluqa in pargana Kundri. The variations are caused by the difference in the allowances made to the tenants. For instance the division is made thus: the tenant is allowed 5 sers out of the maund as kúr, and the remaining 35 is divided half and half between him and his landlord; the latter thus getting 17½ sers against the other's 22½, and the tenant then contributes 2 or 2½ sers towards the patwári's allowance. In other estates, in addition to the 5 sers kúr, certain classes of the tenants have a let off which is called "charwa" of from 5 to 7½ sers; and thus out of the maund the landlord gets from 12½ to 15 sers, and the tenant 25 to 27½, subject to the patwári's deduction as before.

Various proportions of the batái.—These allowances and deductions vary as I have said very much. In some estates the tíkur system prevails, that is to say, the tenant keeps two-thirds of outturn, or in other words 26⅔ sers out of the maund, without any reference to kúr or charwa, but subject to the 2 or 2½ sers deductions for village expenses, including the patwári's remuneration. In pargana Gundlamau, again, the system is quite different from the above. The landlord first takes five sers out of the heap of grain for every maund therein. The maund is then divided into two equal portions; and the shares stand thus:—

Landlord's 25 sers, tenant's 20; finally each contributes 2½ sers for the village expenses, and the result is:—

Landlord's share	...	22½	For every maund in the heap.
Tenant's ,,	...	17½	
Patwári's ,,	...	5	
		45 sers.	

The tenant thus gets only $\frac{7}{18}$ or less than one half of each maund which he produces—a proportion which I have not found to be the rule in any other pargana than Gundlamau.

The custom above noted as prevailing in the Chahlári iláqa is as follows:—The tenant first takes 7 sers as a kúr out of the maund, and the balance is then apportioned one-third to the landlord and two to the tenant, who thus gets 29 sers against the others 11 out of every 40 produced by the land.

These represent the usual rates for batái rents, and the system is in force with respect to all lands, excepting those which produce sugarcane, poppy, tobacco, and vegetables.

The ryots prefer the batái system.—There has been no desire evinced by the people, save in very exceptional instances, to have their payments in kind commuted into cash payments, and perhaps it is too much to expect that any such change should take place immediately. For the Oudh cultivator is wedded to his old ideas, and stubbornly stands upon the *antiquas vias* of his forefathers: what they have been doing for hundreds of years cannot surely be wrong: who is he that he should set himself up against the immemorial custom of his family.

All this to be sure, is very much to be regretted. As long as the system of batái prevails so long we may expect little advance in the cultivation of the country. Irrigation will not spread: and until forced by the increase in the population which is yearly taking place, the people will do little or nothing towards improving their farming or breaking up new ground.

The following remarks are the result of enquries on the spot:—

Condition of the people.—The condition of the people does not greatly vary from its aspect in the adjoining district (Bara Banki); population is not so dense, the landlords are more generally Hindus, and akin to the mass of the people, the properties of the taluqdars are larger, averaging 23,800 acres each, the smaller proprietors are lightly assessed, wages are higher, and there is a great aspect of contentment and prosperity.

The people is more homogeneous, there are more heads of clans in the position of taluqdars and fewer mere farmers, court favourites, and city Musalmans. The average size of the farms is small; there are only one and two-thirds of an acre for each adult head of the agricultural population; the farms average 3½ acres; the profits of cultivation after paying for labour are calculated to be about two rupees per acre; the human

labour at the market price is worth about Rs. 30 per annum; therefore a tenant with 3½ acres will be worth about Rs. 37 per annum, and if his cattle are his own, unburthened by debt, he may be worth Rs. 48. What with bad seasons, unforeseen expenses, the small tenant is generally in debt, and his net earnings in that case will be about Rs. 30 per annum.

When again the rent is a grain one the tenant's income can be still more easily calculated. I found tenants of the Lodh caste in pargana Khairabad irrigating the wheat crops from which the landlord was to take more than half the produce; the process of division was for the landlord to take first two sers in the maund or one-twentieth under the name of village management expenses, gáon kharcha, town cesses in fact, and then divide evenly with the tenants.

Now in a farm of five acres which a family and a pair of bullocks can cultivate, the average value of the crops has been estimated at Rs. 14 per acre. Allow Rs. 18 because the Lodh is a good cultivator, the total produce will be Rs. 90. Deduct one-twentieth and halve the remainder, the Lodh family will have Rs. 43 or the cost of the keep of bullocks (Rs. 12) being deducted, Rs. 31 per annum for their maintenance, just the average price of labour. If the family is in debt, the interest it will have to pay must be deducted from that sum. In many cases the grain division is not so harsh to the tenant.

I append details of crop divisions taken from the patwári's papers. The following is an extract from a village record, pargana Khairabad, village Binaura:—

A crop of sánwán was appraised or estimated at 73 sers per bígha. From this the landlord first took 7¼ sers—*viz.*, 1½ for his servant, the patwári, ¾ ser a weighing fee, 5 sers for lambardari right; the tenant then took 5½ sers as kúr or ploughman's allowance, there was left 60¼ sers. This was divided equally, but from the tenant's 30 sers were deducted 1½ sers for the lambardar, called village expenses. Thus the tenant got 30¼ sers + 5½ − 1½, therefore he received 34¼ sers, and the landlord 38¾. In another case in the same village the crop was 178 sers. It was actually measured and the chaff resifted; 18 sers went to the lambardar—*viz.*, 4 to the patwári, 2 for weighing, and 12 to the landlord, the remainder was divided equally; the tenant got therefore 80 sers and the landlord 98. In both the above instances the tenant gets only 46 to 44 per cent. of the gross crop.

The following is however more usual. First, one ser is weighed out for the patwári, then one-half sers for the weigher, then two or two and a half for the lambardar—in all four sers; then three, four, or even seven and a half sers for the tenant, and the remainder is divided half and half. The tenant getting from 44 to 60 per cent. of the gross crop.

Caste in very few instances acts as a protection. The bhala mánus or respectable man often escapes paying lambardar's dues, but this privilege is confined generally to Brahmans or Chhattris, nor is it extended to all

of them. The other castes—Ahírs, Kurmis, Lodh, Chamár, Pási—are taxed equally; in some villages the second gáon kharcha is remitted from Ahírs and Kurmis and exacted from Chamárs, in others all are treated alike.

The entire heap before anything is taken out is called pánchomál, the five shares, a remnant probably of the ancient idea formulated in Manu that the state should take one-fifth. In all proportional statements of village cesses or allowances it must first be noted whether the incidence is upon the panchomál or upon the tenant's share. It will be observed that the patwári is paid by both parties, but as the landlord can, according to Oudh law, discharge him at his pleasure, and can pay him as he pleases, he must be considered as the landlord's servant.

The following remarks are by Mr. Williams:—

"The division of the crops," writes Mr. Williams, "is made thus":— "In every maund 3 sers are first given to the zamindars as wages of patwári and village expenses; then 7½ sers to the cultivator as kúr; and the remaining 29½ is shared between the cultivator and the zamindar. Even low-caste cultivators get kúr: for if not allowed it they find it more profitable to accept work on the roads or the barracks, a striking proof, if proof were wanted, of the levelling effects of British rule on the caste system.

"Thirty kachcha bíghas are cultivated by one plough. Of these wheat is sown in ten bíghas, and some other rabi crop, but which does not require irrigation, such as gram or urd, is sown in five bíghas. In these five bíghas kharíf crops are also grown—ice in the field which afterwards grows gram, kodo in the field which afterwards bears urd. There are fifteen bíghas left, and in these kharíf crops of all sorts are grown. Thus one-half of the cultivated area is under rabi and one-half under kharíf; two-thirds of the former being under wheat. As a general rule, about two-thirds of the wheat area is irrigated. In other words, only two-ninths of the entire rabi area under crops is irrigated."

Average outturn of the principal crops.—By enquiries in some thirty villages the average outturn of the principal crops was found to be as follows:—

First-rate wheat irrigated and manured, 9 kachcha maunds per kacha bígha.					
Second class	...	...	...	7	ditto.
Third „	...	...	...	5	ditto.
Best urd	...	...	...	6	ditto.
Second class	...	...	...	3	ditto.
Third „	...	...	...	1½	ditto.

The three qualities of rice and kodo 5, 4, and 2 maunds.

The three qualities of gram 5, 3, and 2 maunds.

The three qualities of bájra 3, 2½, and 1½ maunds.

Wages.—Wages differ but little throughout the district, but owing to the thinness of population are higher than in Bara Banki. For instance, the agricultural labourer in Mahmudabad engaged by the month receives

three rupees instead of two rupees or two rupees eight annas. If working by the day at raising water from wells or tanks he receives two annas, near the towns and in rural neighbourhoods, near Mahmudabad, 1½ panseris of urd or juár, and ½ sers of parched gram or Indian-corn, thus in all 8¾ kachcha sers; and as 2½ kachcha sers equal one regulation ser, it will appear that his wages are almost four sers pakka. Such grain at present (January, 1874); is worth ten panseris or 22½ sers for the rupee; the labourer will then receive grain worth 2¼ annas or Rs. 4-12 per working month of 28 days; but this is an exceptionally high rate. In this district, however, labour is harder than in Bara Banki; here they have the deorha not the dúna system of relief—that is to say, six men working at a well will only have a relief of three men instead of six. Nine men then will be employed instead of fourteen at a dodandi well, four pulling up the leathern bag, with two for a relief, one attending to emptying the bag, one to the water channel, and one to the proper distribution over the crop. In Biswán wages at irrigation are one anna and a kachcha ser of coarse grain per day; this will be Re. 1-12-0 in cash and 11 sers grain, now worth 8 annas or Rs. 2-4, per month of 28 days. Ploughmen are generally paid by receiving one-sixth of the crop. It is very remarkable that the price of labour should vary 100 per cent. between Biswán and Mahmudabad.

Agricultural capital and operations.—The soil especially towards the east is very sandy, but it is easily cultivated. The cottier tenant requires hardly any capital; a plough costs 20 annas, a hoe 10 annas, a sugarcane mill 4 to 5 rupees, a pair of oxen 25 rupees. A cart is not needed; it would stand him Rs. 60; ordinary agricultural implements and stock would not cost above Rs. 40.

Irrigation.—Water lies at a considerable distance from the surface in the greater part of the district; the levers then which are so commonly used in Bara Banki, and the earthen pitchers wound upon a pulley used in Kheri are not common here.

According to the survey it is the worst irrigated district in Oudh leaving out of the comparison the moist sub montane districts which hardly require water at all. The irrigated area is 154,840 acres, the unirrigated 759,258, but doubtless there was some concealment of the irrigation capabilities of the parganas at the time of survey in order to obtain a light land assessment.

Irrigation from tanks and rivers which cover 5·71 per cent. of the surface is not much used, the water is costly, and unlined wells, which will admit of a leather bag, are only found in a belt running through the centre of the district.

Nine men working such a well as detailed above will irrigate 1 to 2 kachcha bíghas a day. In Mahmudabad two kachcha bíghas are equal to seventeen biswas of a regulation bígha nominally, really to about fifteen; consequently a kachcha bígha equals about 1,140 square yards or 4¼ to the acre (in Biswán a kachcha bígha is equal to 1,008 square yards). The

nine men will cost paid in grain Re. 1-9, and if two kachcha bíghas a day are watered, one irrigation will come to Rs. 3-8 per acre. Generally grain is not so dear as it is this year. But taking one and a half bíghas as the average day's work, and two annas worth of grain as the average pay, the cost of one watering will be Rs. 3-3 per acre, by the cheapest method generally applied. Tanks are little used in many places because they are wanted for the cattle whose owners are too lazy to dig wells. In some parts of the district water is nearer the surface and irrigation is somewhat cheaper. It is possible that the cultivators understate the area irrigable; but considering the depth at which water is reached, 30 feet, the statement harmonizes with facts elsewhere recorded. Bullocks are sparingly used for dragging up the leather buckets being probably reserved for ploughing. There is no superstition against their use in this district apparently; some say that human labour is cheaper, because six men will do the work of two bullocks and one man. This argues a very low standard of human comfort. The real reason seems to be that owing to cattle disease and the poverty of the people, bullocks are so scarce that there are scarcely enough for the ploughs.

In pargana Khairabad, for instance, I found wells which had been dug to the depth of 38 háths, or 57 feet. The water was lying at a depth of 33 feet, six men pulled up the leather bucket; here it would have been cheaper probably to use bullocks. But in point of fact the question of cheapness can hardly have been considered at all. The cost of irrigation as it was being actually carried on before my eyes in January, 1874, exceeded the value of any increase of crop which the owner could hope to obtain. The owner of a few acres had prospected for a well site; he had made a bad guess; he had dug 75 feet without meeting a spring, and had then stopped after spending Rs. 17. He tried again, and at 57 feet he got enough water to water one local bígha a day with the labour of 11 men. The watering season will last from January 10th three weeks at the utmost, in that time the owner would irrigate 20 bíghas or four and a quarter acres at a prime cost of Rs. 27 for the two wells, and a labour cost of Rs. 20-8, or Rs. 11-3 per acre, for a single watering. In this case the landlord probably anticipated a famine, and that prices would rise so as to recoup him. The wells would be useless for the next year, as they would fall in in the rains; he probably watered his wheat because his ploughmen would have been otherwise idle than in obedience to any calculation of profit or loss. Such land was not assessed as irrigated for Government revenue, the supply of water being considered so precarious.

Ploughing and harrowing are performed much more perfunctorily than in eastern Oudh, and there is no regular rotation of crops. Manure costs, if purchased, Rs. 4 to 5 per acre according to distance of field. A pair of plough bullocks will cost Rs. 24 to 28 if of local breed, Rs. 35 to 50 if from Pilibhít or Dhaurahra. They will work from 20 to 40 local bíghas, *viz.*, from 4½ to 8½ acres. Grain is carried on the backs of ponies which will carry two maunds pakka or 164 lbs, the driver carrying 20 sers or 40 lbs on his back. Buffaloes and carts are used more sparingly, except on the main roads.

Rents.—Rents are uneven. The rates given in the official returns are as follows:—

	Rs.	a.	
Rice lands	4	3	per acre.
Wheat	5	7	„ „
Gram, barley, maize	3	10	„ „
Cotton	6	1	„ „
Opium	9	12	„ „
Oilseeds	4	2	„ „
Sugar	10	8	„ „
Tobacco	10	14	„ „

These are about correct averages, but near Mahmudabad, an inferior portion of the district, I found sugarcane Rs. 2 the kachcha bígha; wheat lands Re. 1-8 to Rs. 2; maize, kodo, and other inferior lands 10 annas to Re. 1-4. At Biswán tobacco lands were from Rs. 2 to Rs. 5-4 per kachcha bígha; wheat Re. 1-8 to Rs. 2 the bígha, being exactly 1,008 square yards; this will reach Rs. 25-6-0 per acre for tobacco.

Debts: rate of interest.—A much smaller proportion of the tenantry were in debt than in Bara Banki, which is probably owing to their holding more generally upon grain-rents whose elasticity enables them better to tide over bad seasons. Still many of them owed a great deal more than they were worth, and most dated their embarrassments from annexation. Probably the money-lenders conceived that there then arose some security for repayment and let them have advances. Interest is the same as elsewhere, 24 to 36 per cent. on good security, 18 per cent. on large transactions, and usurious arrangements such as "úp" for the mere tenant without property.

The entire land revenue of the district is Rs. 14,31,000, and about two-fifths belong to the wealthy lords of Mahmudabad, Aurangabad, Rámpur, Bilahra, Basahi, Dih, and other places. The taluqdars, 30 in number, have 6,76,383 acres in 1,019 villages, paying a revenue of Rs. 6,50,277, or 15 annas 5 pies per acre; the small proprietors have 741,176 acres, paying a revenue of Rs. 7,03,400, or 15 annas 2 pies per acre.

Prices.—A table showing the prices for the last ten years has been prepared for the Secretary of State, a copy is appended. It does not, however, contain the cheaper grains such as kodo and sánwán, which as in Bara Banki form a main resource of the people. Kodo at present, January 2nd, 1874, is selling at 36 sers for the rupee, and that which has become matna or spoiled with dew, so that its consumption causes paralysis is selling for 38 sers. If such grain is husked and used as rice it becomes harmless; urd is now 22½ sers for the rupee, 70 per cent. dearer than kodo, maize is 24½, gram 20, and wheat 16½.

These prices are considerably lower than those ruling in Lucknow and Bara Banki although there has been the same drought, there are the same apprehensions of scarcity, and water supplies in the shape of wells are still more precarious. It is partly accounted for by the thinness of population; partly by the fact that rice, the great failure of the year, is comparatively a minor crop here, and maize and juár have been good. Kodo was obtainable in October, 1873, at 43 sers for the rupee.

Statement showing details of produce and prices in Sitapur district for ten years 1861 *to* 1870.

	Average.										Average of ten years.
	1861.	1862.	1863.	1864.	1865.	1866.	1867.	1868.	1869.	1870.	
Paddy	34	49	61	33	28	26	34½	38½	22½	26	35½
Common rice (husked) ...	23	28	28	16	13	14	18	19	11½	13	18 3/5
Best rice (husked) ...	9	10	10	10	9½	8	8	9½	9	8½	9 1/5
Wheat	23	30	39	18½	20½	16	23	29	12½	19	23
Barley	34½	53	66	44	27½	23½	27	50	21½	36	38
Bájra	27	43	51	31	28½	26	27	48½	22½	20½	32 7/6
Juár	38½	44	50½	32½	25	28	32	49½	22	22½	34½
Gram	23	48	45	30	20½	17½	26½	36½	17	17½	28 1/2
Arhar (*Cytisus cajan*) ...	24½	47	46	32	23	18	25½	40	21	23	29 1/2
Urd or másh (*Phaseolus max*) ..	25	44½	33½	22	16	16½	18½	36	17½	17	24½
Mothi (*Phaseolus aconitifolius*),	26	38½	43	25	21½	21½	26½	44	19½	19½	28½
Múng (*Phaseolus mungo*) ...	16	29½	25	15½	12	14	17½	24	13	13½	18
Masúr (*Ervum lens*) ...	26½	37½	50	29½	20	19	30½	44½	19	19	29½
Alsa or matra (*Pisum sativum*),	...	...	...	...	23	21	27	...	19	20	22
Ghuiyán (*Arum colocasia*) ...	18½	66	66	46	16	45	33	27	28	28	41½
Sarson (*Sinapis dichotoma*) ...	16	15	15½	17½	19	20½	20	17	17½	14	17½
Láhi (*Sinapis nigra*) ...	...	...	...	23	20	23	23	...	23	18	21½
Raw sugar	4	5	5	5	5	4	5	4	4	4	4½

Famine.—There has never been a serious famine in this district since 1837, and even concerning it the reports are somewhat conflicting. There have been a great number of scarcities notably since annexation. Famine prices seem to be reached when no grain is under fifteen sers for the rupee. The district was verging on famine for a few months at the close of 1869, but a plentiful crop restored the balance. The following details for the entire division of Sitapur are drawn from a report prepared for the Oudh Government in 1867. Sitapur apparently always suffers with its neighbour Hardoi, except perhaps that locusts and hail storms do more damage in the latter district.

"The Deputy Commissioner of Sitapur reports that from local enquiry it appears in 1769-70 as well as 1784-85, 1837-38, and 1860-61 famine extended to Oudh, owing particularly to want of rain and dryness of the weather. The immunity from famine referred to in the letter under reply is attributable principally to the fact that there was little or no export from the country as compared with other provinces.

"The Deputy Commissioner of Hardoi states that of the famine of 1769-70, I can in these parts learn but little. It is said that there was a famine but no particulars of it are still matter of common report. The latter fact may indicate that it was not a famine of great severity.

"The famine of 1784-85 is well known. It is called the 'bárah sadi famine' by the Muhammadans and the 'chálísi' famine by the Hindus; it having taken place in 1200 Hijri or 1840 Sambat. From want of rain it continued for two years. The scarcity was very great, and the loss of

life from starvation great. Children were disposed of by sale or abandoned; some reports, which are possibly untrue, say that they were roasted and eaten.

"The famine of 1837 was felt. A little rain fell in the early part of the usual rainy season; but was not followed by rain, and none fell till the end of Bhádon when it rained for one day only. There was not so great distress here as in parts further west, but the distress was much increased by the influx of people from other parts. Grain sold at eight sers for the rupee.

"In 1860 rain fell seasonably but not in abundance, and there was scarcity but not drought or famine. The officer reporting states that he has no knowledge of 'meteorology or of the divine counsels,' and cannot account for the uncertain incidence of famine. Nothing is said about the scarcity of 1864-65.

"The Deputy Commissioner of Kheri reports:—It would appear that Oudh was visited by a severe famine in 1253 fasli (1837 A.D.) It is known among the natives as 'tirpanna' from the year 53 or tirpan in which it occurred. Grain sold as low as 8 sers and under for the rupee, and there was great distress throughout the land. The scarcity was not in any way owing to local causes, but owing to the influx into the country of the starving population of the North-Western Provinces.

"In 1860-61 there was no scarcity although the price of grain rose, owing to the large exports of grain made by the traders in the province to the north-west."

In 1865, in 1869, and in 1873, the same thing has happened; the rains ceased early; a poor rice-crop was the result, and there was little water in the tanks for irrigating the spring crops, while there was no rain except an occasional drizzle from October till February.

STATEMENT OF PRICES.

Retail sale—quantity per rupee.

Articles.	July, 1869.	August.	September.	October.	November.	January, 1870	February, 1870.
	Md. s. c.	Md. s. c.	Md. s. c.	Md. s. c.	Md. s. c.	Md. s. c.	Md. s. c.
Wheat, 1st quality ...	0 12 1	0 10 13	0 10 15	...	...	0 10 13	0 10 5
Ditto, 2nd quality ...	0 12 4	0 11 2	0 11 4	...	...	0 11 5	0 10 10
Gram, 2nd quality ...	0 12 13	0 11 1	0 11 4	...	...	0 10 11	0 10 13
Bájra	0 10 4	0 9 14	0 10 0	...	...	0 19 1	0 20 1
Juár	0 8 5	0 8 0	0 9 0	...	...	0 20 0	0 20 2
Arhar	0 15 3	0 12 15	0 13 1	...	...	0 12 4	0 13 5
Urd	0 12 1	0 10 14	0 11 0	...	...	0 17 7	0 17 8
Masúr	0 16 5	0 13 14	0 14 0	...	...	0 10 4	0 19 5
Múng	0 2 3	0 2 0	0 7 6	...	...	0 16 0	0 14 15
Rice, 2nd quality	0 7 6	0 7 2	0 8 10	...	...	0 11 1	0 11 14

Fish.—The Collector of Sitapur says young fish are caught, but not to any great extent; they are taken by damming in the smaller streams during the dry weather, and in irrigated fields during the rainy season. The minimum size of the mesh of nets employed is about a quarter of an inch; no difficulty exists in regulating its size, which might be fixed at one inch. He opposes altogether prohibiting the sale of the fry of fishes, observing—'no real harm is done by catching young fish in tanks, jhíls, or irrigated fields, for these fish, if left alone, would never find their way back to the river.' Captain Thompson, in 1868, reported from this place—"fishing goes on at all seasons of the year, and there can be no doubt that in the small rivers and tanks the supply would be materially increased by a short 'close time.' Still I hardly think that the protection is necessary in the large rivers. But the narrow and shallow streams of this district can be well nigh cleared of fish with the net, and the supply is scanty in consequence. In such rivers the protection of the spawning fish would, no doubt, have a very good effect."—*Para.* 283, "*Francis Day's Fresh-water fish and fisheries of India and Burma.*"

"At Sitapur the native official observes tha tthe Kahárs and Guryas take fish at certains times, but their regular occupation is agriculture. The local markets are not fully supplied. Large fish obtain two annas, small ones one anna a ser, mutton two annas a ser. He is unable to give the proportion of fish-eaters. The general opinion is that fish have increased, due to several consecutive years of floods. The smallest size of the mesh of nets is given at a quarter of an inch. Fish are trapped during the rains in the irrigated fields. The native names of the nets and traps in use are *pandi jal, locari jal, mulia jal, khuria jal, patia jal, pailna jal, tapa jal.*"

Manufactures.—The only manufactures of any note are those of smoking tobacco and tázias at Biswán, with a little cotton printing and weaving in Biswán, Khairabad, and generally in all the towns. In Biswán there are one hundred houses of weavers; the same remarks as those already made about Bara Banki weaving apply to Sitapur, except that country thread has not been so entirely displaced in the latter district. The same complaints are heard that cotton is dearer, and that English cloths have now actually lowered the price offered for the local products. Native thread sells here for Re. 1-4-0 to Re. 1-8-0 per ser; English from Rs. 2 to Rs. 2-8-0. No emigration of the distressed weavers from this neighbourhood has as yet taken place.

Roads aggregate, length 266 miles.—Like all other districts in the province, Sitapur is well provided with good unmetalled roads, running in all directions, and generally carried over the smaller streams by bridges, many of which were built before we took the country. In addition, there is the fine metalled high road from Lucknow going on to Shahjahánpur; travellers from either of which cities reach Sitapur in eight or nine hours by post chaise or dák gari. Hardoi is a 12 hours' journey to the west of Sitapur by palanquin post, and a similar means of locomotion takes the traveller in nine hours to Lakhímpur in the north.

The following is an extract from the official route book:—

Roads.—There are two metalled roads—one from Sitapur to Lucknow, the other to Sháhjahánpur. The former passes for 33½ miles through the district; the stages from Sitapur are Jalalpur 11 miles, Bahádurpur 10¼, Jaipálpur 10; the only river is the Gon, which is bridged. The latter passes for 23 miles through the district; the stages are Maholi, 14½ miles from Sitapur; other stages are in the Kheri district; the only river is the Saráyan which is bridged. The district unmetalled roads are—

1. From Sitapur to Lakhímpur; the only stage within this district is Selamau, 10 miles from Sitapur.

There are no rivers.

2. From Sitapur to Hardoi; the distance within this district is 21 miles; the stages are Rámkot seven miles from Sitapur and Dudhuámau 14.

The rivers are Saráyan and Pirai; both bridged.

3. Sitapur to Mahmudabad and Gonda *viâ* Bahramghat. Total length within this district is 37 miles. The stages are—

1. Sarayyan, eight miles from Sitapur;
2. Biswán, 12⅞ miles further;
3. Muhmudabad 16½.

The rivers are the Gon and Gumti; the latter is bridged only by a temporary structure; other stages are in Bara Banki district.

4. Sitapur to Bahraich *viâ* Chahlári Ghát; this passes for 40⅜ miles through this district; the stages are Sarayyan, eight miles from Sitapur, then Biswán 12, Rasúlpur 11, and Chahlári 9 The rivers are the Gon and Chauka; the former is bridged, but the latter has a ferry. Other stages are in the Bahraich district.

5. Sitapur to Mallápur towards Bahraich *viâ* Láharpur. This passes for 34 miles through the district. The stages are—Kusraila, seven miles from Sitapur, Láharpur 10 miles, Chándi 11 miles, Tambaur six miles, and Mallápur six miles. The rivers are the Gon, Kewáni, Gogra, Ul, Kathna, Chauka, and Gubraiya,—all of which except the first are unbridged; communication is effected by ferries and fords.

6. Sitapur to Mehndi Ghát *viâ* Bargadia Ghát. This passes for 23½ miles through this district, and the following are its stages—Rámkot seven and a half miles from Sitapur, Misrikh eight miles, and Bargadia Ghát eight miles. The rivers are Saráyan; Pirai, and Baita—all of which are bridged. Other stages are in the Hardoi district.

7. Sitapur to Sandíla *viâ* Nímkhár. This is 21½ miles within this district. The stages are Rámkot seven and a half miles from Sitapur, Misrikh eight miles further, and Nímkhár six miles. The rivers are Saráyan, Pirai, and Baita, all of which are bridged.

8. Sitapur to Nímkhár *viâ* Machhrehta. This is 25 miles long within this district; the only stages are Machhrehta, 14 miles from Sitapur, and Nimkhár 11 miles. The rivers are Saráyan and Baita; both bridged.

9. Sitapur to Kasta and Mitauli This passes for 15½ miles through this district, and has the following stages,—Saidatnagar 14 miles from Sitapur, and Bhatpurwa one and a half mile. The only river is the Saráyan which is bridged. The road passes on to the Kheri district.

10. Sitapur to Pihání in Hardoi. This is 26½ miles long within this district; the stages are Maholi 14½ miles from Sitapur, and Kulábharnagar 12. The rivers are Sarayyan, Pirai, and Kathna—all of which are bridged.

11. Bari to Mahmudabad. This is only 19 miles long; the stages are Bhandia seven miles from Bári and Mahmudabad 12. No river.

Land measures: local weights.—The rate of rent is always per "kachcha" or small bígha throughout this district. This is supposed to form one-third of a regulation bígha containing 3,025 square yards, in which case about four and three-quarters local bíghas go to an acre. But the measurement of this unit varies with the pleasure of the landlord, his servant the patwari being the surveyor. All the fields have been, it is true, surveyed and mapped out by Government; elaborate maps and records of the field areas are in the muniment rooms at every tahsil; a duplicate is at the headquarters, and a triplicate in the hands of the patwári, but in all money* rented and appraised† fields the patwári remeasures the fields at each harvest affixing the rent agreed upon. If the land is under garden crops a smaller local bígha is used, but apparently there is not so much variation in this respect as in the district of Bara Banki. When the crop is actually divided there is of course no necessity for measurement at all.

The local weights vary in every bazar just as is related in the Bara Banki district article; the local maund being from 16 to 20 regulation sers, and the local sers one-fortieth of it.

---

* Jama.
† Kút.

CHAPTER III.

THE PEOPLE.

Population—Tenures—Table exhibiting the tribal distribution of property—List of taluqdars.

Population.—The population of the district numbered at the census of 1869 so many as 930,224 souls living in 181,764 houses; and as its area is 2,250 square miles, these figures show that there are 414 inhabitants to the square mile, and 5·1 to each house against a provincial average of 476 and 4·5 respectively.

Hindus and Musalmans.—Of this population there are 812,776 Hindus against 117,448 Musalmans; the latter being thus 12·6 of the entire number, which is something higher than the provincial percentage of 10·7.

Male and female.—There are 494,833 males against 435,391 females, the males forming the majority in each of the two great religions.

Rural and Urban population.—The population may further be divided into rural and urban as follows:—

Rural	...	...	...	...	...	880,542
Urban	...	...	...	...	...	49,682
				Total	...	930,224

Which shows that the inhabitants of the towns are 5·4 per cent. of the whole; this is something lower than the provincial average of 7·1 per cent., but is still the 5th highest among the twelve districts, the percentages of which range from 31·7 for Lucknow to 1·3 for Partabgarh.

Principal castes, Musalmans.—The principal Musalman castes, if we may so call the subdivisions of the Muhammadan population, are as follows:—

Pathán	17,694	Taluqdars, zamindars, and servants, private and public.
Shekhs	10,439	
Sayyads	2,734	
Mughals	1,040	
Julahás, weavers	30,895	
Kanjras, greengrocers	4,289	
Ghosis, milkmen	3,049	
Qasáis, butchers	2,138	
Darzis, tailors	7,025	

The remainder is made up of inconsiderable numbers of:—

Dyers.
Musicians.
Cutlers.
Water-carriers and others.

Hindus I.—High castes.—Among the Hindus the chief castes are the following:—

Sikhs	248
Khattris	1,468
Brahmans	99,596
Rajputs	39,636
Vaishyas	16 745
Káyaths	12,537
Játs	650

II.—Low caste.—The low-caste tribes are principally distributed thus:—

Ahír, cowherds	85,509
Bhunjwa, grain-parchers...	12,584
Bhát, bards	4,684
Barhi, carpenters, ...	10,974
Pási, watchmen, labourers, &c.	72,771
Árakhs, ditto ditto	2,832
Tamboli, pawn-sellers	5,576
Teli, oilman	20,204
Chamár, tanner and labourers	111,745
Halwái, confectioner	4,163
Dhobi, washerman	15,483
Dhunia, labourer, cotton-cleaner	11,586
Kahár, palki-bearers, ...	26,867
Sunár, goldsmith	4,248
Kumhár, potter	7,685
Kurmi, cultivators and zamindars	74,597
Kalwár, distillers	8,993
Kori, weavers	14,209
Gararia, shepherds	15,44
Lodh, cultivators	36,146
Lonia, cultivators and saltpetre manufacturers	8,429
Lohár, ironsmiths	11,865
Murão, gardeners and cultivators	32,593
Náu, barbers	19,776

Bhars and Tháru.—There are 319 "Bhars" in Manwán, Bári, and 18 "Tháru" in Láharpur. These low-caste Hindus do not all necessarily follow the peculiar occupation of their tribe, for many of them engage in agriculture in common with Lodhs and Kurmis.

Religious professions.—The Hindus who have adopted religion as a profession are the following:—

Gosháins	4,040
Nánakshákis Jogis and others	8,505

but among these we find some (of the Gosháins) in possession of land as zamindars. The foregoing account of the population of the district does not deal with the numbers of the troops, European and native, or with the Europeans and Eurasians, temporarily stationed in it. It also excludes the European planters resident in the district.

Area and population.

Tahsils.	Parganas.	Number of mauzas or townships.	Area in British square miles.		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindu.	Muslman.	Male.	Female.	Total.	
Sitapur	Sítapur ...	170	115	67	41,825	8,071	26,824	23,072	49,896	434
	Hargám ...	96	66	43	20,075	3,786	12,908	10,953	23,62	361
	Láharpur ...	165	191	133	65,544	19,186	44,477	40,253	68,383	444
	Khairabad ...	153	128	75	48,934	14,794	34,600	29,128	49,275	480
	Pírnagar ...	54	44	28	14,220	1,075	8,193	7,102	1,5719	348
	Rámkot ...	32	20	11	8,600	191	4,782	4,009	8,8017	439
	Total ...	650	564	357	199,198	47,103	131,784	114,517	246,301	433

Area and population—(concluded.)

Tahsils.	Parganas.	Number of mauzas or townships.	Area in British square miles. Total.	Cultivated.	Population. Hindu.	Musalman.	Male.	Female.	Total.	Number of persons to each square mile.
Biswán.	Biswán ..	215	220	157	87,197	17,958	55,262	49,893	105,155	478
	Tambaur ...	166	190	132	63,421	5,868	36,678	32,611	69,289	365
	Kundri (North)	128	165	108	63,815	5,769	36,866	32,718	69,584	422
	Total ...	509	575	397	214,433	29,595	128,806	115,222	244,028	426
Misrikh.	Misrikh ...	142	126	66	37,976	3,343	22,173	19,146	41,319	328
	Chandra ...	150	129	94	32,852	1,449	19,072	15,229	34,301	266
	Maholi ...	87	80	45	31,893	1,785	18,094	15,584	33,678	423
	Machhrehta ...	126	108	68	34,921	2,756	19,884	17,793	37,677	345
	Kurauna ...	51	46	27	14,484	323	7,868	6,939	14,807	352
	Aurangabad ...	84	60	69	17,105	2,260	10,070	9,295	19,360	322
	Gundlamau ...	67	64	46	19,647	573	10,936	9,284	20,225	316
	Total ...	657	613	385	188,878	12,489	108,097	93,270	201,367	328
Bári.	Bári ...	129	125	80	45,689	4,648	26 705	23,632	50,337	402
	Manwán ...	69	69	46	28,720	1,833	16,044	14,509	30.553	443
	Mahmudabad...	197	130	92	61,381	12,387	38,760	35,008	73,768	567
	Sadrpur ...	114	108	78	47,095	7,382	28,905	25,572	54,477	504
	Kundri (south)	39	66	40	27,382	2,011	15,732	13,661	29,393	445
	Total ...	548	498	336	210,267	28,261	126,146	112,382	238,528	479
	District Total	2,364	2,250	1,475	812,776	117,448	494,833	435,891	930,224	414
	Europeans ...	...	...	...	...	...	633	141	774	...
	Eurasians ...	...	...	...	...	...	21	19	40	...
	Military (Native) ...	...	...	...	555	359	777	137	914	...
	Prisoners, &c., in jail ...	...	..	..	...	...	977	30	1,007	...
	Grand Total	2,364	2,250	1,475	813,331	117,807	497,341	435,718	932,959	414

Landed tenures and other statistics.—The following notes and tables from the settlement report and other sources convey an idea of the landed rights in the district, and of the division of property. Some of the information given in the settlement report tables is hardly correct, and some requires explanatory comments. We are told, for instance, that there are 104,760 resident cultivators, and 53,705 non-resident cultivators, but the large majority of the latter have been reckoned as residents in their own villages, and are counted again as non-residents for other villages in which they occupy and till fields.

The table No. IV. merely states how many villages are zamindari, pattidari, and bhayyachára. The taluqdari villages are recorded at 937 in form No. IV.; but at 1,019 in a list of their estates furnished by the Deputy Commissioner. There are about 1,150 villages in estates paying above Rs. 5,000 revenue.

Soils.—We find, what are called first, second, and third class soils in the following proportions:—

1st class	...	...	...	...	19·55
2nd „	...	...	...	...	69·39
3rd „	...	...	...	...	11·06

The first class in this district is matiár or clay, which in all other districts has been reckoned second class.

Appendix No. IV., Settlement Report, shows us at a glance how many mauzas in the collectorate are zamindari and how many taluqdari, noting at the same time how many of the latter are held in sub-settlement. From it we learn that 937 villages, being 36 per cent. or a little more than one-third of the entire number, are in taluqas, and that of these only 43 have been decreed in sub-settlements. But this does not represent the entire under-proprietary rights of the ex-zamindars, for column 4 of the same statement informs us that in 146 other villages smaller holdings, that is to say sír, díhdári, and nánkár lands, have been decreed.

The sub-tenures.—In every instance whether of an entire village, a portion of village or a sír, &c., holding, the rent payable by the sub-proprietor to the taluqdar has been fixed for the term of the present settlement at an amount in the computation of which the two principal factors are, the rent payable under native rule, and that now assessed by the settlement officer as payable by the taluqdar. Speaking generally, no under-proprietor pays for his tenure more than 75 or less than 60 per cent. of the estimated gross rental "nikási khám." In some cases we find the ex-zamindars with rent-free nánkár and díhdári lands, but this is exceptional. From Appendix No. VII. we gather that the profits of the general body of under-proprietors amount to Rs. 27,531 for the whole district.

Of sír land the statement would show that each sub-proprietor has acres 36. But this is not quite correct, for each of these sub-proprietors has a number of pattidars or co-sharers, perhaps ten or even fifteen on an average, which would bring each actual sub-proprietor's holding down to ten or fifteen kachcha bíghas. And as these ten or fifteen co-sharers in the natural order of things increase and multiply, their tenures will be further split up, so that we may expect in the course of another generation to find a very numerous body of small under-proprietors living more or less from hand to mouth, except in the case of those families who may be fortunate enough to have a son or brother in Government employment, and thus able to contribute ready money towards meeting the rent on quarter day. This, however, is only a speculative contingencey which need not be dwelt upon here.

The taluqdari villages.—The statement further shows that the 937 taluqdari villages are distributed among thirty taluqas, the areas of which, with the Government demand payable on the same, and the profits of the taluqdars, are detailed in Appendix No. VII.

The zamindari and the pattidari villages.—We also see that here are 1,635 villages, or not quite two-thirds of the district other than taluqdari, and classified as zamindari, pattidari, and bhayyachára. These are all held by brotherhoods similar to the ordinary village communities of Hindustan, the great majority of them being Hindus of the Rajput, Káyath, Kurmi, and Brahman castes. The non-taluqdar proprietors, who appear from the appendix to number only 2,301, are in reality many more. For every zamindar whose name is recorded in the khewat is a proprietor, and in many villages such persons number so many as forty or fifty, while in others they are only four or five; so that instead of two thousand there are actually nearer twenty thousand proprietors.

Statement of Tenures, &c.

Name of tahsil.	Name of pargana.	TENURES AND NUMBER OF VILLAGES, &c., OF EACH KIND.									No. OF PROPRIETORS & SUB-PROPRIETORS.			Average area.	
		TALUQDARI.				INDEPENDENT.					Proprietors.				
		Sub-settlement.													
		Villages or fractional parts.	Smaller holdings.	Villages not sub-settled.	Total.	Zamindari.	Pattidari.	Bhayyachára.	Total.	Grand total.	Number of taluqdars.	Number of lambardars.	Number of sub-proprietors.	Of land per resident cultivators.	Of do. per sub-proprietors.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
		No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	No.	A. R.	A.
Bári ...	Manwán ...	2	6	39	41	27	6	...	33	74	2	41	6	3 2	24
	Bári ..	...	22	45	46	57	23	13	93	139	3	61	17	6 1	30
	Mahmudabad ...	10	20	121	131	51	13	11	75	206	3	25	64	3 2	32
	Sadrpur ...	...	15	86	86	23	7	5	35	121	...	11	10	5 2	74
	Kundri (South),	2	19	36	38	1	...	1	2	40	1	4	37	5 3	37
	Total ...	14	88	327	341	159	49	30	238	579	9	142	104	5 2	45
Misrikh ...	Machhrehta ...	...	1	10	10	75	54	3	132	142	...	81	1	5 3	51
	Gunjlamau ...	...	...	2	2	37	31	13	71	73	..	40	..	3 0	...
	Kurauna ..	...	...	10	10	43	6	...	49	59	1	17	...	6 0	...
	Aurangabad ...	..	2	27	27	8	...	..	8	35	1	6	2	9 2	15
	Misrikh ..	...	1	39	39	87	21	6	117	156	2	54	1	8 1	145
	Chandra ...	...	...	13	13	115	22	4	141	154	1	29	...	8 2	...
	Maholi ...	...	4	61	61	26	6	..	31	92	1	44	3	5 3	16
	Total ...	...	8	162	162	380	142	26	548	710	6	271	7	7 0	39
Sitapur ...	Rámkot ...	3	...	9	12	...	...	..	...	12	1	8	1	4 2	14
	Hargám ...	...	...	30	30	67	16	...	83	113	...	39	...	5 0	...
	Laharpur ...	20	19	84	104	65	7	...	72	176	3	33	14	5 2	52
	Khairabad ...	...	6	18	18	144	10	...	154	172	1	109	23	4 3	15
	Pirnagar ...	...	...	13	13	22	18	...	40	53	...	34	...	4 1	..
	Sitapur ...	...	...	3	3	120	64	..	184	187	1	89	...	3 3	..
	Total ...	23	26	162	185	418	115	...	533	718	6	307	37	4 3	29
Biswán ...	Biswán ...	6	4	91	97	120	42	2	164	267	2	24	12	5 3	30
	Tamoaur ...	...	3	83	83	83	3	...	86	169	4	11	6	4 3	33
	Kundri (North),	..	17	69	69	60	1	...	67	136	2	14	25	5 3	13
	Total ..	6	24	243	249	269	46	3	316	565	9	49	43	5 2	21
	Grand Total ...	43	146	894	937	1,226	350	59	1,635	2,572	30	769	183	5 2	36

Number of higher proprietors and pakhtadars as referred to in Form No. 4 in final settlement report.

Name of pargana.	Number of higher proprietors.						
	Number of talukdars inserted in column 4 of form IV.	Number of pattidars and thokdars in column 13.	Number of shareholders.			Number of lambardars in column 14	Number of pukhtadars in column 12.
			Number of sharers in more than one village.	Number of sharers as given in mauzawar khewat.	Number of shared villages.		
Manwán	2	187	267	355	29	41	6
Bári	3	152	287	777	64	61	17
Mahmudabad	3	51	70	132	37	25	34
Sadrpur	...	114	190	234	16	11	10
Kundri (South)	1	6	6	8	2	4	37
Total of Tahsil Bári	9	510	820	1,496	148	142	104
Machhrehta	...	215	320	782	98	81	1
Gundlamau	...	329	513	1,914	56	40	...
Kurauna	1	55	88	1,425	37	17	...
Aurangabad	1	8	8	11	5	6	2
Misrikh	2	278	397	1,842	99	54	1
Chandra	1	99	333	918	117	29	...
Maholi	1	21	43	124	26	44	2
Total of Tahsil Misrikh	6	1,005	1,702	7,017	438	271	7
Rámkot	1	4	5	16	3	3	1
Haryám	...	70	372	1,662	55	39	...
Laharpur	3	72	226	1,331	47	35	14
Khairabad	1	272	434	1,184	109	109	23
Pirnagar	...	55	411	1,328	95	84	...
Sitapur	1	217	942	2,166	148	89	...
Total of Tahsil Sitapur	6	690	2,392	7,687	456	367	37
Biswán	3	51	307	1,114	155	24	14
Tambaur	4	26	99	289	43	11	6
Kundri (North)	2	19	34	211	34	14	25
Total of Tahsil Biswán	9	96	440	1,564	232	49	45
District Total	30	2,301	5,354	19,669	1,214	769	193

NOTE.—There are 5,354 shareholders in this district, but by mauzawar calculation they came to 19,669. So it is supposed that the settlement officer includes under-proprietors in his 20,000 shareholders; sharers are 19,669 and under-proprietors 193, a total of 19,862—a deficiency of only 148, not too far in an estimate; and that the settlement officer has only recorded the numbers as an estimate, for there was no form of the number of sharers prepared in Settlement Department.

Table showing the number of villages possessed by the different castes.

Name of Tahsil.	Rajput.	Brahman.	Kathri.	Kayath.	Musalman.	Rajput Musalman.	European.	Villages in the possession of more than one caste.	Other castes.	Total.
Misrikh	433	10	11	25	132	...	17	20	9	657
Sitapur	426	11	...	89	124	84	22	...	15	768
Biswán	277	3	15	52	99	17	7	28	21	510
Bári	246	6	9	28	317	...	...	...	7	613
Grand Total	1,379	30	35	204	653	51	46	48	52	2,498

List of Taluqdars of District Sitapur.

Serial number.	Number in list I. under Act I. of 1869.	Name of taluqdar.	Name of estate.	Number of demarcated villages.		Revised Revenue	
				Whole.	Patti.	Of each estate.	Of each taluqdar.
						Rs. a. p.	Rs. a. p.
1	73	Sita Rám ...	Bisaindi ...	1	0	707 0 0	
			Tikra Tikar ...	4	0	2,561 0 0	
			Villages (joint shares in)	0	13	5,167 8 0	
							8,435 8 0
2	75	Thákur Jawáhir Singh ...	Basahi Dih ...	36	0	25,296 0 0	
			Barmhauli ...	11	0	6,029 0 0	
			Villages (joint shares in)	0	43	8,177 13 6	
							39,503 13 6
3	74	Thákur Mahárij Singh ...	Kánhmau ...	19	0	11,615 0 0	
			Banjaria ...	6	0	2,307 0 0	
							13,922 0 0
4	75	Mirza Ahmad Beg ...	Qutubnagar ...	24	0	12,135 0 0	
			Nowalpur ...	1	0	63 0 0	
							12,198 0 0
5	76	Thákur Durga Bakhsh ...	Nilgáon ...	14	0	13,264 0 0	
			Jalalpur ...	6	0	1,610 0 0	
							14,874 0 0
6	77	Mirza Muhammad Ali Beg,	Aurangabad ...	28	0	20,032 0 0	
			Village (joint share in) ...	1	0	800 0 0	
							27,182 0 0
7	78	Seth Raghubar Dayál and Sita Rám.	Moiz-ud-dinpur ...	20	0	21,731 0 0	
			Kathgara ...	2	0	1,059 0 0	
			Aina Mahna Kola ...	5	0	3,458 0 0	
			Chak Deoria ...	2	0	556 0 0	
		Seth Raghubar Dayál ...	Uncha Khera ...	3	0	2,628 0 0	
							28,432 0 0
8	79	Thákur Gumán Singh ...	Rámpur Mathura ...	32	0	32,400 0 0	
			Villages (shares in) ...	0	3	507 5 4	
							32,907 5 4
9	80	Thákur Fazl Ali Khán ...	Akbarpur ...	29	0	26,279 0 0	
							26,279 0 0
10	81	Muhammad Bágar Ali Khan.	Kanwa Khera ...	47	0	31,555 0 0	
							31,555 0 0
11	82	Rája Shamsher Bahádur...	Saádatnagar ...	26	0	16,812 0 0	
			Lakriaman ...	1	0	440 0 0	
			Villages (shares in) ...	0	2	256 0 0	
							17,508 0 0
12	83	Thákur Shiu Bakhsh Singh,	Katesar ...	98	0	76,355 0 0	
							76,355 0 0
13	84	Thákurs Anant Singh, Jagannáth Singh, Ganga Bakhsh, and Hardeo Bakhsh.	Rámpur ...	23	0	14,441 0 0	
			Tipramau ...	10	0	7,02 0 0	
			Village (share in) ...	0	1	91 8 0	
							15,284 8 0
14	85	Thákur Harihar Bakhsh...	Sarsaura ...	29	0	21,869 0 0	
							21,869 0 0
15	86	Rája Amir Hasan Khan...	Mahmudabad ...	219	0	1,44,339 0 0	
			Villages (shares in) ...	0	7	3,121 8 0	
							1,47,460 8 0
16	87	Muhammad Kasim Husen Khan.	Saintepur ...	45	0	26,758 0 0	
							26,758 0 0
17	88	Thákurs Kálka Bakhsh and Ganga Bakhsh.	Rámkot ...	13	0	13,402 0 0	
		Thákur Kálka Bakhsh ...	Hájipur ...	2	0	1,113 0 0	
							14,575 0 0
18	89	Jagannáth Bakhsh Singh,	Wazirnagar ...	6	0	3,694 0 0	
							3,694 0 0
19	90	Chaudhri Ram Narain ...	Mubárakpur ...	7	0	2,415 0 0	
							2,415 0 0
20	91	Mir Muhammad Husen ...	(Rájapáta), Hasámpur ...	1	0	197 0 0	
							197 0 0
21	92	Mirza Abbás Beg ...	Barágáon ...	7	0	6,224 0 0	
							6,224 0 0
22	93	Molvi Mashat Ali ...	Mahewa ...	4	0	2,676 0 0	
							2,676 0 0
23	94	Walter Bakhsh ...	Jafarabadnagar ...	16	0	6,901 0 0	
							6,901 0 0
24	95	Raghuráj Singh ...	Rájpur ...	17	2	8,742 0 0	
							8,742 0 0

CHAPTER IV.

ADMINISTRATION.

Courts of justice—Police—Thana—Crime statistics—Memo. of accidental deaths—Revenue and expenditure—Education—Post-office.

Administration.—The district is under the charge of a deputy commissioner, with two or three European and four or five native assistants of various grades.

Courts of Justice.—During the year 1870 there were 1,700 civil suits disposed of and 2,511 criminals dealt with by these courts, which over and above this decided, at the same time, a large number of revenue suits under the "landlord and tenant" and other acts and regulations in force in the province.

The deputy commissioner is assisted in the collection of the land revenue of the district by native sub-collectors and tahsildars. These officers are generally of three grades, drawing from Rs. 200 to Rs. 150. Their headquarters are in the principal town of the area of their jurisdiction. The list of parganas and tahsils is given in Chapter I. The following is a descriptive sketch on all tahsils by Mr. M. L. Ferrar, B.A., C.S., assistant commissioner.

"*The tahsils.*—As related in the preceding pages, Sitapur is divided into four tahsils, each being in charge of a native tahsildar, under the orders and subject to the control of the deputy commissioner of the district. These officers are vested generally with criminal and civil court powers, and are also judges between landlord and tenant. They further are entrusted with many executive duties, such as the serving of revenue processes for the due payment of the state rental by the zamindars, the care of the public revenues, the execution of decrees, and much other miscellaneous work.

"As a territorial subdivision of the country the tahsil is altogether a British institution, and embraces several of the native subdivisions formed by the Emperor Akbar and styled by him 'parganas.' Of these there are 21 in the whole district, and they are fully described in their proper places where the reader will find information as to the rural statistics of the country, its history, details of population, and area, natural productions, bazars, great fairs, and the like. In the present place it will be sufficient to give the population, area, and boundaries of each tahsil as an integral portion of the whole district.

"*Tahsil Sitapur*—Is bounded on the north by the Kheri district, and runs down through the centre of the district; its greatest length being 38 and its extreme width 26 miles. In area it is 564 square miles, of which 357 are cultivated, and its population numbered at the census of 1869 246,301 souls, or 433 to the square mile. It contains 650 demarcated villages, "mauzas," and 48,029 houses, to each of which there are 5·1 inhabitants.

"*Tahsil Biswan*—Lies in the north-east corner of the district; its northern boundary being the district of Kheri and its eastern the Bahraich district.

with the river Gogra flowing between. Its extreme length and breadth are 38 and 27 miles, and its area is 575 square miles, of which 397 are cultivated. Its population numbers 244,028, living in 43,821 houses, and 509 villages. Thus to each square mile and house there are 426 and 4·5 inhabitants respectively.

"*Tahsil Bári*—Is a long rectangular tract, 36 miles by 20, lying in the south of the district and to the north of the districts of Bara Banki and Lucknow. Its area is 498 square miles, 336 of which are under cultivation. There are 548 villages, containing 46,615 houses, and its population being 238,528, we see that to each square mile there are 479 souls, and to each house 5·09.

"*Tahsil Misrikh*—Forms the western subdivision of the district, and lies to the east of the Hardoi district and the river Gumti. Its extreme length is 43 miles, and its greatest breadth 20; and its area is 613 square miles, of which 385 are cultivated. The villages are 657, and the houses 43,229; and its population of 201,367 gives an average of only 328 to the square mile and 4·6 to each house."

Police.—For police purposes the district is divided into nine police circles, the headquarters of each being the thána.

Thánas.—The strength of the force is 544 men of all grades, and the thánas are at Sitapur, Bári, Maholi, Mahmudabad, Misrikh, Biswán, Láharpur, Tambaur, Thánagaon, and Khimauna, in addition to which there are three police posts (chaukis)—Rudrpur, Jalálpur, and Bahádurpur on the Lucknow road, and a fourth at Nímkhár.

Cattle pounds.—The police are in charge of the cattle pounds, of which there are ten in different parts of the district.

Chaukidars.—The village police are the chaukidars, numbering in all 3,815 men, and armed with a spear or a sword. These two bodies constitute the ordinary police force of the district.

Town police.—A special force of town police exists in Sitapur, Khairabad, and Biswán numbering 61, and in addition to these are 18 men in charge of the military cantonments. See the tables appended.

Police in 1873.

	Total cost.	No. of European and Eurasian officers.	Native officers.	No. of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to Magistrate.	No. of convictions obtained.	No. of acquittals.	Remarks.
	Rs.												
Regular police,	79,516	4	81	473	...	1 to 5·35	1 to 2221	1,308	7,119	2,054	1,683	370	
Village watch,	1,40,868	...	45	3,868	...	...	...	...	...	...	...	...	
Municipal police..	6,828	...	8	123	...	...	...	...	...	...	...	...	
Total, ...	2,27,212	4	134	4,464	4,602	...	...	1,308	7,119	2,054	1,683	370	

Population of Thánas.

Name of thána.	Population.
Sitápur	115,522
Khimauna	58,703
Láharpur	114,167
Misrikh	79,007
Maholi	90,232
Bári	116,287
Biswán	111,425
Mahmudabad	119,406
Tambaur	67,814
Thánagaon	67,446
Total	932,959

Control.—The entire force is under the district superintendent and his inspectors and sub-inspectors, all acting under the general control of the deputy commissioner.

The following table represents the criminal statistics of the six years ending 1872; another gives the accidental deaths and the suicides for the same period.

Crime Statistics.

	Cases reported.						Cases investigated.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts	10	6	16	12	13	7	10	6	16	12	13	7	9	4	8	8	9	6
Culpable homicide ...	8	2	1	8	5	5	8	2	1	8	5	5	6	1	...	5	4	4
Dacoity ...	2	1	1	1	5	3	2	1	1	1	5	3	...	...	...	1	5	...
Robbery ...	8	7	10	10	6	8	8	7	10	10	6	8	6	6	4	4	4	6
Rioting and unlawful assembly ...	10	21	26	26	36	24	10	21	26	26	36	24	9	16	17	16	28	12
Theft by house breaking or house trespass ...	1846	2050	3007	3000	2191	3989	540	570	1058	994	843	746	113	112	192	168	173	199
Theft (simple) ...	634	765	1102	1139	1581	2229	241	264	448	419	602	911	174	177	225	103	208	392
Theft of cattle ...	94	108	112	104	104	226	67	96	112	104	93	226	32	32	45	37	40	88
Offences against coin and stamps ...	5	6	7	8	2	6	5	6	7	8	2	6	3	...	4	4	2	4

Comparative memorandum of accidental deaths.

Years.	Suicides.		By drowning.		By snake-bite.		By wild quadrupeds.		By fall of buildings.		By other causes.		Total.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867 ...	...	...	102	93	47	50	...	1	8	9	41	11	198	164
1868 ...	...	...	91	76	52	67	1	...	9	4	52	14	205	161
1869 ...	...	...	121	89	42	68	...	...	12	1	61	16	236	156
1870 ...	33	34	113	106	34	40	1	...	24	17	50	26	253	223
1871 ...	15	26	77	77	29	51	...	...	18	6	33	11	154	175
1872 ...	21	28	134	155	74	73	1	1	19	4	47	7	275	240

Revenues of the district.—The recently completed assessment of the district has fixed the Government revenue at a sum something over 13½ lakhs of rupees. This, though a smaller proportionate revenue than that which the recently assessed districts in the south of Oudh pay to the state, is still a considerable advance upon the assessment (9½ lakhs) of 1858; and that it is quite as much as the land can bear the above description of the district clearly shows, when we bear in mind at the same time that nine-tenths at least of the rents are paid in kind.

Revenue and expenditure.—The revenue and expenditure from Imperial Funds are shown in the following statements:—

Receipts, 1871-72.

	Rs.
1. Recent settlement revenue collections	13,13,797
2. Rents of Government villages and lands	12,747
3. Income tax	20,706
4. Tax on spirits	52,839
5. Tax on opium and drugs	6,768
6. Stamp duty	61,926
7. Law and justice	7,104
Total Rs. ...	14,75,887

Expenditure, 1871-72.

	Rs.
Revenue refunds and drawbacks	907
Miscellaneous refunds	2,425
Land revenue, deputy commissioners, and establishment...	54,445
Settlement	38,136
Excise or Abkárí	5,795
Assessed taxes	486
Stamps	1,245
Law and justice { Service of process	2,159
Law and justice { Criminal court	39,341
Ecclesiastical	3,824
Medical	6,600
Total Rs. ...	1,55,862

The following tables exhibit receipts and charges from local funds:—

Receipts.

	Rs.
One per cent. road cess	13,166
,, ,, school cess	13,166
¼ ,, district dák	3,297
¾ ,, local and margin	37,315
Education fund	4,577
Dispensary ,, ...	1,013
Pound ,, ...	6,162
Nazul ,, ...	395
Total Rs. ...	79,091
Provincial allotment ,, ...	52,502
GRAND TOTAL Rs. ...	1,31,593

Charges.

	Rs.
Education	29,540
Hospital and dispensaries	7,604
District dâk	2,012
Pound	1,829
Nazul	...

PUBLIC WORKS.

	Rs.	
Communications	55,088	
Civil Buildings, &c.	25 272	
Establishment, &c.	8,785	89,145
Total ... Rs.		1,30,130

Assessed taxes.—Over and above the state revenue the zamindars pay the following assessed taxes:—

Road fund	1 per cent.	3¼ per cent. on the Government demand.
School fund	1 ,,	
District post	¼ ,,	
Margin fund	¼ ,,	
Under the "Oudh Local Rates Bill"	1¼ ,,	

These taxes are quite distinct from the municipal cesses (octroi, chaukidari tax, &c.) paid by the inhabitants of the larger towns, and from the 8 annas per cent. paid by the taluqdars towards the Canning College Fund; and another 8 annas per cent. paid by the same body to the funds of the taluqdars association in Lucknow.

Education.—Popular education is spreading steadily from year to year. There are now 111 Government schools of all grades in the district at which the number of scholars on the books is 4,052, or about 1 to every 228 of the entire population. Of these 4,052, it is to be noted that 114 are girls. There is an aided mission (Wesleyan) school at Khairabad, with a roll of 80 pupils, the headquarters of the Mission being at Sitapur.

Post-offices.—The following statements are supplied by the Post-office authorities. They show the working of the department, the number of letters, &c.

Statement showing the working of the district dâk for 1876-77.

Number of miles of dâk line	28
Number of runners	6
Cost for the year	Rs. 1,954-3-5
Number of covers delivered	16,117
Number of covers returned undelivered	1,562
Total number of letters sent to district post-office ...	17,679

Statement showing the number of articles received for delivery and those returned undelivered during 1876-77.

	Letters.	*Papers.*	*Packets.*	*Parcels.*
Given out for delivery	15,885	1,558	93	143
Returned undelivered	1,527	29	1	5

CHAPTER V.

HISTORY.

Early history of the taluqdars—Family histories of the landed proprietors—Events of the mutiny.

Early history and present property of the clans.—The following brief history of the taluqdars of this district was compiled in 1865. Further details concerning each family will be found under the pargana in which it resides.

A few general remarks may be made concerning the present distribution of property in the district among the clans, and their earlier history. To the east the Raikwárs occupy most of the country between the Chauka and Kauriála, north and south Kundri, forming part of the block of territory extending north and south about sixty miles along both sides of the Kauriála, over which for one or two centuries the Raikwárs have exercised a real or nominal supremacy. The great estates of Baundi and Rámnagar are fully described under articles Bahraich and Bhitauli; here it need only be stated that the younger branches of the clan settled at Mallápur, at Chahlári, and Rámpur—all on the western bank of the Kauriála. The ancestor of each branch got three or four villages, and has gradually increased his possessions through the aid and influence of the great lords of his blood in Baundi and Rámnagar. The estate of Chahlári was forfeited after the mutiny for rebellion. The clan is a very small one in point of numbers.

To the north in parganas Sitapur, Láharpur, Hargám, Chandra, and Tambaur, the great Bamhan Gaur clan from Nárkanjari settled itself towards the close of Álamgír's reign. It was a resolute and warlike body of men. It commenced by attacking the Ahbans and the Janwárs of Kheri which were driven into exile about A.D. 1760. The Gaurs then proceeded further to the north-west having meanwhile consolidated their power in Sitapur and Láharpur; they attacked the Musalman rája of Muhamdi, defeated and drove him out. At length the Rohillas came to the aid of the rája and drove back the Gaurs with heavy loss; the last battle was fought at Mailáni, twenty miles north of Kukra, so far had the Gaurs carried their victorious arms. They then joined with the Rája of Dhaurahra in resisting Názim Sítal Parshád, the most sanguinary of all the satraps whom the early Oudh Nawabs let loose upon the conquered country. They were defeated with heavy loss at Dhaurahra; one of their chiefs was beheaded in the river under the fort of Khairigarh, and the clan then settled down into ordinary rustic squires.

To the south the Khánzáda family of Bilahra, in the Bara Banki district, has within the last seventy years occupied most of the parganas of Mahmudabad, Sadrpur, besides acquiring large estates in Biswán, by mortgage or simply as trustee. This family has generally numbered among its members men of ability and energy; they were connected by marriage with the influential Shekhzádas of Lucknow, and were used by the Lucknow court as a check upon the great Raikwár ráj along the Gogra, which their principality almost cut in two.

To the east the Ahbans held formerly parganas Nímkhár, Aurangabad, Maholi, and part of Khairabad, besides parts of districts Kheri and Hardoi, Lone Singh, the great rája of Mitauli, was banished for rebellion in 1859, and his estate divided among a number of loyal grantees. His only brother tried in vain to recover a part of the property which once is said to have included 2,700 villages. The Ahbans produce a family tree with 109 generations; they are Cháwar Chhattris and came from Gujrát. Almost the only survivor of the clan in Sitapur is called a Kunwar, and is a man of little property or influence. The clan is now of no importance, so hollow and transitory is the power of these great landowners. A number of deeds were produced in the Kheri courts in which the Ahban chiefs are styled Mahárájas by the Emperors Akbar and Jahángír; they were skilfully executed forgeries. Their former parganas are now held by Mughal grantees from the Oudh kings, by Káyaths and others, probably retainers of the ancient Ahbans.

The middle portion of Sitapur is held by many different clans of Chhattris. Originally there was a powerful Chauhán sovereignty in Sitapur, and a Raghubansi principality in Tambaur; they have both disappeared. A variety of clans occupy each a pargána or the greater part of a pargana, except in Biswán and Khairabad which were the seats of local governors, who took care to destroy the cō-herence of the clan system by breaking up its possessions and distributing them miscellaneously. It is remarkable that no clan except the Gaurs asserted its supremacy over large areas like the Kanhpurias, Sombansis, or Bais in southern Oudh; it is a mistake, indeed, to call them clans: each is a collection of a few families, of whom the eldest member was the leader, and was called the Thákur. These gentlemen increased their estates during the latter Nawabi times by appropriating the shares of their brethren.

The land owning clans are the following:—

Pargana.			*Name of Chhattri clan.*
In Gundlamau	...	...	Báchhils.
„ Bári	...	...	Bais.
„ Pírnagar	...	...	Bais.
„ Manwáu	...	...	Panwár.
„ Rámkot	...	...	Janwár.
„ Kursunḍ	...	...	Janwár.
„ Machhrehta	...	...	Kachhwáha, Janwár, Báchhil, Bais, Ráthor.

It may be observed that the Janwárs are mainly to the west of the Saráyan river, the Bais to the east; both of these clans are probably of indigenous origin as are also the Báchhils and the Raghubansis. The Panwárs, Kachhwáhas, Gaurs are immigrants from Rájputána. None of the above clans have a rája in the district; from outside the district the Ahban rája of Mitauli, the Panwár rája of Itaunja, and the Raikwár rája of Baundi did to a certain extent exercise a control over their clansmen in the district. But it is noteworthy that there is not in the district a single rája by descent recognized as such by the people, the title is not even claimed by any one. The special feature of the Sitapur land proprietary is the existence of a number of men, about fifteen, with large estates paying Rs. 5,000 to Rs. 19,000 land revenue, who have not been entered in the

taluqdar's list. Practically this is now no loss to them, and in some respects is an advantage.

Antiquity of the clans.—About the origin or antiquity of these clans little need be said. The Bais are not Tilokchandi at all, and the assertion of the taluqdars to that effect is in defiance not only of the statement of the admitted descendants of the great Baiswára chief but is opposed to all chronology. For instance, they make Todar Mal a contemporary of Tilok Chand's, although the latter died in the reign of Bábar. The Bais really belong to the very numerous clan of Kath Bais, whose power seems to have centered in Kursi pargana and Gundwa pargana of the Lucknow and Hardoi districts; these are only separated from the Bais colony in Bári and Pírnagar by the Báchhil intruders of Gundlamau. These Bais are probably some aboriginal tribe which assumed the title of Rajput after the break-up of the Buddhist system. The rájas and ráos of Baiswára deny that they have any, even illegitimate, connexion with themselves, or are in any way descended from Sálbáhan, the great ancestor of the Tilokchandia. The Janwárs are also probably aboriginal. The Raghubansis allege a descent from the former rulers of Ajodhya; they possibly are of the Súrajbans blood; they had four large estates each of 44 villages in pargana Kundri, but have none now. The Káyaths allege very old tenures in Biswán and Sadrpur, but their statements are not confirmed.

Janwár Chhattris.—Kálka Bakhsh, of Rámkot, pargana Rámkot. The family which this gentleman represents has, it is said, lived in Rámkot for some 300 years. Its early history is obscure. The immediate predecessor of Kálka Bakhsh, Hardeo Bakhsh, distinguished himself by profuse expenditure on works of public utility. A very fine tank at Rámkot, and the long and fine avenues of trees upon all public roads converging on the village, still attest his great liberality. Kálka Bakhsh was a foundling, and Hardeo Bakhsh having no heir adopted him as his son. Subsequently, and contrary to his expectations, a son was born to him. The adopted son succeeded to the estate on his father's death, and took the management while the son was a minor. The latter holds half the estate under his adopted brother. Kálka Bakhsh, in the rebellion of 1857, received into his fort a British officer who escaped from the massacre at Sitapur, and forwarded him on towards Lucknow where he arrived safely. An estate of the annual rental of Rs. 1,000 was conferred upon him by Government for this act of loyalty.

Gaur Chhattris, Pargana Láharpur.—

(1).—Thákur Shiu Bhaksh Singh, of Katesar.
(2).—Thákur Beni Singh, of Kánhmau.
(3).—Thákur Shiu Bakhsh Singh, of Bíhat.
(4).—Fazl Ali Khan, of Akbarpur.
(5).—Bahádur Singh, of Keshopur.
(6).—Munnu Singh, of Barohta.

These six gentlemen and a large number of smaller landholders in the Sitapur district date their family history from their ancestor Chandar

Sen, whom tradition asserts to have been of royal descent in Nárkanjari. He came to Oudh in the time of Álamgír Aurangzeb, about A.D. 1658. From his four sons—Ajít Mal, Nág Mal, Khark Sen, and Údho Rám—are descended a large family of Gaurs who have absorbed nearly the whole land in the Sitapur, Láharpur, and Chandra parganas. Their descendants are known by the name of the ancestor of each branch. Of the six great taluqdars detailed above the three first are known as Nág Mals, the three last as Ajít Mals, and of the smaller zamindars, descendants of the four sons of Chandar Sen, each preserves the family appellative of his own line. Of the Nág Mals, Tej Singh, one of their ancestors, was invested with the title of rája about A.D. 1650.

Musalman Gaur Rajput.—Thákur Fazl Ali Khan, of Akbarpur, pargana Láharpur, is a Musalman. The estate of this branch was confiscated three generations back in consequence of certain disturbances in which the head of the family Mahábali took part. It was, however, restored to him on condition of his embracing the Musalman faith, which condition he accepted. Since then the family have been Muhammadans, but they still observe Hindu customs, and mix with the Hindu members of the family on friendly terms, observing only those distinctions which the diversity of religion renders compulsory.

Raikwár Rájput.—Thákur Gumán Singh, taluqdar of Rámpur. Mathura, pargana Kundri, is the present representative of a family which have held the Rámpur property for the last 680 years. They claim relationship to Mahárája Jai Chand, said to have formerly ruled Oudh when it was subordinate to Kanauj; and they came from their native town Raika, in the Jummoo territory, seventeen generations back. Family tradition holds that the estate, at that time lying waste, was conferred on their ancestor for services against the notorious dacoits named Sárangdhar and Kapúrdhar of the Bhar caste. Beyond this nothing is known of their family history.

Other branches of this stock held estates in Rámnagar, in Bara Banki, in Rahwa, and Hariharpur in Bahraich, and in Mallápur in Sitapur.

The Chahlári estate in Sitapur, and the Baundi estate in Bahraich, belonged also to members of this family, but were confiscated for rebellion in 1857.

Ráo Muneshar Bakhsh, of Mallápur, is related by blood to the Rámpur taluqdar, and his family have held this estate for ten generations, before which they occupied, it is said, lands in Baundi.

As in the case of the Rámpur family, their exact history is not known, but tradition assigns a common origin to the two families.

Bais Chhattris.—Mahráj Singh, taluqdar of Kánhmau, pargana Búri. This family traces its descent from Tilok Chand, who is said to have been the father of all the Bais clan in Oudh. He is said to have come from Múngi Pátan in the west; but the connexion of this family with

the great Tilok Chand is fabulous, and they have no commensality with the real descendants of that monarch. Bhíkham Singh and Thána Singh came to Bahrimau, in Pírnagar, in the service of Díwán Kesho Dás, who was agent for Dost Muhammad Khan and Pír Muhammad Khan, at that time Subahdars in Oudh, and who held the lands as jágír. On the resumption of the jágír, thirteen years later, Bhíkham Singh and Thána Singh remained in possession as zamindars. For three generations the estate was undivided, but in the time of Jagat Ráe the estate was divided between his two sons, Kánh Singh and Madkar Saháe; Kánh Singh took the Kánhmau estates, and is the ancestor of the present representative, Mahráj Singh. The father of the latter was rewarded for loyal services in the rebellion by a grant of land of the annual value of Rs. 2,000, and was made Honorary Assistant Commissioner in his own estates.

Jawáhir Singh, taluqdar of Basahídíh, pargana Bári. This gentleman is descended from Madkár Sahác, brother of Kánh Singh, and is therefore nearly related to the Kánhmau family, of which Mahráj Singh is the present head. Jawáhir Singh was rewarded for loyal conduct in the rebellion of 1857 by a grant of land of the annual value of Rs. 5,000. He afterwards was made an Honorary Assistant Commissioner, but was allowed to resign office in 1863. He was convicted of taking part in a riot attended with loss of life in November, 1873, and was imprisoned for seven years with fine of Rs. 10,000.

Panwár Chhattris.—Harihar Bakhsh, taluqdar of Saraura, pargana Manwán. The family of this taluqdar came from Gwalior about A.D. 1602, and the three brothers, Malam Deo, Phúl Deo, and Mál Deo, from whom the family are descended, possessed themselves of large estates in Itaunja, Mahona, Saraura, and Nílgáon. The descendants of Malam Deo still hold the Itaunja estates in the Lucknow district. The last representative of the family of Phúl Deo, Digbijai Singh, lost the Mahona estates for rebellion in 1857, and the descendants of Mál Deo hold the estates of Saraura and Nílgáon; the family estates of that branch having been divided by the two brothers, Binda Dás and Harí Dás, in the third generation from Mál Deo.

The Saraura family, of which Harihar Bakhsh is the head, is descended from Binda Dás.

Thákur Durga Bakhsh, of Nílgáon, pargana Manwán. This gentleman is descended from Harí Dás in the third generation from Mál Deo. He was rewarded for good and loyal services in the rebellion of 1857 by a grant of land of the yearly rental of Rs. 1,000.

Káyath.—Thákurs Anant Singh, Jagan Náth Singh, Ganga Bakhsh, and Hardeo Bakhsh, taluqdar of Rámpur Kalán, pargana Biswán. The ancestor of this family received in reward a jágír of 20 villages about A.D. 1150 from the king of Delhi, and he and his family have lived in Biswán since that time. Such is the family chronicle, but it may be remarked that Oudh was not in the kingdom of Delhi at any time during the twelfth century.

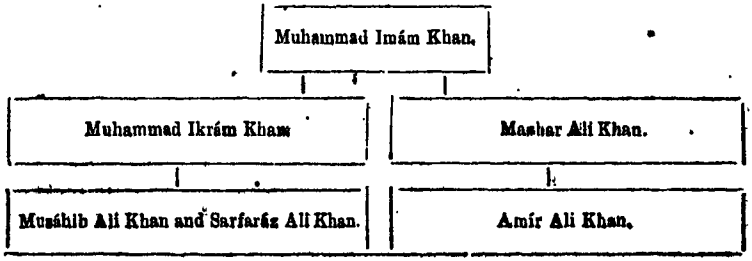
They were at one time driven out by the Bhars, but were subsequently restored in the reign of Akbar some twenty years later, and the office and title of qánúngo were then conferred on the head of the family. The present representative is qánúngo of Biswán. Thákur Dariáo Singh, the father of these gentlemen, was rewarded for loyalty during the rebellion of 1857 by the grant of an estate of Rs. 1,000 rental.

Another branch of the main stock is represented by the non-taluqdari family of Chaudhri Arjun Singh.

Khattri.—Seths Síta Rám and Raghubar Dayál, taluqdar of Moiz-uddínpur, pargana Biswán. The ancestor of this family, Jiwan Dás, came from Delhi about 1720 with Nawab Saádat Khan, and received from him a grant of 137 villages. In the third generation the estate was seized by the Government, but about A.D. 1820 a portion of it, known as Moiz-uddínpur, was restored. The rest was confiscated. These taluqdars' predecessor, Murli Manohar Seth, was rewarded for loyalty during the rebellion by a grant of land of the annual value of Rs. 2,000, and remission of Rs. 1,000 from his revenue. He held the office of treasurer of the Sitapur district.

Síta Rám Mehra, taluqdar of Bisendi, pargana Biswán. The ancestor of this gentleman was a Delhi banker, who came to Oudh about 200 years ago and settled in Lucknow and Biswán, in which places the family have been bankers ever since. The greater part of the estate was acquired in A.D. 1863 by purchase. Síta Rám Mehra was rewarded for loyalty during the rebellion by the grant of an estate of the yearly rental of Rs. 2,000.

Khánzádas.—Rája Amír Hasan Khan, taluqdar of Mahmudabád, pargana Mahmudabad. This gentleman is descended from Shekh Nathú, who about 1360 A.D. was employed by the king of Dehli against the Bhars, and was rewarded for good services by the grant of large estates in and about Fatehpur. In the fourth generation Dáúd Khan was invested with the title of "Nawab," which was supplemented by several additional distinctions "Muzaffarjang," "Bahádur," &c., in the time of Bazíd Khan in the sixth generation, but these titles died with him. In the twelfth generation a division of estate took place between the issue of Muhammad Imám Khán.



These two branches divided the estate in equal portions. Musáhib Ali Khan and Sarfaráz Ali Khan dying childless, Musáhib Ali's widow managed

the estate during her life, and before her death adopted one of the sons of Amír Ali Khan, named Nawab Ali Khan, who succeeded her in possession of her estate. The other, and elder son of Amír Ali Khan, named Ibád Ali Khan, succeeded to the whole of Amír Ali Khan's estate, which is now known as the taluqa of Paintepur. In 1850 the title of rája was conferred upon Nawab Ali Khán by the king of Oudh, and in 1852, the titles "Muqím ud-daula" Bahádur "Qáim Jang" were added. The present rája owes his title to the British Government. Nawab Ali Khan died in 1858 during the rebellion; and on re-occupation by the British, his son, then a minor, was placed under the Court of Wards.

The estate is the largest in the Sitapur district. It was brought to its present condition mainly by the exertions of Musáhib Ali Khan, his widow, and Nawab Ali Khan. The caste of this family is Musalman Shekh, but they are usually called Khánzádas, because at some remote time the title "Khan" was conferred on one of their ancestors.

Muhammad Kázim Husen Khan, taluqdar of Paintepur Bilahra, pargana Mahmudabad. This taluqdar is the son of Rája Ibád Ali Khán. It is said that the title of rája was conferred on Rája Ibád Ali Khán in 1853 by the king of Oudh, but it was not recognized by the British Government.

Arab.—Mirza Muhammad Alí Beg, taluqdar of Aurangabad, and Mirza Ahmad Beg, taluqdar of Qutubnagar, pargana Mahmudabad, have for their ancestor Mirza Bahádur Beg, otherwise known as Farrukh Fál, an Arab, who settled at Delhi in the time of Sháh Jahán about 1644 A.D. In the reign of Aurangzeb he received a grant of land in Nímsár then a large pargana, and in honour of the king he named the estate Aurangabad, by which name the pargana is known to this day, the old name of Nímsár having fallen into disuse. It is said that the estate consisted of 1,500 villages. Of the four sons of Bahádur Beg, the two youngest returned to their native country, the two remaining divided the estate, the elder Saádat Khan retaining the main portion; and the second, Yár Ali Beg, receiving the Qutubnagar estate.

Mughal.—Nawab Amjad Ali Khan,* taluqdar of Sendhur estate, pargana Khairabad. This nobleman is the son of Munawwar-ud-dauls, formerly Wazír of Oudh, who acquired the estate during his tenure of office.

Pathán.—Rája Shamsher Bahádur, taluqdar of Saádatnagar in Sitapur, pargana Misrikh and Jalálnagar in Hardoi. The family of this gentleman are commonly called Mughals, but are really Yúsufzai Pathans. An ancestor followed Nádir Shah from Kábul to Delhi in the year A.D. 1734, and more recently the great-grandfather of the present rája, Mirza Agha Muhammad Ali Beg, came to Oudh in command of troops, and was rewarded for good services by the grant of an estate. The father of the present representative was created a rája by Wájid Ali Shah the king of Oudh, which title his son inherits.

* Has died since these remarks were written.

Sayyad.—Mír Muhammad Husen, taluqdar of Káli, pargana Misrikh and Rájápára. This gentleman is a native of Budaun, where he has some small landed property. He entered the service of the Oudh Government and was chakladar for some time, and afterwards rose to be a collector. During his tenure of office he became possessed of his present estate by mortgage. The precise history of this family is not known. One brother was killed during the rebellion, and another, Fida Husen, commonly known as "Captain," is now a taluqdar in the Kheri district.

The non-taluqdari families.—The following gentlemen have large property and influence, although they are not taluqdars:—

Janwár Chhattris.—Thákur Mádho Singh, &c., of Jargawán in pargana Kurauna, tahsíl Misrikh. The history of this gentleman's family has been lost, and beyond the fact that their ancestor came to Oudh from Janakpur about 400 years ago even tradition is silent. The names of the heads of the family cannot be traced back beyond four generations; but of these four it may be recorded that one was in possession of the estate for 75 and another for 72 years, instances of longevity which can hardly be equalled in any family in the district.

Janwár Chhattris.—Thákur Débi Singh, of Baniánmau, in pargana Machhrehta, tahsil Misrikh. Tradition assigns a very ancient date to the first acquisition of the estate by the head of this family. The genealogical tree extends back over 33 generations and 1,149 years. Beyond the names and dates, however, little or nothing is known, except that the family came originally from Gujarat.

Beni Singh, taluqdar of Ulra, in pargana Biswán, tahsil Biswán. This gentleman's family have lived in Sitapur for fourteen generations. Their ancestor was Dewa Rám, who came from Jaipur and settled in Oudh about A.D. 1510. Beyond the genealogical tree little or nothing is known.

Thákur Balbhaddar Singh, of Bujhera, in pargana Sadrpur, tahsil Bári, is descended from Hastráj, a native of Gwalior, and a risáldár in the Oudh service. The estate belonged to the Bhars, a race at that time in process of extermination, and now extinct. It is supposed that the estate was conferred on Hastráj for good service, and that he drove out the Bhars and took possession.

Raghubansi Chhattris.—Gopál Singh, taluqdar of Bambnawán, in pargana Kundri, tahsil Biswán. The family of this gentleman is descended from Sáthan Ráe, a resident of Ajodhya, who about A.D. 1072 settled in the Mallápur duáb driving out the aborigines from Garh Qila. The history of the family is obscure, but it is certain that the estate has suffered much in recent times, and that the family of Raghubansis, formerly a large and powerful clan, is gradually dying out.

In that portion of the duáb still known as Garh, and which comprises nearly the whole of pargana Kundri, a tradition exists that the cultivation of sugar is fatal to the cultivator, and that the tiling of a house brings

down divine displeasure upon the builders. To this day no sugar is grown nor a house tiled in the whole of the Garh estates. The origin of this tradition has been lost.

Thakuráin of Shiu Bakhsh Singh, of Sikri Sipauli, in pargana Tambaur, tahsil Biswán. This lady is also a descendant of Sáthan Ráe, and inherits part of the old family estates of Garh Qila. The history of the ancestors been has lost though their names have been preserved. The separation of branches took place in the third generation from Sáthan Ráe. These two families alone possess property in this district of the once all powerful Raghubansis.

Kunwar Chhattris.—Ranjít Singh, Munnu Singh, Mahípat Singh, taluqdars of Deokalia, in pargana Biswán, tahsil Biswán. The history of this family has been lost, but they trace their pedigree back for eleven generations, and believe themselves to belong to the aboriginal inhabitants of Oudh. They are Ahbans of the Mitauli family.

Kachhwáha Chhattris.—Widow of Hari Singh, Bhíkham Singh, Raghunáth Singh, Bijai Singh, and Zálim Singh, taluqdars of Bíhat Bairám, in pargana Machhrehta, tahsil Misrikh. This family descended from Bairám Singh, an inhabitant of Jaipur, who settled in Oudh about 1459 A.D. The family history is unknown, but the names of the various members of it have been preserved for eleven generations back to Bairám Singh, from whom the taluqa derives its name (Bíhat Bairám). The present representatives were honourably distinguished in the rebellion of 1857 by protecting European fugitives, for which they were rewarded by a grant of land of the annual value of Rs. 443.

Converted Káyath.—Muhammad Bakhsh, taluqdar of Sarwa Jalálpur in pargana Biswán, tahsil Biswán, is a member of the same family as Thákur Anant Singh. The estate was divided in the third generation, and both branches remained Hindu until recently. The grandfather of Muhammad Bakhsh was his father's only son by a Muhammadan mother, and the estate descended to him in default of Hindu heirs.

Shekh.—Chaudhri Lutf Ahmad and Ghulám Ahmad, taluqdars of Alládádpur in pargana Bári, tahsil Bári. This family has lived in the Sitapur district for ten generations. They were originally Hindus, but their ancestor, Partáb Singh, is said to have suffered from a boil, and for its cure to have been anointed with the fat of cows when insensible, in consequence of which he turned Musalman. About this time he received in reward from the king of Delhi an estate in the Sitapur district, into which, according to the custom of those days, he had to fight his way with the sword. He was subsequently appointed Chaudhri of Bári, which post his family have held for ten generations. Partáb Singh had three sons (Hindus) by his first wife, and one son (a Musalman) by a second marriage. The larger estates in Bári are held by the descendants of the Musalman branch, and some smaller estates are still in possession of the Hindu family, descendants of the three sons of his first marriage.

Events of the mutiny in 1857 *A.D.*—A description of this district would hardly be complete without an account of the mutiny and outbreak of the native troops stationed at Sitapur in 1857. The following graphic account by Mr. Martin Gubbins, who bore so prominent a part in the defence of Lucknow, will well repay perusal. With it ends this notice of the district of Sitapur, it being only sufficient to add here that on the restoration of order in 1858 the Government offices were re-opened, and that ever since the district has enjoyed complete repose, and the people are rapidly progressing in the march towards prosperity and civilization.

Outbreak of the troops, 3rd June, 1857.—The first outbreak took place at Sitapur, the headquarters of the Khairabad division, of which Mr. G. J. Christian was Commissioner. On the 4th of June, a scrap of paper containing a few lines, without any signature, brought in by a police horseman, stationed on the Sitapur road, announced to us that some European refugees from that station required assistance. Captain H. Forbes at once started from Lucknow with a party of mounted volunteers and Sikh horsemen to escort them, and every carriage, buggy, and conveyance available was sent out to bring them in.

Late in the evening they arrived; a party of men, ladies, and children, worn and exhausted, having travelled all that day in the burning sun, and all the preceding night. Some of the ladies had ridden the whole way, others with the children had been conveyed in buggies. Many of the ladies had returned by this time from the Residency to my house, and we now gladly received a party of the Sitapur refugees, *viz.*, Mrs. Apthorp and three children, and Mrs. and Miss Birch. The other officers and ladies were accommodated at the Residency at Mr. Ommaney's and in the houses of the garrison; this party of the fugitives had been escorted in by about thirty sepoys of the 41st regiment, native infantry, to which they themselves mainly belonged. About half these men had from the first protected them, and had started with them, the second half had followed and joined them on the road not without suspicion of their having come with evil intention. But there being several well-armed officers of the party, if such ill designs had been harboured they were not attempted. All the men therefore were most cordially received by Sir Henry Lawrence; high praises and promises of reward were given them; and they were placed under their own commander, Major Apthorp, in the Machchhi Bhawan. Strange is it that, within one fortnight, even these men could no longer be trusted. A Christian drummer overheard some mutinous discourse, and it was thought best to tender to them the option of returning to their homes. When this offer was made, it was gladly accepted by all without exception, and not a man remained with the officers whose lives they had before saved.

Some days after, by ones and twos, other fugitives arrived. Mr. Bickers, a clerk, and his family, who had been concealed and kindly treated by the villagers, Lieutenant Lester, Assistant Commissioner, who spoke highly of the kindness and aid which he had experienced from the people who had escorted him from village to village. This officer joined

my garrison. About three weeks afterwards arrived a native cart escorted by a few villagers containing Mr. Dudman, a clerk, and his family, and several other East Indians; with them arrived Mrs. Dorin, whose husband while commanding the 10th regiment, Oudh irregular infantry, at Sitapur, had been butchered before her eyes. She was dressed in native clothes, had been lodging in a native village for more than a fortnight, and now found a home in our house. All this party spoke highly of the kindness with which they had been treated; and, with Sir Henry Lawrence's sanction, I sent to the zamindar who had thus protected them an official document promising him high reward.

From all these parties we fully learnt the sad particulars of the mutiny at Sitapur. At that station were quartered the 41st regiment of native infantry, the 9th and 10th regiments of Oudh irregular infantry, and the 2nd regiment of military police. The troops rose on the 3rd of June. The outbreak had long been feared, and the Commissioner, Mr. Christian, who maintained a bold and manly bearing throughout the anxious time, had collected the civilians and their families at his house, which he proposed to defend by aid of a strong guard of the regiment of military police which he believed to be staunch. He had advised his military friends to send their ladies to him also for safety, but fortunately this had not been done. One lady from cantonments alone came, Mrs. Stewart, and she with extraordinary prudence took a good survey of the position. On two sides of Mr. Christian's compound flowed the small river Saráyan, and there was no means of reaching the high road but through the military cantonments. Considering the position to be unsafe, she returned to her home, and fortunately was one of the first party of refugees. On the morning of the 3rd June, a cry was raised in the lines of the 41st regiment that the 10th irregulars were plundering the treasury; and as the men were in a state of excitement, the commander, Colonel Birch, who reposed the most entire confidence in his men, called out the two most suspected companies, the light and the rifle, and led them to the treasury. All there was found to be quiet, and the colonel was about to return, when a sepoy of the guard stepped out of the ranks and shot him in the back. Colonel Birch fell from his horse dead; and Lieutenant Smalley and the sergeant-major were then killed. The adjutant, Lieutenant Graves, escaped wounded, through a volley of bullets. The mutiny soon spread to the irregular regiments. In the 9th regiment the commandant (Captain Gowan) and his wife, the second in command (Lieutenant Greene), and the Assistant Surgeon (Mr. Hill) were destroyed. Mrs. Greene escaped. In the 10th regiment the commander (Captain Dorin) the second in command (Lieutenant Snell), his wife, and child were murdered. Mrs. Dorin (whose arrival had been mentioned) and the Adjutant (Lieutenant Burnes) escaped.

Captain John Hearsey, commanding the 2nd regiment military police was protected by some of his men, and escaped. At Mr. Christian's bungalow the scene must have been fearful. At the commencement of the outbreak he proceeded outside to put in readiness the guard of military police in whom he confided. The wretches immediately turned and fired on him. Flying back into the house, he alarmed the assembled inmates; and the men, ladies,

and children fled out of the bungalow on the opposite side of the house which faced the river; pursued and fired upon by the miscreants of the military police, and other regiments which now joined them, some were shot down before they reached the stream, others were killed in it, a few perished on the opposite bank, two or three only escaped, *viz.*, Sir Mountstuart Jackson and his two sisters and little Sophy Christian, who was saved by Sergeant Major Morton. There fell Mr. and Mrs. Christian and child, Mr. and Mrs. Henry Thornhill and their children, and several others. Those who escaped broke into two parties. Lieutenant Burnes, Sir Mountstuart, and Miss Madeline Jackson, Sergeant-Major Morton and little Sophy Christian found refuge, though an unwilling one, with the Rája Lone Singh at his fort of Mitauli. Mrs. Greene, Miss Jackson, and Captain John Hearsey fled northwards, and, after being joined by other refugees, found shelter at Mathiári with the Rája of Dhaurahra, whence also they had soon to fly.

The following account of a battle near Biswán and subsequent proceedings is taken from Sir Hope Grant's Sepoy War:—"On the 13th April we marched at daybreak, but had scarcely gone three miles on our way when I heard the advanced guard commence firing. The road or rather track had been very bad, and I had remained behind to see the heavy guns brought across a nála. I immediately galloped to the front, and found that a strong cavalry picket of the enemy had attacked our advanced guard, had surrounded a troop of Wale's horse, wounding one of the officers, Prendergast,* and would have taken the two guns which were with it, when they suddenly perceived a squadron of the 7th Hussars, which the dust had hitherto prevented them from seeing, ready to charge them, whereupon they wheeled about and galloped off. When I reached the scene of the conflict I saw this hostile force, which now amounted to some thousand men, working round our right flank, evidently bent on attacking our baggage, which extended over a line of nearly three miles. I instantly brought up 300 cavalry and two of Mackinnon's guns to protect our flank, and fired several shots at them, but without effect. In addition to our rear guard, I ordered the Bengal Fusiliers to cover our right flank. I sent a troop of the 7th Hussars to patrol along both flanks, and another squadron to watch the movements of the sowars. The enemy came round in rear of a village, and were in the act of charging upon our baggage when the troop of the 7th Hussars, who were ready prepared for them, dashed down and galloped through them, putting them to flight and sabring many of their number.

"Captain Topham,† who commanded the troop, and who had run a native officer through the body, was wounded by a lance. He had two men mortally and six men slightly wounded. A little after another body of the rebels charged down upon our baggage, but were met by two companies of the Bengal Fusiliers, who poured a volley into them when within 30 yards distant, which rolled a number in the dust. Thereupon they desisted from further attacks, and retreated as quickly as possible.

---

† Now Major M. M. Prendergast, second in command of the 4th Bengal cavalry.
† Captain R. Topham is now in command of the 16th Bengal cavalry.

"The infantry were then ordered to advance. The enemy occupied a village on a hill in front of us, at the base of which a stream flowed. Large columns were posted on both sides of this valley. I threw out the rifle brigade in skirmishing order, supported by the 5th Punjab corps. The main line in rear advanced close up to the village under a heavy fire and stormed it gallantly, capturing two colours.

"We afterwards advanced and took the higher ground, the rebels bolting without firing a shot. The cowardly fellows might, with a little resolution, have defended the position for some time, as the banks and honey-combed ground would have delayed us under fire considerably, but they had no confidence either in themselves or in their leaders. Whether they had artillery or not I cannot say. Our cavalry on the right captured a waggon filled with ammunition, but no guns opened on us.

"We proceeded to Beleri, three miles distant; and were there told that the Maulvi had commanded the cavalry in person. This I doubt, as all their leaders valued too much their precious lives.

"The next day we marched to Burassie, 12 miles off. The weather was now becoming excessively hot, and poor Augustus Anson, who had held out so long, was taken very unwell with a dreadful sickness and dysentery. He was obliged to get off his horse, and was carried in a doli.

"A decoction of the bel fruit, which was now ripe was given to him, and the next day he was in a fair way to recovery.

On 15th April we marched for Mahmudabad where it was reported Khán Ali Khan had collected a force of 3,000 men. On reaching the town, however, we found it deserted, and the chief's house, though surrounded with mud walls and bastions, left undefended."

SITAPUR *Pargana**—*Tahsil* SITAPUR—*District* SITAPUR.—Pargana Sitapur runs north and south, and in shape resembles a pear; its length being 20 miles and its greatest breadth 9 miles. It is bounded on the east and south by the Saráyan, a small stream fordable in the dry weather, but rising to a great height in the rains, on the west by pargana Maholi, and on the north by the district Kheri.

The superficial area is 115 square miles, of which 67 are cultivated, and the following is the detail in acres :—

43,029 cultivated,	}	assessed.
12,221 culturable,	}	
8,651 revenue-free,	}	unassessed.
9,794 barren,	}	

making up a total of 73,695 acres.

Its villages (mauzas) number 159, besides which there are 11 grants amounting in all to 170.

There are no hills or lakes in the pargana, and its natural features are those of the greater part of Oudh—namely, a flat fertile country with

* By Mr. M. L Ferrar, B.A., C.S., Assistant Commissioner.

numerous groves. There are many wells; water being found at a depth of from 20 to 28 feet from the surface of the ground.

Beside the bazars in the town of Sitapur there are others at Artia, Sardi, Khamolia, and Kania.

There are no places of special historical interest in the pargana, and the only sacred buildings deserving notice are the Qázi's Imámbára, the Shiwála of Shámnáth, Mahádeo, and a temple in honour of the mythical Sita—all in the town of Sitapur.

The population as estimated at the census of 1869 is as follows:—

Hindus, agricultural	21,790	Musalman, agricultural	1,050
„ non-agricultural	20,035	„ non-agricultural	7,021
Total Hindus	41,825	Total Musalmans	8,071

The total population of the pargana being 49,896, or 434 to the square mile.

The Musalmans form about 16 per cent. of the entire population, and the principal castes of the Hindus are Brahmans 6,036, Rajputs 3,918. Káyaths 1,117, Ahírs 2,657, Pásis 4,092, Chamárs 6,725, Kahárs 1,596, Lodhs 1,085, Muráos 1,766, Kurmis 1,196. The amount of cultivated land per head of agricultural population is 1·90 of an acre, and of assessed land 2·4.

There are no mines or quarries in the pargana with the exception of some inconsiderable kankar diggings, lime being manufactured from the kankar. The manufacture of sugar is also carried on to some extent, and with these exceptions the productions of the district under notice are of the ordinary description.

The present assessment amounts to Rs. 66,079, being an increase of Rs. 9,868, or 17½ per cent. on the summary settlement, and giving the following incidence:—

On cultivated land	...	...	...	1 9 6 per acre.
„ assessed „	...	...	...	1 3 2 „
„ total area „	...	...	...	0 15 11 „

The pargana contains 9,697 houses, which gives an average of 5·1 individuals to each house.

Of 159 villages only five are owned by taluqdars, and of the remaining 154 so many as 115 are held by Gaur Chhattris, and only nine by the Nandwáni Chauháns who preceded them in the dominion of the district.

The climate is good, the productive powers of the soil a good average, and the state of agriculture fair. The rents are almost entirely paid in kind.

The history of the pargana is traditional only and is as follows:—Rám Chandar and his consort Sita are said to have sojourned in the place

where Sitapur now stands, which town was founded in her honour by King Bikramájít, who raised a temple to the heroine and called the name of the place Sitapur or the city of Síta. To come to later times, in 590 A.H. (A.D. 1092), or about seven centuries ago, a tribe of Chauháns under Gahildeo, a relative of King Pirthíráj of Delhi, invaded the district and drove out the then possessors who were Kurmis and low-caste tribes, and founded a fort in Saádatnagar then called Bhík Gahildeo, and his successors reigned for 10 generations it is said, each reign lasting 50 years. This is manifestly incorrect, but the people believe it and give the dynasty thus: I. Gahildeo, II. Lohang Sáh, III. Súraj Sáh, IV. Sujan Sáh, V. Dúra Sáh, VI. Lachhman Sáh, VII. Kalián Sáh, VIII. Chandar Sen, IX. Gutram, X. Hiráman.

These Chauháns are locally known as Nandbansis, and they possess at the present day nine villages only, one of them being the ancient Bhík, now Saádatnagar.

So Gahildeo and his descendants held sway for five centuries until the reign of Aurangzeb, when (in 1070 A.H.) a tribe of Gaur Chhattris, led by another Chandar Sen from the North-West Provinces, invaded the country and dispossessed the Chauháns from the sovereignty, leaving them Sitapur, Saádatnagar, and Tehar. This warrior king had four sons named Ajít Mal, Nág Mal, Kharak Sen, and Udho Rám, whose descendants are now distinguished from each other by the names of their four progenitors, the Nágmals for instance, being different from the Ajít Mals. They all belong to that caste of Gaurs, which is known as the Bamhan Gaur caste, and they still possess the greater part of the pargana, though a stranger to both them and the Chauhans possesses the town of Sitapur, Gur Parshád Qanúngo, whose title rests on a deed of sale to him from the former proprietors.

As constituted by Todar Mal the pargana consisted of 1282 villages with certain Chaks and fractional parts of a village. The summary settlement recognized 312 villages, which have now at regular settlement been demarcated into 170.

With the exception of the Rámlíla festival celebrated in the town of Sitapur there are no fairs at all held in the pargana.

In the Ain-i-Akbari this pargana under the name Chhítápur occurs in the list of muháls making up "Sarkár Khairabad," and to the present day the name is generally pronounced by the villagers as there spelled.

SITAPUR*—*Pargana* SITAPUR—*Tahsil* SITAPUR—*District* SITAPUR.—Sitapur, the chief town of the pargana of the same name is situated on the small river Saráyan, and is 52 miles north-west from Lucknow, and 53 from Sháhjahánpur, the high road between which two places passes through it. The name is derived from that of Rám Chandar's consort, who is said to have tarried in this locality some time during her pilgrimage; and the town itself was founded after the Musalmans had captured

* By Mr. M. L. Ferrar, B.A., C.S., Assistant Commissioner.

Delhi in her honour by certain Nirbansi Chhattris, whose descendants, as Nandbansis, held it down to modern times. It now belongs to a Káyath family.

The population numbers 5,780, being pretty equally divided between Hindus and Musalmans, being about 5 of the former to 6 of the latter. There are besides the ordinary Musalman and Hindu religious buildings a temple in honour of Debi, and said to have been founded by Síta, a number of Government buildings, such as a school-house, district offices, jail, dispensary, &c.; and as the place is at the same time the headquarters of a Commissioner, and is garrisoned by European and native troops, there are good bazars in which not only country but also foreign commodities can be purchased. From Sitapur travellers can proceed to Lucknow or Sháhjahánpur by dâk gári, the roads to either being metalled, and to Hardoi 40 miles, and Kheri 30, by palanquin dâk on a good unmetalled road.

The town and station are prettily situated, with good groves in all directions; an extensive serpentine artificial lake is a great ornament. The Saráyan river meandering to the south-east is fordable in the dry weather, but in the rains rises to a great height, and occasionally as in 1870 floods the town. There is no water communication with any other town; neither canal nor railway come near the place.

There are no manufactures, no very large fairs, though 8,000 people are said to attend at the Kans-ka-mela in Bhádon (August), nor is the place in any way historically famous. There are 56 masonry and 980 mud-built houses in the native town, attending the school are 170 boys. The bazar sales are estimated to average annually Rs. 4,82,010. The town lies in longitude east 80°43′ and in north latitude 27°35′.

SRINAGAR *Pargana—Tahsil* LAKHÍMPUR—*District* KHERI.—The pargana as it is at present constituted consists of the old parganá of Srinagar, and the trans-Ul portion of the old pargana of Kheri, consisting of 51 villages of that pargana which have been transferred since the census was taken. Previous to this there had been a rectification of frontiers along the Chauka, and the cis-Chauka portion of pargana Dhaurahra, consisting of eleven villages and one grant, were transferred to Srinagar; on the other hand, the trans-Chauka villages of the old pargana of Srinagar now belong to Dhaurahra. The pargana is very irregularly shaped, something between a square and a circle. It is bounded on the west by pargana Bhúr; there is no natural boundary, and the line of separation is irregular and about 21 miles in length; on this side the pargana is only 15 miles in length from north to south. On the south it is 24 miles broad, and is separated from Pargana Kheri by the river Ul, and on the north it is 22 miles broad, and separated from pargana Dhaurahra by the river Chauka. At the north-west corner at Pachperi Ghát it just touches pargana Nighásan. On the east there is no natural boundary, and here the pargana is only seven miles long from north to south. It is bounded on this side by the pargana of Tambaur in the district of Sitapur.

The original geographical feature of this pargana is the river Chauka or Sárda, and the history and topography of the pargana would to a great

extent consist of an account of the numerous changes in the course of this river. At Buseha in Bhúr, which lies to the north of the village of Srinagar in the pargana of that name, there occurred many years ago a great and important change in the river's course; this has now to be described. Up to about 40 years ago the Chauka seems to have flowed from Buseha to Pachperi, and so on in its present channel, along the frontier of Srinagar and Dhaurahra. In these days a small back water of the river left it at Buseha and passed under Srinagar to the south, and after a winding course of about 12 miles, it was joined by the river Kandwa under the old village of Mahewa, the headquarters of the Mahewa taluqa. Those two villages were large, populous, and prosperous places; both had bazars and temples and mango groves; the former had a large brick fort built at a time when Srinagar gave its name to a taluqa of Muhammadan Bisens, of which it was the headquarters. About forty years ago an unusually heavy rainfall caused the Chauka to rise about Buseha beyond its banks. It swept over into the back water communicating with the Kandwa, rushed up it, and covered the surrounding low country with deep floods over an extent of about 50 square miles. These floods caused widespread ruin; Mahewa and Srinagar and several intervening villages were completely destroyed, and a large tract of country was depopulated and remained for many years a desolate waste.

After the autumn rains had ceased, the main body of water continued to flow down the bed of the back water, partially deserting the old channel on the north. The Kandwa, which flowed into the back water at Mahewa, had up to this time given its own name to the united streams from that point, and they had flowed on till they rejoined the Chauka at Rahria, 16 miles east of Mahewa. But from this time the little Kandwa lost its identity by its connexion with its big neighbour, and for the last 16 miles of its course the united stream became known as the Chauka, and by way of distinction I will now call it the southern Chauka. It is generally called the Chauka in this pargana while the name Sárda is reserved for the more northerly stream. After this for about 30 years the Chauka flowed in two large streams; its own channel to the north and that of the Kandwa or south Chauka to the south, which channels now average about six miles apart. About ten years ago the fickle waters again completely returned into their old bed and left the back water communicating with the Kandwa quite dry.

Thus that branch of the river Chauka which I call the southern Chauka does not now carry the waters of the real Chauka in any part of its course. It is merely a continuation of the Kandwa and its tributaries. In the last few years since the back water dried up, the villages of Srinagar and Mahewa and those between them have greatly improved, and will probably in time regain all their former prosperity. Population has been attracted in large numbers in the last few years, but a considerable period must still elapse before the villages in this part of the pargana are once more as well inhabited and cultivated as they used to be.

The high ridge as marking the southern limit of the river Chauka in pargana Bhúr has almost disappeared at the point where the river

enters pargana Srinagar at the village of that name. It appears to cross over to the north side of the river between Buseha and Srinagar, for we find a high and steep bank bounding the Chauka on the north in the villages of Sona Adlabad and Munra Munri in pargana Nighásan, and running off thence into pargana Dhaurahra. There are ridges of varying height along both banks of the southern Chauka throughout the whole of its course, from Srinagar where, though now dry, its waters used to leave the Chauka to Rahria where, conveying the waters of the Kandwa and its tributaries which it has received on its way, it rejoins the Chauka. There is this difference between the ridges on the north and the south bank of the southern Chauka, the ridge on the south bank gradually rises into a still higher tract of country which reaches as far as the river Ul; the ridge on the north bank gradually sinks into a very low plain intersected by ravines and covered with marshes. This plain has an average width of about three miles, and it then rises almost imperceptibly towards the north into another ridge which bounds the sôuthern bank of the Chauka.

The Chauka seems to resemble deltaic rivers in its formation of these parallel ridges along its sides, the usual course of such rivers is to cast up silt along their sides, thus gradually making the lands through which they flow higher than those somewhat further off. So much for the river Chauka.

The Ul, which bounds the pargana on the south, is a very different river. It has a low tarái on both sides varying in width from a quarter of a mile to half a mile, and this tarái it overflows in the autumn rains, but never gets beyond it. It is a slow sluggish stream with a small volume of water, an average width of twenty yards, and an average depth of 10 feet. Beyond the tarái the land rises by a gentle ascent into a flat plain of fertile soil, which has an average width of 3 or 4 miles, and bounds the Ul along its whole course in this pargana. In this plain are situated all the 51 villages which have been transferred to this pargana from Kheri, and this tract bears a greater resemblance to pargana Kheri than to the rest of pargana Srinagar.

After the Chauka and the Ul the Kandwa remains to be mentioned; this river has been shortly described in the article on pargana Bhúr. It enters this pargana at Mitra Bhoji on the west frontier at a distance of three miles from the Ul, and flowing parallel to that river for ten miles, joins the southern Chauka at Mahewa as has been mentioned above.

On its way it is joined by a little stream called the Kutnaiya on the south, and by the Janái on the north. The Janái enters the Srinagar pargana at Bisaiyapur on the Bhúr frontier, and after receiving the waters of the Mihanni and the Kusaiya joins the Kandwa a mile above Mahewa. The tract of country through which flow these small streams gradually converging to one point like the spokes of a wheel is low and marshy and lies on a level intermediate between the high fertile plain along the Ul and the gánjar country bounding the Chauka.

It is evident then that the geography of the pargana at once suggests the chaks into which it should be divided. First we have the plain along

the Ul, just beyond the Ul river plain comes the low marshy tract which is watered by the little Kandwa and its still smaller tributaries, then still further to the north and east are the gánjar lands along the river Chauka. These naturally constitute two chaks. The one consists of the ridges along the north bank of the southern Chauka and the south bank of the Chauka; the other consists of the low plain between these ridges. In describing these chaks I take the gánjar country first. An explanation of the name appears necessary, but I am unable to give its etymology. It is applied generally to the low plains lying between the Chauka and the Kauriála rivers and stretching away to the foot of the Himalaya range. Inhabitants of the country more to the south apply the term also to the plain between the Ul and the Chauka. But the residents of those parts for instance of Aliganj would repudiate the name. I am told that the word is derived from gáe (a cow) and means the cattle pasturing country. I have said that there is a high ridge along the north bank of the southern Chauka, and another high ridge along the southern bank of the Chauka or Sárda. This follows the river along its southern bank throughout the whole length of the pargana. During the rains the waters rise and flow off out of the Chauka through various back waters towards the south and south-east; and as the surface of the land rises up towards the ridges along the two rivers, and sinks into a wide low plain at a distance of a few miles from them, the floods discharged by the Chauka through these back waters first inundate the low plain, and then gradually in a very wet season rise up over the ridges to the north and south, and flow over either into the southern Chauka or back again into the Sárda; the whole of the two gánjar chaks is therefore more or less liable to inundations, but the waters do not stay so long in the land as they do in the low plains along the river in pargana Bhúr.

The villages are large and contain many small hamlets scattered all over their areas; their sites as in Bhúr generally escape the floods; but mango groves are here numerous, and the scatterred khair and gúlar, *i.e.*, catechu and wild fig trees so abundant in the more northern pargana do not form here a chief feature of the landscape. All over the gánjar country population has increased greatly during the last ten years, and prosperous fairly cultivated villages now stand in places where ten years ago there was nothing but grass jungle.

The entire pargana contains an area of 229 square miles divided into 143 villages. Of this area of 146,339 acres 76,962 are cultivated, 49,020 are arable, and 19,120 are barren; the population is 75,840 at the rate of 331 to the square mile; the proprietary rights are mainly divided between the taluqdars of Oel and Mahewa, who acquired possession as a revenue arrangement about thirty-five years before annexation. A few villages belong to the qánúngo of Kheri.

SUBEHA *Pargana—Tahsil* HAIDARGARH—*District* BARA BANKI.—This pargana is bounded on the north by the Gumti, on the east by pargana Jagdíspur of Sultanpur, on the west by pargana Haidargarh, and on the south by pargana Inhauna of Rae Baroli. Its area is 88 square miles or 56,467 acres. Of cultivated land there are 30,783 acres, and of uncultivated

25,684; the irrigated area is as much as 10,471 acres. In some parts which are cut up by ravines the surface is uneven, but the greater part of the pargana is level. The soil is chiefly loam. The climate is salubrious. The river Gumti flows from west to east on the north border of the pargana; its length here is 24 miles; it skirts 15 villages. Water is met with at from 50 to 60 feet. The chief thoroughfares are the road from Lucknow to Sultanpur, and that from Rae Bareli to Daryabad. There is also a third tract to Ríchh Ghát. There are ferries at 12 places on the Gumti. There are no manufactures except that of country cloth. Schools are at Subeha, Bhatwára, Gránwán, Kursia, Pachori, and Muhammadpur. There are post and registry offices at Subeha. The Government revenue amounts to Rs. 66,105. The tenure is as follows:—

Taluqdari	...	22 villages.
Zamindari	...	3 ,,
Pattidari	...	61 ,,
		86

The population is 52,510. In Subeha there is a shrine of Shádmán Shahíd where a fair is held every Jeth (May); the gathering is exclusively local. Subeha and Chaubísi are villages possessing more than 2,000 inhabitants.

This has been known as a pargana since Akbar's time. The Bhars were the former owners of the soil, but the Musalmans drove them away about 900 years ago under Masaúd who was killed at Bahraich; in later times the Bais obtained possession. The taluqdars of the pargana are Chaudhri Murtaza Husen and Bech-un-nisa.

SUBEHA—*Pargana* SUBEHA—*Tahsil* HAIDARGARH—*District* BARA BANKI.—This town lies in latitude 26° 33′ north, longitude 81° 34′ east, 52 miles north-west of Sultanpur, and 30 miles east of Bara Banki near the river Gumti. The tahsil station of Haidargarh is 10 miles to the south-west. There are good many tanks and masonry wells, but most of the former are so shallow that in the rainy season the water overflows them. Depth of wells is from 50 to 60 feet. There is a market held here on Mondays and Thursdays. Country cloth is the only manufacture. There is a school for teaching Urdu, Persian, and Nágri, also a police post and a registry office. The population is 2,754, and the number of houses is 691.

The origin of the name and the date of foundation of the town are lost in obscurity. It is supposed to have been in the dominions of the Bhars prior to the invasion by Sayyad Sálár. The Moslems then seized it, and they form a large portion of the inhabitants still. The principal inhabitant, the late Chaudhri Sarfaráz Ahmad, was a large landed proprietor; his ancestors, Khwája Bahrám and Khwája Nizám, are alleged to have accompanied Sayyad Sálár and settled here.

But the family was obscure till 1033 A.H. (A. D. 1616), when Shekh Násir was appointed chaudhri of the pargana Subeha by the Emperor Sháh Jahán. His descendants divided the pargana amongst themselves, but the office of chaudhri remained undivided, and in 1209 (A. D. 1792), Chaudhri Imám Bakhsh commenced to absorb all the separate properties into his own

estate. Chaudhri Sarfaráz Ahmad continued this career of aggrandizement; he acquired the Bhilwal estate also in this district, and was granted another near Simrauta in Rae Bareli as a reward for his exertions after the mutiny. His successors are Murtaza Husen and his widow Bech-un-nisa. A fort was built here by Mirza Quli, Chakladar, in the reign of Ásif-ud-daula, and a tahsildar was stationed here till 1227 (A. D. 1810). The late owner of the property built a good brick house, and laid out a garden on the banks of the Gumti.

SUDÁMÁNPUR—*Pargana* DALMAU—*Tahsil* LALGANJ—*District* RAE BARELI—This village is situated two miles north of the Ganges; it is so called after Sudámán Singh, its founder, a Janwár Chhattri, who came here about 500 years ago. It is situated in rather low ground which receives the drainage of a large area and is greatly cut up by ravines. The ground rises gradually, and the skirts of the village are buried in groves. The population is 2,140. There is a temple and fair in honour of Kakoran, a Bhar hero, killed by Musalmans, referred to in Dalmau pargana article.

SUKHETA *river—District* KHERI—Has its source in the Sháhjahánpur district in latitude 27° 55′ north longitude 80° 7′ east, forming the boundary between Sháhjahánpur and Kheri. It flows in a south-easterly direction for about 20 miles from its source; it then runs about 2 miles east by north, and finally turning in a south-westerly direction, enters into the Hardoi district about 23 miles from its source in latitude 27° 39′ north, longitude 80° 13′ east. Following the same direction it flows into the Garra in latitude 27° 18′ north, longitude 80° 2′ east. Its total length may be estimated at about 84 miles. It is a torrent in the rains, and cuts off communication with Sháhjahánpur.

SULTANPUR DISTRICT ARTICLE.*

ABSTRACT OF CHAPTERS.

I.—PHYSICAL FEATURES. II.—AGRICULTURE AND COMMERCE. III.—THE PEOPLE. IV.—ADMINISTRATIVE FEATURES. V.—HISTORY.

CHAPTER I.

PHYSICAL FEATURES.

Change of territory—General appearance—Rivers and streams—Jhíls—Natural productions—Mineral productions—Fauna—Climate—Rainfall—Medical aspects.

Sultanpur.—The district of Sultanpur lies on both sides of the Gumti, being bounded by Fyzabad on the north, by Partabgarh on the south, and Jaunpur on the east. The district as at present constituted differs entirely from that which existed prior to 1869. It will appear that there were formerly twelve parganas in Sultanpur, of these seven remained in the new district which also received four—Isauli, Sultanpur Baraunsa, Aldemau, and Surharpur† from Fyzabad. Of the five remaining one (Subeha) went to Bara Banki, and the four others—Inhauna, Rokha Jáis, Simrauta, and Mohanganj—to Rae Bareli.

The area of the district, however, was little altered, and the population only rose from 930,000 to 996,000. The object was to render the district more compactly arranged round the headquarters and to secure easier means of access to the courts and authorities for all the inhabitants. This object was achieved at considerable cost, and the confusion of statistics so caused has not yet been cleared up.

The old district.

Tahsíl.	Pargana.	Number of mauzas or townships.	Total area in British statute miles.	Remarks.
INHAUNA ...	Inhauna	77	100	
	Jagdíspur	166	154	
	Subeha	86	88	
	Total ...	329	342	
MOHANGANJ ...	Rokha Jáis	110	154	
	Simrauta	73	97	
	Gaura Jámún ...	91	93	
	Mohanganj	75	80	
	Total ...	349	424	

* Most of the information contained in this article is taken from the settlement report.
† Part only of the old Surharpur pargana was transferred to Sultanpur; there are thus two parganas of this name—one in this and the other in the Fyzabad district.

The old district—(concluded.)

Tahsil.	Pargana.	Number of mauzas or townships.	Total area in British statute miles.	Remarks.
Amethi ...	Amethi	364	299	
	Isauli	85	61	
	Tappa Asl	97	67	
	Total ...	546	427	
Sultanpur ...	Sultanpur	299	246	
	Chánda	290	130	
	Total ...	689	376	
	District Total ...	1,913	1,569	

The additions to the district then comprise the trans-Gumti parganas of Isauli, Sultanpur Baraunsa, Aldemáu, and Surharpur; a description of them is given under the respective headings, and for an account of the old district of Sultanpur, which still constitutes the main portion of the new one, the settlement officer may be consulted. The present district lies between 81°36′ and 82° 43′ east longitude, and between 26° 3′ and 26° 38′ north latitude. Its extreme length is above 80 miles; its extreme breadth about 38.

Slope and watershed.—With the exception of a gradual and scarcely perceptible slope from north-west to south-east, its surface is generally level, being broken only by ravines by which its drainage is effected. Its watershed is identical with that of the Gumti and Sai rivers, starting from a point nine miles west of Haidargarh in the Bara Banki district; it passes a little to the south of Jáis and Sultanpur; its altitude above mean sea level being there 351 and 352 feet respectively, and thence onward to Dáúdpur some miles east of Partabgarh.

General appearance.—The various parts of the district present by no means a uniform aspect; the scenery of many spots on the Gumti is exceedingly pretty, but its immediate neighbourhood is for the most part a black and ravine cut tract, the dreariness of which is sometimes relieved only by mango groves and single trees, and sometimes even these are wanting. The road from Lucknow to Jaunpur again traverses nearly throughout its entire length in this district; highly cultivated and well wooded villages, rich in landscapes as picturesque and varied as a level country can display, while in strong contrast with this fertile range there lies on the extreme south a broad belt of rice land which, interspersed with large arid plains and swampy jhíls and marshes, possesses the dismal and uninteresting character peculiar to such vicinities.

Rivers and streams.—Not a single river, unless rain-streams be dignified with the name, intersects the interior of the district. It is traversed however for a considerable distance by the Gumti. The Gumti takes its rise from the Fuljar Tál in an alluvial tract between the rivers Deoli or Garra and Gogra in the district of Sháhjahánpur; it has a mean south-easterly direction, but its course is often extremely sinuous, a feature from which its name is sometimes with questionable accuracy supposed to have arisen.* It first touches this district on the west, and then flows along its entire north-eastern border at the opposite extremity of which it enters the district of Jaunpur. Within these limits its bed is generally regular, and consists of a superficial stratum of clay overlying an inferior one of sand. The former is usually about five or six feet in depth; the latter is more uneven; in some places it is of immense thickness, in others it has been penetrated and found to rest on a second kankar-dotted formation of clay of yet unascertained dimensions. In some places, however, the regularity of the bed is broken by large and curious kankar reefs, the most remarkable of which is in the vicinity of the civil station, where it nearly hinders the passage of the river.

The water of the Gumti is sweet and wholesome but not always clear, often being after rain has fallen of a muddy yellow colour, probably attributable to the nature of its bed. Its banks differ greatly from each other, the high bank is generally lofty and abrupt, pierced here and there by ravines hollowed out by the scour of rain floods; though in some places strips of low lying land intervene between the ordinary stream of the river and the high level, the left bank is low, and the land behind it, on the Fyzabad side, ascends by a very gentle and gradual incline. Its affluents individually insignificant are numerically important, and fed by them its stream is liable to great and sudden changes. The degree to which it may be affected by this cause in the rainy season will be seen from the following particulars:—

From November to June its ordinary breadth is under 200 and its depth about 12 or 13 feet, its velocity being then about two miles an hour, and its volume about 5,000 cubic feet: in the heavy floods of last September it attained a depth of 48 feet, its velocity increasing to close upon four miles an hour, and its volume, where it flowed through the embankments of the new pile bridge at Sultanpur, to more than 100,000 cubic feet; all this time, moreover, an escape was open to it in the inundation of the low lands on its left bank for a distance of a mile or more.

* If this derivation were accurate, the name should be "Ghúmti." The absence of the h might perhaps be explained by the extremely evanescent nature of that letter, but the correct Sanskrit name is well known, and is not "Ghúmti" but "Gomati." The Gomti is mentioned in the Vishnu Puran under its Sanskrit name (Asiatic Society's Journal, I., 10, 1865). It is also referred to in the following passage of the "Júma-ut-tawárikh" (A.D. 1810):—"Afterwards the waters of the Gangá, the Rahab, the Kuhi, and the Sarju unite near the city of Bári." For General Cunningham says that the Kúhi is undoubtedly the Gomti, the union of the Sarju with the Gomti being a fable (Elliott's History of India, Vol. I., 49-50). Later Muhammadan writers, *e.g.*, Bábar and Abul Fazl, call it Kodi or Godi. In the "Tárikh-i-Farishta it is called Kawah (Elliott, III., 307)."

Of rain-streams the most important are the Kándu, the Píli, the Tengha, the Nandhia. The Kándu takes its rise in a morass in the village of Ráepur, pargana Simrauta, and in the upper or western portion of its course skirts the Inhauna pargana, being there a shallow stream known by the name of Naiya. Further on, near Jagdíspur, it becomes a small river with rugged banks, and is then called the Kándu, under this name it proceeds onward to the Gumti with which it ultimately unites itself, forming during the last portion of its course the boundary between the Isauli and Jagdíspur parganas. The Píli nadi becomes in the rains a considerable stream, but at other times consists of a string of disconnected jhíls and swamps. Their ramifications cover a great portion of the south of Chánda, but where they commence it is impossible to say—not apparently anywhere in this district. They appear rather to belong to a vast system, and to be continuous with other similar ones in Rae Bareli, the connection being maintained by those in the Amethi and Mohanganj parganas. The Tengha is so called from a village of the same name in pargana Amethi, where it is spanned by an old masonry bridge erected about half a century ago by Mír Ghulám Husen, the Názim of the period. In the first portion of its course it consists of two branches, the village of Sukulpur being the point of bifurcation after flowing south-east for a distance of five miles from that village, it crosses the borders of the Partabgarh district, and falls eventually into the Chamrauri, a tributary of the Sai. The Nandhia nadi first appears in the village of that name in pargana Tappa Asl; for some way it holds a course parallel to one of the branches of the Tengha, but ultimately unites with the main body of that stream, at the point where it discharges itself into the Chamrauri. Both the Tengha, and the Nandhia are streams of some consequence as their channels are deep though narrow, and form the outlet for the superfluous waters of extensive series of jhíls.

Lakes.—One of these series known as jhíl Lodhái commences in the village of Bhalgáon and stretches through Goáwán to Naráin, a distance of thirteen miles, where the lacustrine formation ceases, and is succeeded by one of the branches of the Tengha. A second series is composed principally of the "Rája's Bándh," a dam of great magnitude in the village of Katra Ráni, thrown up between twenty and thirty years ago by Rája Bisheshwar Singh of Amethi, the name, though strictly speaking it refers to the dam itself, is commonly given to a vast sheet of water several miles in length, the collection of which is in great measure due to it. Below the Bándh the line of jhíls is resumed, and goes on until it gives place to the second branch of the Tengha. This branch is naturally of less importance than it formerly was owing to the interception of so much water by the Rája's Bándh, but it proved useful when that embankment burst two years ago in carrying off the tremendous quantity of water which was then set free, and which for a time caused a partial inundation of some of the adjacent villages. The jhíls connected with the Nandhia nadi may be traced back from the head of that stream to the village of Bisára in the Isauli pargana; from the latter as far as Dhamaur it is called Jhíl Naiya, the remaining portion of it being known as Bándh Bujhwa.

Natural productions: vegetable.—Of woods and forests though none now remain, tradition tells of the existence within the last sixty years. One large tract of dense jungle, it is said, extended in an unbroken stretch from the residence of the Rája of Amethi quite up to the provincial road to Lucknow, and the Bhadaiyán jungle, also, which even after the mutiny covered more than a thousand acres, is said to have been the remains of an extensive wood, patches of which are still to be found in villages far removed from Bhadaiyán. The only tree-covered tracts of spontaneous growth at the present day are dhák jungles. These, however, cannot be called forests of which they lack the stateliness and density; seen in the twilight at the season of the year their leaves are gathered for fuel, their crooked trunks and branches present the appearance of a number of gaunt weird figures in all sorts of grotesque and fantastic attitudes. The absence of forest scarcely furnishes matter for regret. If they have come under the axe, it is because it is more profitable to cultivate the land they occupied; and a satisfactory substitute for them, devoid of their unhealthiness, is to be found in the large and noble groves with which the district is plentifully studded. Two or three well known single groves are over fifteen acres in extent, and elsewhere separately planted ones combine to fill an area of more than half that size. The trees most in favour for groves are the mango, the jámun, and the mahua, interspersed now and then, especially near village sites, with an ónla, gúlar, or kathal; the mahua is also often found alone or in clumps of two or three in open spots, as are the bel, the kaitha, and the ním. Grand old solitary trees of immense magnitude, the banyan, the pákar and the pípal, planted perhaps in the days of Bhar supremacy, here and there form a prominent feature in a village landscape; and the cotton tree and the dhák are at one season of the year rendered conspicuous for a long distance round by the brilliancy of their profuse and gaudy blossoms. The tamarind and the palm which affect damp and feverish localities are comparatively rare in the district; such as there are lie principally near old Muhammadan qasbas. The babúl is common everywhere. The sissoo and the tun, though they seem to thrive with very moderate care, are only found in the civil station and in road-side avenues planted from nurseries at that place. The asok, the teak, and the Millingtonia are of recent introduction, and must, with regard to this district, be at present considered garden trees. A teak raised from seed sown a few years ago is now eighteen feet in height, and has a fine straight stem, with a girth at its thickest part of eighteen inches. It is already valuable for its handsome foliage, but, as it takes from sixty to eighty years to come to maturity, it will be time enough two or three generations hence to base an opinion on it as to whether trees of its class could be profitably grown in this climate for their timber.

Of horticultural produce a great variety is to be found in the public gardens at Sultanpur, and also in many private ones. Most sorts of European vegetables will thrive in the cold season, though fresh seed requires to be imported annually for them; the cabbage, cauliflower, beet-root, carrot, and tomato reach great perfection; the artichoke, asparagus, and celery, the pea and various sorts of beans, though inferior to the former, are still of a very fair quality; brocoli and Brussels sprouts have been found to succeed

but are not commonly grown; lettuces and cress last during the greater portion of the year. The vine and the strawberry have been cultivated with considerable success, the pine apple grows, but has never yet borne fruit, whether it is capable of being made to do so is, I think, an open question. There are lechi, apple, and pear trees in the Sultanpur gardens, but their fruit is of little value. The orange, lemon, guava, and custard apple, the peach, pomegranate, the plantain, and the kamrak are more common. They are to be met with in private gardens all over the district, into which, indeed, many kinds—not only of fruit, but of vegetables also—have already found their way. It is probable that with these examples of the possibility of successful cultivation before their eyes, the more skilful agricultural castes will soon venture to make the experiment of field cultivation with many of the more hardy vegetables. The potato is already ceasing to be uncommon. I have seen enclosed fields of it in Mohanganj, Chánda, and Isauli. Some classes, however, are said to have a prejudice against it.

Minerals.—Kankar, a carbonate of lime, containing silica and oxide of iron, is the only mineral production of the district, in nearly every part of which it is found in great abundance. It lies at a distance of from a few inches to 3 or 4 feet from the surface, in a stratum of about the same thickness. It is of four sorts—bichua, black in appearance, and a first rate road metal; mathia, a lighter softer kind, with which a quantity of clay or earth is always intermixed; pathria, a sandy stony metal, and chatán, a hardy yellow metal good for roads, which neither mathia nor pathria is. The kankar reefs of the Gumti have been already mentioned; some of these contain a fossil formation of a yellow colour from which excellent lime is to be obtained. A bed about five acres in extent, and about four feet from the surface of Multáni-matti or Armenian bole, an earth used for dyeing purposes, which has been recently found in pargana Chánda, may perhaps be worthy of notice.

Animals.—Very few wild animals infest the district, and even those, with the exception of wolves, are rather mischievous than dangerous. Wolves haunt the neighbourhood of ravines; nîl-gáe are found in a few of the denser jungle tracts; wild pigs are comparatively scarce, sugarcane fields, furnishing at once both food and shelter, are their favourite resort, "the wild hog's reedy home;" jackals are ubiquitous; monkeys are not numerous, but where they do take up their abode, commit sad depredations on the crops. It is worthy of remark that deer and antelope, so common in other portions of the province, have no place whatever in the zoology of this district.

Game of various sorts—the hare, wild goose, partridge, quail, and wild ducks being the most common—is plentiful in the cold weather; fish is found in large quantities both in the river and in large tanks and jhíls. The mullet and the rohú are held in most esteem; the former, which is particularly fine, is confined to the Gumti; the latter is more general.

Of useful animals there are few indigenous breeds, and what there are, miserably poor. The horse is altogether wanting; the nearest approach to it is the ordinary wretched pony of the country; the standard of excellence

of horned cattle, the buffalo excepted, is similarly low; the supply of the better sort of these animals is kept up by importation. Horses may often be purchased of itinerant dealers who pay occasional visits to most towns of any consequence; but the husbandman who wishes to renew his team of oxen generally prefers to undertake a journey to one of the great cattle depôts and there make his own selection. Nánpára, Dhaurahra, and Khairigarh are the places he most commonly resorts to.

"There are three descriptions of produce," says a French writer,* "which man may demand from cattle besides the manure, the hide, and the offal, namely, their labour, their milk, and their flesh. Of these three the least profitable is the first....." The French agriculturist requires labour from his cattle in preference to everything else; the British agriculturist looks chiefly to the milk and the meat; the Indian agriculturist, different from both, contents himself with the labour of the ox and the milk of the cow; it is only where non-Hindu communities reside that the flesh of those animals becomes a source of profit. Their hides indeed, in the first place, supply all local wants, and any surplus there may be is carried to some neighbouring bazar, to be thence forwarded directly or indirectly to Calcutta or Bombay, and forms an infinitesimal quota of the immense number annually exported from those places. The labour demanded from the ox is to carry the packsaddle and draw the cart and plough.

Of sheep and goats large flocks are often kept with the principal object of obtaining the valuable manure they afford. When used for this purpose they are folded on the land the manure is required for, and the owner receives his remuneration in kind; a goat or sheep being thought a fair return for the loan of the flock for a night. The goat is further useful for its milk and the sheep for its wool, which is manufactured into coarse blankets for the wear of the village population. Both of these animals are slaughtered to a limited extent for food. The indulgence is sometimes, indeed, restricted to festival occasions, and even then is invested with a sacrificial character; but if it is not more common, it arises as much from the comparative expensiveness of the diet as from the vegetarian propensities of the Hindus.

Climate—The climate, judged by a tropical or sub-tropical standard, is mild, temperate, and healthy. From October to June westerly winds prevail, and during the first four of those months are dry, cold, and bracing, more particularly after rain, of which there is almost invariably a slight fall about Christmas. Towards the end of February they begin to increase in force, their temperature becoming higher, and by the end of March, if not earlier, the hot winds usually set in. These, however, are much less trying than they are in many places further to the west. They do not begin for some hours after day-break, and seldom last long after dark, while they occasionally cease for several days together. In these intervals, which become more and more frequent as the hot weather progresses, a north-east wind takes its place. About the middle of June the rainy season commences, and with occasional breaks of greater or less duration continues till the end of September or beginning of October; sometimes, but

* Rural Economy of England, 31.

not often, lasting till the middle of the latter month; the wind during this period scarcely ever leaves the east.

The following statement exhibits the rainfall for eleven years* :—

	Inches.	Tenths.
1865	29	0
1866	52	0
1867	42	5
1868	26	3
1869	43	5
1870	58	4
1871	66	9
1872	40	5
1873	32	0
1874	46	6
1875	39	2
Average for eleven years ...	41	6

The rainfall up to date—September 5th, 1877—has been from June 1st 10′ 7″. That for the same period during the preceding five years has been—

	Inches.	Tenths.
1872	39	2
1873	32	2
1874	54	8
1875	27	0
1876	17	5
Average ...	34	7

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873, each of which was followed in 1869 and 1874 respectively by considerable scarcity.

It will be noted that the entire rainfall was not scanty, the distribution was capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes.

There are four rainfalls, each of which must be propitious to secure a good harvest:—

First,—The June rains, the former rains as they may be called, in 1873. These amounted only to 1·7 inches—not sufficient to moisten the earth for the plough and to water the early rice.

* This is for the whole district. The figures given subsequently are from observations taken at the Sultanpur dispensary only, hence the difference.

Second,—The main monsoon which commences in July and ends at the commencement of October. This was sufficient in both years, but the fall in September, 1873, was only 3·7 inches, and it ceased too soon, *viz.*, on September 15th.

Thirdly,—The latter or October rains, which are required to water the late rice and moisten the land for the winter ploughings, were wholly deficient in both years.

Fourth,—The January-February rains, which were wholly wanting in 1869 and in 1874, were under an inch.

Speaking broadly then the rains commenced well in 1868, badly in 1873; they ended with a fair fall in 1868, but too soon; in 1873 they were scanty for the last month, and ended still earlier in September.

So far 1873 was much worse than 1868, then there was absolutely no rain in either year from October till January.

But in February there was no rain in 1869, and about an inch in 1874.

	1868.	1873.
Rainfall from June 1st to October 1st.	25·4	36·1
From October 1st to December 31st.	0·0	0·2
In June	3·5	1·7
In September	4·7	3·9
In October	0·0	0·0
Date of rain commencing ...	June 16th.	June 13th.
„ of rain ending	September 21st.	September 16th.
Rain in January February of ensuing year.	0·0	0·9

The following memorandum on medical aspects was furnished by the Civil Surgeon, Dr. A. Cameron:—

Vital statistics.—There is no registration of births carried on at present in this district. Birth statistics appear to have been collected in 1869 and 1870, but their collection was discontinued in the latter year.

The registraton of deaths has been attempted during the last 5 or 6 years, but hitherto the numbers registered have been very far below the truth. The numbers for the last four years were—

	Registered deaths per 1,000 of population.
1870	15·3
1871	18·35
1872	7·83
1873	5·5

It is needless to say that these are altogether impossible figures representing as they do an average duration of life of somewhere between 55 and 180 years.

The agency at present employed for the collection of these statistics is that of the village chaukidars who are called upon to report the deaths that take place in their villages once a month, or oftener in epidemic seasons, at the police stations. It was hoped when this agency was adopted in 1870, that it would yield better results than the one previously employed, and for some time the number of deaths registered was considerably higher than it had been, but the returns of the last two years show that the improvement was only temporary.

Endemic diseases.—The principal endemic diseases of the district are fevers, of which the prevailing types are intermittent and remittent. Continued fevers are also met with, but they bear a small proportion to the periodic, and appear to be merely aggravated cases of intermittent or remittent, and without any specific character of their own. Fever, pure and simple as it is met with in this district, is, in fact, altogether of the "malarious" kind.

Of 2,000 cases of fever treated at the Sultanpur Dispensary the proportion of quotidian agues was said to be $\frac{3}{4}$ths, of tertian about $\frac{1}{8}$, of quartans about $\frac{1}{14}$th, and of remittents about $\frac{1}{7}$th. None were entered as "continued," but it is probable that some of the remittents would more properly have been so named. In severe cases the remission is often very slight or not at all perceptible.

It is impossible to say precisely to what extent fever prevails amongst the general population. Amongst the prisoners in the Sultanpur Jail the average annual number of attacks during the four years, from 1870 to 1873, was 13 per cent. of average strength, and amongst the Sultanpur police during the same period it was about 15 per cent. Assuming that the general population suffered in an equal degree, and making allowance for repeated attacks in the same individual, it is no extravagant estimate to assume that at least 10 per cent. of the population suffers every year from fever.

No trustworthy statistics with regard to the death-rate from fever can be given. The mortuary returns, as already stated, are unreliable, and the mortality amongst the police and the prisoners is no criterion, as it is affected by the treatment the patients receive. Considering the great preponderance of the comparatively non-fatal intermittent type it is

probable that the mortality is nothing like what it is represented to be in the mortuary returns, where it appears as the cause of more than half the deaths in the district.

The great causes of the fever that prevails in the district appear to be the defective drainage and the annual saturation of the soil by the rains. The surface is so flat and the natural drains so few that surface water cannot find a ready escape. It accumulates wherever there is a hollow in the surface, forming stagnant pools, or sinks into the ground raising the subsoil water level. In many places this rises in the rains to within a foot or two of the surface. In this way the soil becomes waterlogged, except in the immediate vicinity of the water courses, and the immediate result is an outbreak of fever. The period of the year from July to November being that during which the ground is thus saturated is the season in which fever is most prevalent. Its severity appears to be proportionate to the rainfall; the greater the fall the more prevalent the fever. The amount of fever depends also on the manner of the rainfall. When the showers are moderate and occur at intervals the water escapes by percolation into the soil or by evaporation, and the resulting fever is proportionally moderate, but when the rain falls in heavy bursts, lasting for days together as it sometimes does, the soil becomes completely waterlogged, extensive tracts of land are flooded, and fever breaks out with great severity. The rainy season of 1871 was marked by heavy floods in September, and as a consequence of this the number of deaths reported from fever during that and the three following months was very great, more than the whole numbers set down to the same cause in 1872 when rain fell more equally and at greater intervals.

In proportion as the surface-water dries up and the subsoil water level sinks, the fever diminishes until it reaches a minimum in the dry hot season.

The cultivation of rice, which is extensively grown during the rains, must greatly assist in the production of fever by obstructing the surface drainage, and the decay of the rank vegetation which springs up during the rains may also have an effect in producing fever. The latter cause cannot, however, be a very powerful one as cultivation is general throughout the district, and jungly tracts are few and of limited extent; at the same time many marshy places are covered with a kind of long coarse weedy grass and other weeds, which in process of rotting and drying up under the hot sun may give forth malaria.

Perhaps the alluvial nature of the soil itself may have much to do with the prevalence of malarious fevers.

It is impossible to say in the absence of reliable statistics whether increased cultivation has had any effect in lessening the prevalence of fever of late years.

Conservancy has as yet made but little progress, being almost entirely confined to the small town of Sultanpur itself, and its effect in diminishing the prevalence of fever has yet to be tried. The clearing away of rank vegetation from within and around villages, and the protection

of the drinking water from pollution, would no doubt do much good. The great want of the country, however, in relation to fever is drainage, and until some improvement is made in this, there is not likely to be much diminution in the prevalence of fever.

Bowel complaints.—The most important of the endemic diseases after fever are dysentery and diarrhœa. According to the mortuary returns the annual number of deaths from "bowel complaints," which are probably chiefly dysentery and diarrhœa, is from $\frac{1}{10}$th to $\frac{1}{20}$th of the whole mortality. It is impossible to say how near this is to the truth. Comparison with jail mortality would not be proper, as prisoners are placed under very different hygienic conditions from the free population, and these must greatly influence the mortality from bowel complaints. The police, again, receive careful medical treatment.

The number of attacks amongst the police may, however, be taken as a measure of the extent to which these diseases prevail amongst the general population. During the last four years the police have been attacked with dysentery at the rate of 2·3 per cent. per annum, and with diarrhœa at the rate of 1·3 per cent. per annum. It is, for many reasons, probable that the general population suffered more than this, and, for them, 5 per cent. for both diseases together would not be an excessive estimate.

The end of the rainy season and the beginning of the cold weather is the period when bowel complaints are most prevalent. The dry hot season is the period when they are least so.

The fact that dysentery and diarrhœa prevail most at the same time of the year that fever is most common points to a common cause, and it seems probable that dysentery, at all events, is of malarial origin. There are many circumstances, however, in the ordinary life of the poorer classes of natives which render them peculiarly liable to bowel complaints. These are chiefly the exposure of the abdomen, which the native dress but scantily covers, to sudden chills, the drinking of impure water, about which the average native is not particular, and the eating of green vegetables and unripe fruits in inordinate quantities whenever procurable. In times of scarcity, too, the poorest classes are reduced to the necessity of supporting life on poor and unwholesome grains. Jail experience teaches also that a native whose strength has been reduced by fever and old people generally, are exceedingly liable to attacks of dysentery and diarrhœa, and the most careful attention to diet is necessary to ward these off. In their own homes, where no such intelligent care is taken of them, their almost superstitious attachment to their "roti" (bread), or their inability to obtain food suitable to their condition, must, under these circumstances, often prove fatal to them.

Leprosy.—Leprosy is a common disease in the district, and there are probably few villages of any size which do not contain some victims of this frightful malady. The number of lepers was estimated in the census report of 1869 at 651 or ·06 per cent. of the population, but the writer cannot help thinking that the disease is much more common than this represents it to be.

It appears to affect chiefly the lower classes, but it is by no means confined to them. Its cause is quite unknown. Most probably it is some local condition connected with the food of the people. The consumption of arhar dál has been suggested as a cause, but this, like many other conjectures regarding leprosy, seems to rest on very insufficient grounds. The disease appears to be, in many cases, hereditary.

Goitre.—Goitre is almost unknown in the district. A few cases are to be met with on the border of the Fyzabad district, in some parts of which the disease is common, but the rest of the district is quite free from the disease.

Stone.—Stone in the bladder is a not uncommon affection. From 10 to 20 cases are treated every year at the dispensaries, and there are probably many more that never apply there for treatment.

There is no other important disease of a markedly endemic character in the district excepting perhaps simple cholera which is noticed further on. Amongst less important diseases, however, may be mentioned two very common affections of the skin—the "dad," or dhobies itch and "senhwa," or scurf skin, both of which, if not peculiar to the natives of the country, affect them to a much greater extent than diseases of a similar nature do Europeans.

The dád is a disease closely resembling ringworm, which attacks the loins, the fork of the thighs, or other moist parts, and often spreads extensively over the surface of the body. It is unpleasant in appearance, but does not appear to cause much inconvenience. It is easily cured by the application of a lime and sulphur lotion, but the subject of it is usually too regardless of it to do anything for it.

The senhwa is not so common. It attacks the neck, shoulders, and upper part of the body, appearing in small droplike patches which gradually coalesce, are covered with branny scales, and are paler than the surrounding skin. It is identical with the Pityriasis Versicolor of Europe.

It is curable by the same means as the dád, but not so readily. Both diseases appear to be of parasitic vegetable origin, and their being so common is no doubt due to the native custom of bathing in stagnant and usually filthy water, and dressing afterwards without drying the skin.

Epidemic diseases.—The diseases that prevail in the district in an epidemic form are cholera and small-pox. Measles is probably sometimes present also, but judging from the experience of the last 6 or 7 years, it does not seem ever to become widely epidemic. Indeed, it does not appear at all amongst the names of diseases treated at the dispensaries, and the only reason the writer has for saying that it is probably to be met with is that he has seen the disease in two contiguous districts.

Cholera was epidemic in the district in 1869 (the first year for which statistics are forthcoming), 1870, 1871, and 1872; since June, 1872, a period of more than two years, the disease has not appeared in an epidemic form.

The epidemic of 1869 lasted from June to November, and is represented by the mortuary returns to have caused during that period about 2,000

deaths. The disease then subsided, but did not altogether disappear, and again assumed epidemic proportions in October, 1870. This outbreak was comparatively mild, the recorded deaths being under 1,000, and the disease again subsided in February, 1871. During the succeeding months it was still present, but was not very fatal till October following, when it broke out again with great virulence, numbering upwards of 5,000 victims in three months.

In February, 1872, it had again all but disappeared, but once more became epidemic in March, and caused about 2,000 deaths during that and the three following months. In July, 1872, it ceased to be epidemic, and since that time, with the exception of a few sporadic cases occurring chiefly during the warm weather, the disease has entirely disappeared.

The above brief account contains almost all that can be told of epidemic cholera in this district. Nothing positive seems to have been ascertained regarding the mode in which the disease was introduced, if it was introduced from without, the classes of people chiefly attacked, the proportion of fatal cases, and many other points of interest regarding it. The general impression of the Civil Surgeons who had to do with these epidemics seems to have been that the disease spread through the medium of the drinking water, the general neglect of conservancy in villages, and the pollution of wells and tanks used for drinking purposes, greatly favouring the spread of, if they did not actually produce the disease.

Epidemic cholera is not peculiar to any season as the above account of its latest outbreaks shows, but the rains and the three months immediately following appear to be most favourable to it. As already noticed, this is the period when fever is also most prevalent. The epidemic of 1872, which began in March and lasted till June, may be looked upon as a revival of the severe epidemic of 1871, which for some reason received a check in January and February. Excluding the period of this outbreak, there appears a general coincidence between the season at which fever and cholera most prevail. It is worthy of remark, too, that the great mortality from the latter disease in 1871 was coincident with a very high death rate from fever, the heavy floods of that year appearing equally favourable to both.

Though not epidemic every year, cholera appears to be always present more or less in the hot weather and rains. Looking at the mortuary returns of the last five years, it may in fact be said to be endemic in the district. Not a month passed, from 1868 to September, 1872, without some deaths being reported, and though the disease entirely disappeared during the cold weather of 1872-73, sporadic cases again appeared in each month from April to November following. These sporadic cases are similar to all appearance to those that occur during an epidemic, and whatever may be the difference between the sporadic and the epidemic disease in point of causation, there is none to be detected in the symptoms presented by individual cases. So far as known at present, it is most probable the epidemic disease is either imported by travellers from a distance or spreads from neighbouring districts, and is not a mere occasional aggravation of the endemic disease.

Small-pox.—Small-pox unlike cholera is epidemic in the district every year. It is never wholly absent, but during the cold weather the number of deaths is usually small. The epidemic season begins with the dry hot weather and lasts till June. On the setting in of the rains the number of deaths rapidly diminishes till it reaches a minimum about the beginning of the cold weather throughout which the disease remains comparatively inactive to wake again into activity in March. This, with but little variation, is the history of the disease from year to year as shown by the mortuary returns, and these may be accepted as correctly representing, in a general way, the annual course of the disease. The regular recurrence of its outbreaks each hot weather is due, no doubt, partly to the increased temperature, but in greater measure to the free intercourse amongst the people at that period; March, April, and May being the great months for marriages and visits amongst relatives.

The mortality from small-pox varies according to the returns from 300 or 400 to 1,200 per annum. It is impossible to say how far these variations are due to defective registration, but it is probable the actual mortality does vary considerably, a circumstance somewhat remarkable, seeing that the people remain equally unprotected from year to year, and adopt no precaution against the spread of the disease. This is a phenomenon common to all epidemic diseases, however, and is no more to be explained as regards small-pox than other diseases of the same class.

The proportion of deaths to attacks cannot be precisely ascertained. It is probably not very high, judging from the fact that at least 90 per cent. of the population are attacked with small-pox before they reach adult age. So common is the disease that it is looked upon as inevitable that every one should have the disease at least once in his life, and the sooner the better after infancy. The people do not, however, attempt to anticipate the natural course of things by practising inoculation; this does not appear to be anywhere practised throughout the district.

A few vaccinators have been employed by Government during the last 3 or 4 years, but the efforts of these have very properly been concentrated chiefly on the small town of Sultanpur itself and its neighbourhood, and the offer of vaccination has not as yet been extended to the great mass of the people. Judging from the small progress the prophylactic has made in the esteem of the small section of the people which has been offered it, it will be long before small-pox ceases to be one of the chief scourges of the district.

Cattle epidemics.—The principal epidemic disease that prevails amongst cattle in the district is rinderpest. It is the only one alluded to in the district sanitary report, and though foot and mouth disease is said to be also prevalent, there is no definite information regarding it, and it is probable many cases of so-called foot and mouth disease are really cases of rinderpest, the ulceration of the mouth attending the latter disease giving rise to the mistake.

The symptoms of rinderpest as observed in the district are those usually ascribed to the disease. They are briefly fever, bloody purging,

and ulceration of the mouth, with occasionally a pustular eruption on the skin. On examination after death the bowels are found to be congested and ulcerated, and this is all that is usually observed.

The disease would seem to be always more or less prevalent in the district, and to have its seasons of dormancy and activity like small-pox in the human being to which it bears some resemblance. It is very fatal; but in the absence of statistics it is impossible to say anything definite regarding either its prevalence or the rate of mortality amongst the animals attacked. It may, however, be stated that it is not nearly so fatal as the same disease in Europe.

Notwithstanding that the disease is so evidently spread by contagion, the owners of cattle do not seem to make any attempt to separate the sick from the healthy. Nor do they, as a rule, attempt any curative measures. The "stamping out" of the disease by killing the diseased animals is of course out of the question in a Hindu community, nor would it be justifiable, as a large proportion of the animals recover.

Fairs.—There are no large fairs held in this district, and the few local gatherings that take place cannot have much effect in propagating disease, as they do not in any instance last more than a day, and are chiefly attended by the people of the neighbourhood.

Indigenous drugs.—The following is a list of some of the most important of the indigenous medicines found in the district:—

Native name.	*English or scientific name.*	*Therapeutic action.*
Adrak ...	... Ginger ...	... Stimulant and carminative.
Afíun ...	... Opium ...	... Sedative, narcotic, &c.
Amiltás ka phúl	... Cassia pulp ...	... Purgative.
Ananta Múl ...	... Hemidesmus Indicus	... Alterative, diaphoretic, diuretic, tonic.
Anár ka jar ka chilka	... Pomegranate root bark	... Anthelmintic.
Babúl ka gond	... Gum acacia ...	... Demulcent.
Bel gari	... Bael fruit ...	... Astringent.
Dhatúra ...	... Dhatura alba ...	... Anodyne and antispasmodic.
Imli ...	... Tamarind fruit ...	... Laxative and refrigerant.
Indráin ...	... Colocynth (pseudo)	... Purgative.
Káládána ...	... Black seed (pharbitis nil),	Ditto.
Madár ...	... Calotropis ...	... Alterative diaphoretic emetic.
Nausádar ...	... Sal ammoniac ...	... Alterative.
Pudína ...	... Mint ...	... Carminative.
Shora ...	... Saltpetre ...	... Refrigerant, diuretic, and diaphoretic.

Native practitioners.—There are few, if any, native practitioners of repute, either Hindu or Musalman, in the district. The village Baid or Kabiráj possesses at most but a smattering of medical knowledge, though his pharmacopœia is extensive and varied enough. His system of treatment appears to be founded on the humoural pathology, which ascribes all disease to the derangement of the four humours—blood, bile, mucous, and wind. Disturbance of the normal balance of the humour gives rise to disease, and the curative means employed are directed to restoring the normal balance. This is first attempted by reduction and regulation of diet, the food allowed being of a stimulating or non-stimulating nature, according as the disease is understood to be caused by cold or heat. Should these means fail bloodletting, emetics, or purgatives are employed to expel the peccant homour; the first when the patient is plethoric, the second when the mucous humour is in excess, and the last especially when the bile or wind is in undue abundance. Besides these means they appear to use a great variety of medicines whose chief merit is that they are either cooling or heating in their properties. They also employ tonics largely, both vegetable and mineral.

Their prescriptions are usually very complicated, and include a large number of substances. The ingredients are sometimes of an extraordinary nature—such articles as gold, silver, pearls, and precious stones being very commonly prescribed.

There seems in superficial inquiry to be but little difference between the system of the Kabiráj and that of the Hakim, except that the treatment of the former is more stimulant and less exhausting to the patient than that of the Hakim.

The following is a list of some of the drugs used by them besides those in the list above given:—

Mineral.	*Vegetable.*
Arsenic.	Atis.
Cinnabar.	Chiretta.
Bichloride of mercury.	Nim.
Gold.	Pepper.
Silver.	Rasot.
Sulphate of copper.	Aconite.
Antimony.	Lotus root, &c., &c.

The natives of the district are of fair average physique, though judged by an English standard they are, taken as a whole, both undersized and deficient in bony and muscular development. Amongst the higher castes there are many tall well built men to be met with, and even amongst the lower castes there are many exceptions to the general rule of inferiority of physique, still the great mass of the population are short in stature compared with Englishmen and greatly inferior in muscle. The difference in the nature of their diet and the scanty way in which the labouring native

is enabled to feed himself are quite sufficient to account for his inferiority of physique.

Average temperature.—The average temperature is lowest in January, the mean of that month being about 65°F. It gradually rises till May, when it ranges from 90° to 100°; on the setting in of the rains the mean temperature comes down to about 85°, and remains about that height till October, when it begins gradually to decrease, reaching its minimum again in January.

There are no severe frosts, but cold blighting winds are not unfrequent in December and January. There are also occasional hailstorms about March and April, which sometimes do great damage to crops.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Crop area—Irrigation—Food of the people—Fish—Prices—Traffic—Exports and imports—Manufactures—Communications.

Crop area.—The following table shows the crop area in detail as derived from the settlement records for the *old* district of Sultanpur. This is probably correct with the important exception that *dufasli* crops (the area bearing two crops) are not entered.

The entire area under cultivation was 505,520* acres, the detailed crops in the accompanying table only account for 488,423 acres; this will leave 17,000 acres or 3½ per cent. for fallow—a fair percentage; and the remainder will be the area under cultivation cropped once, but about 20 per cent. of the land is cropped twice, so that the crop area really should be about 600,000 acres.

The present area of cultivation is 890 square miles or 509,600† acres, so the changes of boundary have practically not affected the area under cultivation.

In order to correct the settlement return a considerable area should be added to the kharif crops; this return was prepared in the cold weather, the cold weather crops were entered, and the fields which had borne a kharif harvest, and which exhibited the stubble, but crops of kharif which had been replaced by cold weather crops, were not apparent to the observer, and were not entered. The crops which have suffered most from this omission are juar and the maset, or mixed crop of mash (or urd) and moth.

The main feature of Sultanpur cultivation is the predominance of the two staples—wheat and rice—to the exclusion of maize, barley, &c. High cultivation—such as tobacco, sugarcane, poppy, and vegetable—requiring repeated irrigations amounts to 32,600 acres, or about 6 per cent. of the total; this is fairly good. The departmental opium return gives the opium areas at 4,103 and 3,842 acres—about half the area in Rae Bareli. The outturn in these two years amounted to 1,430 maunds, and the amount paid to the cultivators, at Rs. 5 the ser, to Rs. 2,86,000:—

KHARIF CROPS.

Name of crop.	*Area in acres.*
Dhan	201,233
Kapas (cotton)	5,854
Sugarcane	8,056
Indigo	200
Tobacco	6,261
Juar (Indian-corn)	4,200
Oil seeds	765
Vegetables	2,235
Miscellaneous	10,323
Total	239,127

* Statistical Tables I.E.2.
† Statistical Tables I.A.1.

RABI CROPS.

Name of crop.	*Area in acres.*
Wheat	... 148,092
Gram and arhar	... 44,508
Poppy	... 5,111
Vegetables	... 3,405
Oil seeds	... 133
Miscellaneous	... 48,247
Total	... 249,296
Grand Total	... 498,423

Irrigation.—There is no correct information about the irrigable area of the present district. That of the old district was 77 per cent., and as that of Fyzabad, portions of which have been transferred to Sultanpur, was 72 per cent., we may say roughly that three quarters of the present district are irrigable, while none of the tahsils present any special features in this respect.

This however is the often sanguine settlement estimate; it applies only to ordinary years; this year (1877) not one-twentieth of the kharíf has been irrigated, and unless we have heavy rain, the wells will soon be as dry as the jhíls now are, and the rabi sowings will not germinate.

Food of the people.—The principal food at present, September 5th, is a mixture of barley and mahua; the former is at 18 to 19 sers the rupee, the latter is at about 2½ maunds the rupee, the crop having been very good, wheat is at 14 sers, gram is at 20 sers the rupee; a common food is *birra* or barley and gram mixed.

The following quotations are from Dr. Day's "Fisheries" :—

"The Collector of Sultanpur observes that breeding fish and young ones are destroyed, but not to any great extent. Those taken are from tanks and marshes fed by the rain, or filled by the overflow of rivers such as the Gumti. The meshes of the nets are small enough when so required to catch fish about the size of a gudgeon. Interference is not considered desirable, because there would be a difficulty at first in the novelty of making regulations laying down the size of the mesh of nets, and he refrains from answering what size he considers advisable. As a rule, the fry of fish are reported not to be sold in the bazar, and he would avoid all novel regulations suitable for European countries, interfering with property and old customs. He considers no objection exists to a close season for breeding fish in hilly districts."—*Para.* 286, "*Francis Day's Fresh-water Fish and Fisheries of India and Burma.*"

"At Sultanpur the native official estimates the fishermen at from 900 to 1,000, all of whom have also other occupations; they are Mullahs, Kahars, Kewats, and Gurias. The markets are said to be fairly supplied with fish, the larger sorts obtaining from an anna and a quarter to two annas a ser, and the smaller from three quarters to one anna and a quarter a ser; whilst the bazar mutton obtains from one and a quarter to two annas a ser. Three-fourths of the population are said to eat fish. The amount in the Gumti are said to have decreased of late years.

Very small ones are netted and taken by a trap called 'puhra.' The mesh of the nets 'is so small, hardly anything can pass.' Fish, but not to any great extent, are trapped in the inundated fields during the rains. Streams are dammed and fish thus taken; various sorts of nets, traps, and hooks are also employed."—*Para.* 307, "*Francis Day's Fresh-water Fish and Fisheries of India and Burma.*"

Prices.—The average prices for the last six years for juár, gram, and wheat were as fallows :—

Years.	Wheat, per Re.	Gram, per Re.	Juár, per Re.
	Sers.	*Sers.*	*Sers.*
1871	20	23	19½
1872	15	19½	17
1873	13½	19	20
1874	17	20½	21
1875	24½	30½	45
1876	32	26	46

The following statement gives the prices of different food grains for 10 years :—

Description of produce	1861, average.	1862, average.	1863, average.	1864, average.	1865, average.	1866, average.	1867, average.	1868, average.	1869, average.	1870, average.	Average of ten years.
Paddy	39	37½	36	35½	24	28	31	30	24	31	31⅛
Common rice (husked) ...	21½	21½	18½	19	7	9½	16	14½	11½	11½	15
Best rice (husked)	14	14	11½	11½	4	4½	9½	12½	8	8½	9⅝
Wheat	28½	28½	27	26½	16	19	19	20	12½	13½	21 1/20
Barley	35½	35½	35½	30	19	24½	29	27	16	24	27½
Bájra	28½	28½	23½	22½	20½	23	23	18	15	14½	21 7/20
Juár	32	32	33½	30	20½	30½	30½	20½	16	16½	26½
Gram	32	32	31½	32½	16½	22	22	27	15½	14	24½
Arhar, *Cytisus cajan* ...	35½	35½	33½	31	12½	19½	34	26½	17½	16	24½
Urd or másh, *Phaseolus max* ...	28½	30	24	17½	12	17½	27	22½	14	13½	20¾
Moth, *Phaseolus aconitifolius* ...	32	32	21	25½	13½	25	29	27	16	16	24 1/20
Múng, *Phaseolus mungo* ...	26½	28½	18½	10½	12½	17	17	13½	10½	14½	16 9/20
Masúr, *Ervum lens* ...	33½	35½	23½	23½	8	10	10	24½	16	14	19 7/20
Ahsa or matra, *Pisum sativum* ...	40	40	40	40	40	34½	34½	35	15	15	33½
Ghuiyán, *Arum colocasia* ...	40	48	48	48	48	32	35	40	16	16	37 1/20
Sarson, *Sinapis dichotoma rorb* ...	16	16	16	16	16	16	16	17	15½	15½	16
Láhi, *Sinapis nigra*	20	20	20	20	20	20	20	18	16½	16½	19 1/20
Raw sugar	5	5	5	5	5	3½	3½	4½	4½	4½	4½

Objects of traffic.—The most common objects of internal traffic are grain, cotton, molasses (gur), salt, and native cloth; at Perkinsganj, Sukul bazar, and Aliganj a respectable trade in cattle may be added.

Exports and imports.—Exports and imports are almost identical with the articles just enumerated; they become one or the other according to the comparative prices prevailing in this district and adjacent ones; cattle form an exception; the demand for the local breed is altogether limited to the district itself.

Manufactures.—Manufactures are even of less consequence than trade. Textile industry of a very humble kind is common among the Kori and Juláha castes. It flourishes principally at Jáis,* where various sorts of cloth, plain and brocaded, are manufactured; a peculiar kind of muslin (tanzeb) is the most famous. In this the weavers have a curious art of in-weaving, at the time of manufacture any design that may be suggested to them, verses and sentences are most common, but these are varied to suit every creed and taste. Some are passages from the Koran, others Hindu Ishloks, others a verse or two from the most instructive of Dr. Watt's moral songs and hymns. Bandhua enjoys a limited renown for its metal vessels, and other rough sorts of metal-work. Sugar and indigo are manufactured in a very small scale in pargana Chánda. Under native rule the manufacture of salt and saltpetre was largely carried on, but it has now been discontinued.

Communications.—The main channels of traffic are the river Gumti and the various roads by which the district is intersected, but beasts of burden are extensively employed, and these find their way from one place to another, little checked by the absence of roads.

The Gumti will serve to connect the whole of the northern and eastern portion of the district with the station of the Oudh and Rohilkhand Railway at Jaunpur. It is scarcely, if at all, used for passenger traffic, the neighbouring road being more advantageous for the purpose, the difference in length between the two being much the same as the sum of the length of several arcs and the sum of the lengths of their chords. For freight, however, where speed is a secondary object, it is much used, being navigable hereabouts for country boats of 800 or 1,000 maund's burden. It should thus become a valuable feeder of the railway, unless all that is at present taken to the Jaunpur market is required for the consumption of that vicinity.

Other stations of the same railway lie at an easy distance to the north, for communication with which there are many roads easily traversable by wheeled carriage. The Gumti intervenes, but is passable in many places. At Amghát, a few miles north-east of Jagdíspur, it is spanned by a lofty pile bridge consisting of fifteen bays. The platform is 16 feet in width, and is supported by strut and straining beam trusses; it stands at a height of twenty-four feet above the summer level of the water. At Sultanpur there is a similar bridge, of somewhat larger dimensions. Ferries are numerous.

Roads.—The principal road by which the district is connected with the outer world is the imperial high road from Fyzabad to Allahabad. It enters the district due north of the civil station, which it crosses, and running nearly due south passes into the Partabgarh district about twelve miles further on. It is metalled and bridged throughout that distance.

* Since transferred to Rae Bareli.

All the other roads are unmetalled, but bridged where necessary, an except when subjected to very severe trials, such as that of exceeding heavy rains, are usually fit for any sort of traffic. They are as follows:- The Lucknow-Jaunpur road. This enters the district at a point tw miles east of Haidargarh, and leaves it two miles east of Chánda; its tot length within these limits being seventy miles, in the course of which traverses the town of Inhauna, Nihálgarh, and the village of Saraiyá in which are the headquarters of the Musáfirkhana tahsil. It leav the civil station about two miles to the north, but is connected with by three separate lines—(1) metalled from Amghat, (2) also metalled fro the point of its intersection with the Allahabad road, (3) unmetalled fro Lucknow.

The Sultanpur-Rae Bareli road. This starts from Sultanpur and skir ing the large village of Dhamaur, the bazar of Gauriganj, and the town Jáis, leaves the district about eleven miles from the last named place.

The Fyzabad-Rae Bareli road. This crosses the Gumti over th Amghát bridge, cuts the Lucknow road at Jagdíspur; it is thence cont nued to the Mohanganj thána, and thence onward through the pargan of that name into Rae Bareli.

These constitute as it were local trunk lines, and the Imperial roa excepted, throw out lateral branches in various directions, regardin which sufficient particulars may be given in the following tabular form:-

No	Main road.	Point of divergence	Direction.	Length in
1	Lucknow-Jaunpur.	In Inhauna ...	North-east to Aishghát	11
2	Ditto ...	Ditto ...	South to Mohanganj, where it joins the Fyzabad-Rae Bareli road.	10
3	Ditto ...	In Jagdíspur ...	Nearly due south to Jáis	14
4	Ditto ...	Musáfirkhana ...	South-west to Gauriganj, where it meets the Sultanpur-Rae Bareli road	13
5	Ditto ...	Lambhua ...	North to Deraghát ..	2
6	Ditto ...	Chánda ...	South-west to Salfabad in the Partabgarh district.	4
7	Sultanpur-Rae Bareli.	Sultanpur ...	West to Kurwár	9
8	Ditto ...	Near the village Dhamaur.	South-west *vid* Amethi to Salon in the district of Rae Baeli.	19
9	Ditto ..	Gauriganj ...	South-east *vid* Amethi to Partabgarh ..	16
10	Fyzabad-Rae Bareli.	Mohanganj ...	South-east to Jáis, connecting the Sultanpur-Rae Bareli and Fyzabad-Rae Bareli roads.	9

If the map be examined, it will be seen that every part of the distric is well supplied with roads, with the exception of a triangle lying betwee Sultanpur, Chánda, and Amethi, within which they are conspicuous b their absence. The only route from Chánda to Amethi is *vid* Sultanpu and this involves a detour of several miles.

Though scarcely deserving the name of roads, village cart tracks must not be altogether omitted. Numbers of these have been aligned and inequalities of surface partially removed; they will in time perhaps prove a valuable addition to regular roads; at present, however, they are only practicable for country carts at once strong and lightly laden.

The following is an extract from the official route book:—

There is one metalled road in this district which goes from Fyzabad to Allahabad, passing for 29 miles throughout this district. There are three encamping grounds on this road—one at the 26th mile near Kurábhár, one near the 29th mile on the east side of the road, and a third at the 48th mile also on the east side of the road. At the 26th mile a road branches off on the west side to Amániganj and on the east to Akbarpur, Amániganj being 3¼ miles from the pargana road, and Akbarpur 32 miles. At the 31st mile near the village Katka a road branches off on the east side to Akbarpur (Railway Station, Oudh and Rohilkhand Railway), the distance from Katka to Akbarpur being 24 miles. At the 39th milestone a road branches off on the west to Lucknow, and on the east to Jaunpur, the distances from the point where they leave the pargana road to Lucknow and to Jaunpur being respectively 84 and 50 miles. The Gumti is the only river.

Bazars.—Most villages of any consequence have their own bazars, either permanent or periodical. The latter are often nothing more than open air markets held on certain fixed days of the week; the former are often large walled enclosures, bisected by a road and lined with shops on either side. These local bazars are small but important media of commerce. Every village may be said to be affiliated to one of them, and each of them in turn is connected in its dealings with one or more of the larger centres of traffic.

The principal bazars are as follows—(1) Perkinsganj at the civil station, founded shortly after re-occupation by Colonel Perkins, Deputy Commissioner. One of the newest, it nevertheless is one of the most, if not the most flourishing in the district. A large trade is carried on here, and goods are brought for sale from a great distance. Its rapid growth has been favoured by the extremely convenient nature of its position. It is in close proximity to the district court-house, the sadr tahsil, and the thánas, and is hence much frequented by persons whose business takes them to those places. It is also little more than half a mile from the right bank of the Gumti, so that if trade be slack here, unsold goods can be easily placed in boats and carried by water to Jaunpur. (2) Sukul bazar, in the village Mawayya Rahmatgarh, pargana Jagdíspur, founded about forty years ago by some members of a well to do Sukul (Brahmin) family. It shared with Perkinsginj the advantage of being near the Gumti. (3) Gauriganj, called after the deity of that name, and founded by Rája Mádho Singh of Amethi about 25 years ago. It is situated in the village of Rájgarh a few miles east of Jáis. (4) Bandhua, an old bazar on the Lucknow-Jaunpur road close to Hasanpur. (5) Aliganj, in the village Unchgáon, pargana Sultanpur, founded in 1202 fasli (A.D. 1795) by the taluqdar of Maniárpur.

CHAPTER III.

THE PEOPLE.

Population—Classification—Class distribution—Character of the people—Condition of the people—Habitations—Shrines and fairs of interest—Tenures—List of taluqdars.

Area and Population.

Tahsil.	Pargana.	Number of mauzas or townships.	Area in British square miles		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindu.	Muhammadan.	Male.	Female.	Total.	
Sultanpur.	Sultanpur ...	399	216	125	138,357	20,868	80,663	78,562	159,225	644
	Sultanpur and Baraunsa	460	258	146	143,882	11,358	79,169	76,071	155,240	601
	Total ...	859	504	271	282,239	32,226	159,832	154,633	314,465	624
Musáfirkhana.	Isauli ...	183	147	97	87,929	9,214	48 101	49,042	97,143	660
	Jagdispur ...	166	154	78	80,683	19,884	49 924	50,639	1 0,567	651
	Gaura Jámún...	91	93	49	46,626	3,391	25,067	24,949	50,016	538
	Total ...	440	394	224	215,237	32,489	123,096	124,630	247,726	628
Raipur.	Amethi ...	364	299	131	155,261	5,491	79,785	80.967	160,752	538
	Tappa Asl ...	97	67	32	37,183	1,103	19,300	18,986	38,286	571
	Total ...	461	366	163	192,444	6,594	99,085	99,953	199,038	432
Kádipur.	Chánda ...	29	130	73	69,091	3,502	38,025	34,568	72,593	553
	Aldemau ...	437	277	142	139,771	9,413	78,144	71.040	149,184	538
	Surharpur ...	36	33	14	12,659	271	6 895	6,035	12,930	392
	Total ...	763	440	229	221,521	13,186	123,064	111,693	234,707	533
	District total ...	2,523	1,704	887	911,441	84,495	505,077	490,859	995,936	584
	European ...	...	...	...	...	...	20	23	43	...
	Eurasian ...	...	...	...	...	...	21	19	40	...
	Prisoners and employés in Jail.	...	...	...	...	...	526	31	557	...
	Grand Total ...	2,523	1,704	887	911,441	84,495	505,644	490,932	996,576	584

Density of population.—The district is very thickly inhabited. Mr. Williams shows that Oudh in density of population surpasses even the most populous countries of Europe, and Sultanpur, in respect of the average number per square mile, falls below three districts only of the province, while with regard to the number per cultivated acre it is equalled by Lucknow alone.

Classification according to creed.—The total population of the district according to the general census was 930,633*. It was divided into three great classes, the numbers of which were as follows:—

Christian (European and Eurasians)	83
Muhammadans	91,556
Hindus	838,467

Which, with 557 prisoners and employés in the jails, give the total mentioned above.

Christians.—The Christians, are very nearly all Government employés. It will be seen that there were no natives among them. Mr. Williams accounts for this by the very probable supposition that they have been entered in the returns as Europeans or Eurasians. The error as regards this district, however, was, so far as I am able to say, limited to a single instance, that of one Matthew, a cobbler.

Musalmans.—The Musalmans in all were rather less than one-tenth of the whole population. Of these again, about one-fourth only belonged to the Sayyad, Shekh, Mughal, and Pathán classes, another one-tenth was composed of converts from the principal Chhattri castes, and the remainder of all the lower castes of Muhammadans.

Hindus.—The Hindus still form the bulk of the population; and of the multiplicity of castes into which they are divided, the Brahman predominates not only in social importance but also in numerical strength, forming no less than 14 per cent. of the inhabitants of the district. Next in both respects, among the higher castes, come the Chhattri clans aggregating 8 per cent., and after these come in order the Vaishyas and the Káyath. Of the meaner castes, the Ahír contains the largest number, nearly 10 per cent., and is followed by the Chamár and Pási. Gújars are more common in Sultanpur than elsewhere in the province.

Classification according to occupation.—Compared with the rest of Oudh, the district contained a large portion of non-agriculturists, and yet agriculturists amount to no less than 56·9 per cent. Of the more skilful castes Muráos are numerous, but Kurmis remarkably few.

Class distribution.—Musalmans of the higher classes are to be found only in towns. Hindu converts to Islámism are intermixed with their unconverted brethren. Of the Hindus the Chhattris are with a few

* The details of the present population which amounts to 996,576 have already been given. The great difference between the population now and at the time of the census is due to redistribution of territory.

exceptions lords of the soil: they lie in clans, and it may almost be said that each pargana has its own phylarchy. Brahmans and others are scattered about promiscuously; they own a village here and there usually acquired by grant or purchase from a Chhattri.

Character of the people.—The people are characterised by a bold and manly spirit. "The natives say," remarks General Sleeman, "that the air and water of Málwa may produce as good trees and crops as those of Oudh, but can never produce such good soldiers. This I believe is quite true. The Sultanpur district is included in the Banaudha division of Oudh, and the people speak of the *water* of this division for *tempering* soldiers as we talk of the water of Damascus for tempering sword blades.

"They certainly never seem so happy as when they are fighting in earnest with swords, spears, and matchlocks. The water of the Baiswára division is considered to be very little inferior to that of Banaudha, and we get our sipáhis from these two divisions almost exclusively."

Their condition.—Under native rule no man's property or even life was safe for many days together; Government officials, instead of affording the protection it was their duty to, busied themselves only in their own enrichment, and became the most active oppressors of the people. They kept up duplicate accounts, the one forged for the minister at Lucknow, the other genuine for themselves, and in plain words embezzled the difference. Under the plausible pretext, therefore, of collecting the just revenue of the state, they extorted as much as they possibly could from the landholders of every degree.

Their immediate inability to pay was immaterial, if a money-lender could be found to advance the requisite amount; and in that case they were compelled to give their creditors a mortgage-deed bearing the exorbitant interest of 24 per cent. per annum. The example set by officials was readily followed by private individuals, and the consequence was that every zamindar kept as many armed retainers as his means permitted, nominally to repel force by force when necessary, but in reality employed as often as not for purposes of aggression. Under such circumstances there was little inducement, even where the opportunity occurred to attempt to accumulate capital, and the result is that the landed proprietors are now, as a rule, poor, unthrifty, and deeply involved in debt.

In sketching such a state of things in the past and present, it is natural to look also towards the future, and here it is gratifying to find that the prospect is considerably brighter.

The landholder, while conscious that if he would retain his estate, the payment of the revenue assessed upon it is indispensable, also knows that that amount will not be exceeded; he is confident, too, that no powerful neighbour will carry off his harvests, and thus deprive him of the means of paying it, he finds additional safety in the ever-increasing price of agricultural produce, and if, in an unfortunate season, he is obliged to resort to the money-lender, he is charged no more than half the former rate of interest. For the relief and protection of the more important encumbered

estates special measures have been taken. If, then, I have correctly described the causes of the present unsatisfactory condition of the proprietary classes, it may be concluded, with moderate certainty, that a prosperous future will follow the altered circumstances in which they are now placed.

The dwellings of the people are usually grouped together in towns and villages; but single huts or houses are not uncommon. Towns are few in number.

In some parts villages are large and at a distance from each other, as in the Mohanganj tahsíl,* the unsettled state of which perhaps led the inhabitants to band themselves together in large bodies for mutual protection. Further east, on the other hand, where shankalps are numerous, and the shankalpdars have founded purwas on their holdings, villages are small and hamlets abound. In Chánda solitary houses are pretty thickly scattered over the pargana. Domestic architecture is principally remarkable for its monotonous simplicity. The most common description of house consists of walls of puddled mud, and a roof of thatch or tiles. Even this is beyond the reach of all; many an agriculturist is, but the "monarch of a shed." On the other hand, a few substantial brick houses may be found here and there they belong to the more wealthy landowners, to successful traders, or Muhammadans of the better classes.

Shrines, fairs, places of interest.—It may seem odd to place shrines and fairs in the same category; but there are few if any of the latter which have not a religious character attached to them.

Sítakund.—On the right bank of the river Gumti, immediately below the civil station, the place is still pointed out where the now deified Síta is said to have bathed while accompanying her husband Rama into his self-imposed exile. In commemoration of that event a fair is held there twice a year (Jeth dasahra and Kártik púranmáshi), to which the pious Hindus of the neighbourhood throng to the number of fifteen or twenty thousand. The fair lasts for a few hours only, the visitors bathing immediately on their arrival and then taking their departure. A few enterprising sweetmeat vendors from the Perkinsganj bazar find their way there, but otherwise no attempt is made at traffic.†

Dhopáp.—Dhopáp, in the village of Rájapatti. The triumph of Rama's return from his long exile was clouded by the recollection of a great crime committed in the achievement of his principal exploit, his victory

* Part of this has since been transferred to Rae Bareli.

† In this part of the Gumti, between Sítakund and Dhopáp, there are said to have been at one time 360 places of pilgrimage; but there is probably a mere local adoption of a common fable. A similar story is told of a lake near Thánesar (Arc. Geo. 382), and the same number of temples is said to have been built at Ajodhya by Bikramájit (Elliot's Supplementary Glossary. Chaurasi).

over Rávan, for he had thereby incurred the guilt of Brahmanicide. His spiritual advisers accordingly set to work to find the means of effecting his purification; and a moral Bethesda so to say was discovered in a particular part of the Gumti in the present village of Rajapatti, bathing at which was pronounced to be efficacious for the purpose. Rama performed the enjoined ablution and his guilt was thereby removed. The spot was thus sanctified thenceforward and received the appellation of Dhopáp, which being interpreted signifies the place that "cleanseth away sin." Fairs are held here similar to those at Sítakund, but the Jeth gathering is somewhat larger.

"The site of Dhopáp," says General Cunningham, "is evidently one of a very considerable antiquity as the whole country for more than half a mile around it is covered with broken bricks and pottery.

"The place is said to have belonged to the Bhar Rájas of Kusabhá-wanpur or Sultanpur, but the only name that I could hear of as specially connected with Dhopáp was that of Rája *Hel* or *Hela*." Close to Dhopáp are the ruins of an old fort, which, as shown by a local investigation made by a native official a few years ago, in a suit between two landed proprietors, is commonly known as Garh or Shergarh. Both these names point to its construction, or reconstruction, by the Súr king Sher Shah, assisted very probably, as some accounts say, by his son Salem Shah. To them also is attributed the first erection of an old mosque in the neighbourhood which was repaired by Safdarjang, and subsequently used as a school, but now for some time altogether deserted. General Cunningham mentions several carved stones which have been collected by the people from the ruined fort, and says that they point unmistakeably to the existence at some former period of a large temple at Dhopáp, probably one only of a considerable number at that place.

"I obtained," says the same writer, "coins of many of the early Muhammadan kings, from Nasír-ud-dín Mahmúd Ghori down to Akbar, but not a single specimen of any Hindu coinage, although I was informed that coins bearing figures are found every year during the rainy season." One particular coin of this kind is better remembered than any other by the villagers; it was picked up shortly after annexation, and is said to have contained the device of a cone on one side and a flag on the other.

Páparghát.—Safdarjang, having established his virtual independence of the Mughal emperor, determined to build a new capital. He selected as the site for it the high bank of the Gumti overlooking Páparghát in the village of Sháhpur, pargana Chánda, and, but for the accident of a sickly season, that now comparatively unknown locality might have enjoyed the celebrity that afterwards fell to the lot of Fyzabad. The construction of a fort was commenced, and the walls had already risen to some height, when the emperor receiving intelligence of this presumptuous act of his now independent, but still nominal minister, sent him messages of congratulation, and a "khilat" (dress of honour), to all outward

appearance, suitable to his rank and dignity. The royal gift had been packed up with becoming care, and its acceptance does not appear to have struck Safdarjang as incompatible with the rebellious attitude he had assumed. The box in which it was enclosed was opened with due ceremony, when it was discovered that the emperor, with grim pleasantry, had selected as an appropriate gift an image of Mari Bhawáni! That neither donor nor recipient venerated that goddess, mattered no more than that the Philistines regarded the ark with little reverence; the one was as fatal by its presence as the other, and the mortality which ensued in Safdarjang's camp was perfectly appalling. The simple expedient resorted to by the Philistines does not appear to have occurred to the modern sufferers, who adopted the more cumbrous measure of moving their whole army; and Mari Bhawáni was left in undisturbed possession. The unfinished walls still exist, and the triumph of the destructive goddess is celebrated by periodical fairs, held in the months of Kuár and Chait, which are attended by 10,000 to 12,000 persons.

Ságar.—Ságar in the village of Bandhua, in the Sultanpur pargana, is a fine large masonry tank, on the border of which stands what may be called, in comparison with any thing to be found for a long distance, an imposing pile of buildings. The tank was dug at the expense of one Bába Sahajrám, a Nánakshábi Faqír, a great miracle-monger, and is thence known as Bába Jí-ká-ságar. The buildings mentioned were the Bába's residence. He and his successors received several revenue-free grants from officials in the king's time, and these have now been confirmed in perpetuity by the British Government. A large concourse of people, about 8,000 to 10,000, assemble at this tank at fairs held every year in the months of Kártik, Chait, and Jeth.

Lohrámau.—In the village Lohramáu, pargana Sultanpur, is a shrine of Debi, which is said to occupy the site of an old Bhar temple. There is now a brick shrine enclosed by mud walls, but these were erected only twenty five years ago by the zamindars of the village. Three or four hundred people collect here every Monday, and a much larger number twice a year in the months of Kuár and Chait to worship the presiding goddess.

Set Baráh.—In the village of Kotwa, a mile or two south-east of the Amghát bridge, nearly at the summit of a lofty mound overlooking the river Gumti stands a small shrine. In point of size it is very insignificant, but this is more than compensated by its extreme sanctity. It is dedicated to the "white boar," one of the incarnations of Vishnu. It is reputed to contain a statue of the god, but such is not the case; all there is to do duty for it is a small hollowed block of carved stone. In what its similitude to a boar consists it is difficult to say. There is perhaps a bare possibility that it represents the jaws of that animal as depicted on the Báráh coins, but even this is improbable, and if it be the case, the figure to which it belonged must have been of colossal proportions. All that the villages can contribute to the explana-

tion of the mystery is that the stone was picked up out of the river below, and enshrined in the little edifice which now holds it. I am disposed to conjecture that there once stood on the spot a famous temple of the boar-god, which was long ago destroyed; but that the memory of it having outlived its destruction, the present modest substitute was erected, and when the stone was found, it was hailed as the return of the tenant god. In the immediate vicinity are several brick-strewn or rather brick-built mounds of various dimensions. The largest of them, that nearly touching the present village, and the only one of which I could learn anything, is said to have been the site of an old Bhar fortress. It is very probable that a town of considerable importance once existed here, and the name of the village itself Kotwa, a colloquial corruption of Kot, implies the former presence of some sort of fortification.

On the peak of the same mound as the Set Bárâh temple lies the tomb of a faqír, who after a life of mortification and penance died here about five hundred years ago. Austerity and devotion, say the sacred books of the Hindus, bring to those who practice them, with the requisite degree of earnestness, power to control and suspend the laws of nature; and to this pitch of holiness did our faqír attain. The story is still told to admonish the incredulous how he walked at will upon the river, and the obedient waters rose not above his sandals.

At this spot of two-fold sanctity a fair is held every year at full moon in the month of Kártik; it lasts a day and night, and attracts visitors from a distance of twenty miles round to the number of 25,000. Vendors of fruit and sweetmeats avail themselves of the occasion to turn an honest penny.

Other fairs.—The six fairs above described are the principal ones of the district, and however little worthy of mention they may be, the others are still less so. Ample justice will be done them in a tabular list:—

	Name of village.		Name of pargana.
1.	Hargáon	...	... Gaura jámún.
2.	Kanná ...	...	... Amethi.
3.	Shamsheria	...	... Ditto
4.	Rághipur	...	... Ditto
5.	Pindára	...	... Ditto

Tenures.—The proprietary tenures of Sultanpur do not call for special notice. It is mainly a taluqdari district owned by the Bachgotis and Rájkumárs to the east, by the Amethias in the centre, and by the Kanhpurias in the west, the division of property among the caste and the different taluqdars is shown in the following tables:—

Statement of tenures, &c., in the old district of Sultanpur.

Tahsil.	Pargana.	TENURE AND NUMBER OF VILLAGES, &c., OF EACH KIND.				TENURES AND NUMBER OF VILLAGES, &c., OF EACH KIND.					NUMBER OF PROPRIETORS AND SUB-PROPRIETORS.			
		TALUQDARI.				INDEPENDENT.					PROPRIETORS.			
		Sub-settlement.												
		Villages or fractional parts.	Smaller holdings.	Villages not sub-settled.	Total.	Zamindari.	Pattidari.	Bhayyachára.	Total.	Grand Total.	Number of taluqdars.	Number of proprietors.	Number of lambardars.	Number of sub-proprietors.
Sultanpur,	Sultanpur ...	40	16	169	225	14	93	6	174	399	17	2344	188	1392
	Chánda ...	12	...	122	134	6	150	...	156	290	11	1620	168	255
	Total ...	52	16	291	359	20	243	67	330	689	28	3964	356	1577
Amethi ...	Amethi ...	56	8	278	342	4	18	...	22	364	3	242	22	3007
	Isauli ...	...	..	3	3	36	44	2	82	85	2	699	106	...
	Tappa Asl ...	1	...	1	2	14	1	80	95	97	2	1914	246	1
	Total ...	57	8	282	347	54	63	82	199	546	7	2855	374	3008
Inhauna ...	Inhauna ...	...	1	22	23	26	26	2	54	77	3	455	64	3
	Jagdispur ...	2	8	30	40	57	60	9	126	166	4	1330	188	23
	Subeha ...	3	..	17	20	6	38	22	66	86	4	4676	78	3
	Total ...	5	9	69	83	89	124	33	246	329	11	6461	330	29
Mohanganj	Rokha Jáis,	1½	2	51	54½	29	26½	...	55½	110	4	705	79	10
	Simrauta ...	4	2	44	50	23	...	...	23	73	5	14	14	149
	GauraJámún,	9	8	51	68	13	10	...	23	91	8	255	35	93
	Mohanganj,	...	1	60	61	4	10	...	14	75	4	612	45	2
	Total ...	14½	13	206	233½	69	26½	...	115½	349	21	1586	173	254
	GRAND TOTAL	128½	46	848	1022½	232	476·10	182	890½	1913	67	14866	1233	4868

Statement showing the number of mauzas held by each caste, and their area in acres, except the parganas Sultanpur, Baraunsa, and Isauli, transferred from Fyzabad.

1	2						3	4
	Number of mauzas.							
Caste or tribe.	Mauzas.	Bígha.	Biswa.	Biswánsi.	Kachhwánsi.	Manwánsi.	Area in acres.	Remarks.
Brahmans ...	75	...	12	16	...	19	19,721	The register of the area of the parganas, Sultanpur, Baraunsa, and Isauli has not been sent by the Settlement Department of Fyzabad, and therefore could not be entered in this statement.
Chhattris ...	1,633	...	4	11	14	1	694,014	
Káyaths ...	67	...	12	8	11	...	15,938	
Goshâins ...	5	...	...	...	...	...	694	
Banián Agarwála	6	...	...	...	...	...	2,218	
Bháts ...	2	...	...	...	...	...	262	
Goldsmiths ...	...	...	10	...	...	...	165	
Ahírs ...	1	...	...	...	...	...	628	
Musalmans ...	175	...	1	3	14	...	134,876	
Government ...	1	...	...	...	...	...	493	
Total ...	1,967	...	...	...	...	...	869,009	

List of Taluqdars of the District of Sultanpur.

Serial Number.	No. in List I. under Act I. of 1869.	Name of taluqdar.	Name of estate.	No. of demarcated villages.		*Revised revenue* Of each estate.			Of each taluqdar.			Remarks.
				Whole.	Patti.	Rs.	a.	p.	Rs.	a.	p.	
1	145	Bábu Ishraj Singh,	Meopur Dehla,	3	36	11,286	13	9				
2	144	Ditto ...	Shaharapur ...	0	3	888	10	0				
			Meopur Shirákati.	0	27	4,779	7	2				
									16,954	14	11	
3	149	Musammát Shiuráj Kunwar.	Sultanpur Damodra.	21	2	4,858	6	0	4,858	6	0	
4	226	Rája Muhammad Ali Khan.	Hasanpur ...	64	3	32,533	9	0				
			Jaisinganpur ...	38	2	18,156	9	0				
			Mungra ...	1	0	550	14	0				
									51,241	0	0	
5	227	Rání Kishnáth Kunwar, widow of the late Rája Mádho Partáb Singh.	Kurwár ...	28	1	20,534	8	0				
			Hatgáon ...	29	6	18,666	7	9				
			Maighat Koreapart.	2	0	1,184	10	0				
									40,385	9	9	
6	228	Bibi Iláhi Khánam,	Maniárpur ...	47	2	23,193	4	0				
			Ditto Páli ...	25	3	11,407	15	0				
									34,601	3	0	

List of Taluqdars.—(concluded.)

Serial Number.	No. in List I. under Act I. of 1869.	Name of taluqdar.	Name of estate.	No. of demarcated villages.		Revised revenue						Remarks.
						Of each estate.			Of each taluqdar.			
				Whole	Patti.	Rs.	a.	p.	Rs.	a.	p.	
7	229	Bábu Kámta Parshád and Bábu Bishnáth Singh	Bhadaiyán ...	42	14	20,143	12	9				
			Fázilpur ...	3	2	2,056	6	1				
			Daoribirapur ..	3	3	1,012	14	6	23,213	1	4	
8	230	Thakuráin Dariáo Kunwar.	Garabpur ...	31	6	8,406	8	6	8,406	8	6	
9	231	Zabar Singh and Baljnáth Singh.	Partábpur ...	2	44	7,570	3	0	7,570	3	0	
10	232	Bikarmájít Singh, 8-biswa share and Anant Parshád, 12-biswa share.	Rámpur ...	38	32	15,910	2	0				
		Bikarmájít Singh...	Makundpur ...	5	0	1,291	14	0	17,202	0	0	
11	233	Rudr Partáb Sáh,	Dera ...	69	59	38,330	1	0				
			Amahat ...	26	3	11,3.2	0	4				
			Dhanao Dih ...	8	1	2,942	0	0				
			Madanpur Paniár.	8	8	5,146	13	6	58,230	14	10	
12	234	Rája Mádho Singh,	Amethi ...	318	3	1,90,681	7	0	1,90,681	7	0	Estate transferred to his brother, Lál Chhatarpál Singh.
13	235	Rája Bahádur Singh	Sháhgarh ...	20	1	10,292	2	0	10.292	2	0	
14	236	Jamshed Ali Khan,	Mahona ..	25	2	22,145	11	7	22.145	11	7	
15	237	Dargáhi Khan ...	Únchgáon Bhadaur.	7	0	5,572	14	0	5,572	14	0	
16	238	Rání Harnáth Kunwar.	Katiári ...	13	0	10,403	4	0	10,403	4	0	
17	239	Ganesh Kunwar, widow of the late Jagannáth Bakhsh Singh.	Jámún ...	17	0	14,966	4	0	14,966	4	0	
18	240	Sripál Singh ...	Barolia ...	13	0	8,545	14	0	8 545	14	0	
19	241	Jageshwar Bakhsh Singh.	Bhawanshapur,	12	0	5,858	9	2	5,858	9	2	
20	242	Ganesh Kunwar, widow of the late Arjun Singh.	Rehsi ...	10	0	6,790	14	0	6,790	14	0	
21	243	Bábu Hardatt Singh.	Simratpur ...	25	4	12,426	9	0				
			Chakmawaiya,	2	0	477	12	0	12,904	5	0	
22	244	Jahángír Bakhsh ...	Gangeo ...	17	4	7,644	1	0				
			Bhamurpur ...	1	0	945	12	0	8,589	13	0	
23	245	Bábu Lallá Sáh ...	Meopur Dehla,	6	12	6,743	6	0				
			Karomi ...	1	0	526	8	0				
			Madhúban ...	2	0	902	7	0	8,172	5	0	
24	144	Ditto ...	Shaharapur ...	0	3	529	3	6				
			Meopur Shiráktí.	0	27	3,186	4	10	3,715	8	4	
25	246	Bábu Sítla Bakhsh,	Nánámau ...	8	12	6,274	2	0				
			Rámgarh ...	4	5	3,227	14	0				
			Dhannúpur ..	1	0	175	8	0				
			Mírpur Saraiyán.	2	3	1,324	11	0	10,002	3	0	

CHAPTER IV.

ADMINISTRATIVE FEATURES.

Fiscal—Tahsil—Pargana—Village—Police—Thánas—Crimes—Accidental deaths—Revenue and expenditure—Education—Post-offices.

Fiscal.—For fiscal and general administrative purposes the district is divided into parganas and tahsils.

Tahsil.—The tahsil as a local division, with fixed boundaries, is a modern innovation, and as compared with the pargana an artificial one. It is simply an arbitrary aggregation of a few parganas, the number of which may be varied at pleasure, without causing much inconvenience or confusion. It has no counterpart whatever that I am aware of in Akbar's arrangements; the "dastúr," the nearest to it, being rather a district. An approximation to it came into existence in the constitution of the chakla by Sád-ulla Khan, minister of Sháhjahán, and its formal reintroduction in the time of Saádat Ali Khan.

There were then also tahsildars *eo nomine*, but their jurisdictions were scarcely analogous to the present tahsils.

Pargana.—The pargana, on the other hand, may lay claim to considerable antiquity; it is usually believed to have succeeded a still older division, the tappa, which must itself have been in common use for some length of time, as the recollection of it still survives in various familiar names,* though in all other respects it has long been obsolete. The pargana on its first introduction became to the tappa what the tahsil is now to the pargana, the former usually consisting of two or more of the latter; and in old documents the two divisions may be found mentioned together, though their co-existence was probably never recognized officially.

The exact date of the creation of the pargana is uncertain. Sir H. Elliott says that the name means "tax-paying land," and mentions instances of its use in A.D. 1210 and again in A.D. 1350. Mr. C. A. Elliott in the Chronicles of Oonao shows that it is possible the pargana was constituted by Shaháb-ud-dín Ghori, and the use of the word in the early years of the thirteenth century favours the supposition. It occurs in Bábar's Memoirs, but on the other hand, is not exclusively employed in the Áín-i-Akbari, where the term muhál is often used as its equivalent. The co-extensiveness of a pargana with the possessions of a clan or individual family has often formed the subject of remark, and in its convertibility with muhál here illustrated lies a very possible explanation of the circumstance; for it suggests that the pargana was not only tax-paying land, but that like the muhál it was a separately possessed parcel of such land; in other words, that it was founded on the distribution of properties at the time of its creation. Dr. W. Oldham seems to take a somewhat similar view when he says that "in the early days of Muhammadan empire parganas appear to have been clearings or cultivated spaces in the forest, occupied generally by a single but sometimes by more than

* For example, Tappa Asl, a name often given to the pargana.

one fraternity or clan;" and Mr. C. A. Elliott thinks there is no doubt that if they are attributable to Shaháb-ud-dín Ghori they are based on still more ancient divisions which he found already in existence. Further confirmation of the theory I follow lies in the fact, of which numerous examples might be found, that pargana limits have often been expanded or contracted to suit the growth or decay of private estates. The following table, which was prepared before the redistribution of territory, shows of what parganas and tahsils the Sultanpur (settlement) district was till lately composed, together with the tappas, muháls, and chaklas out of which they were developed.

Territorial Divisions, past and present.

Number.	Tahsil.	*British.*				*Nawabi.*	
		Present parganas.	No. of villages.	Summary settlement parganas.	No. of villages.	Nizamat.	Chakla.
1	Sultanpur.	Chánda ...	290	Chánda ...	310	Sultanpur ...	Sultanpur ...
				Pápar Ghát ...	92	...	...
2		Sultanpur ...	399	Sultanpur ...	482	Sultanpur ...	Sultanpur ...
				Miránpur ...	43	...	...
3	Inhauna.	Inhauna ...	77	Inhauna ...	89	Baiswára ...	Haidargarh...
4		Subeha ...	86	Subeha ...	207	Ditto ...	Ditto ...
5		Jagdíspur ...	166	Jagdíspur ...	278	Sultanpur ...	Jagdíspur* ...
6	Amethi.	Asl or Tappa Asl.	97	Asl ...	156	Ditto ...	Sultanpur ...
7		Amethi ...	364	Amethi ...	826	Ditto ...	Jagdíspur† ...
8		Isauli ...	85	Isauli ...	106	Ditto ...	Sultanpur ...
9	Mohanganj.	Gaura Jámún,	91	Gaura ...	77	...	Salon ...
				Jámún ...	101	Sultanpur ...	Jagdíspur ...
10		Rokha Jáis ...	110	Rokha ...	100	...	Salon ...
				Jáis ...	36	...	Ditto ...
11		Simrauta ...	73	Simrauta ...	97	...	Ditto ...
12		Mohanganj ...	75	Mohanganj ...	99	...	Ditto ...

* This chakla was sometimes separately held, sometimes included in Chakla Sultanpur.
† Kishni by itself constitutes a dastúr.

Territorial Divisions, past and present.—(concluded.)

Number.	Tahsil.	*Mughal* *				*Hindu.*	Remarks.
		Subah.	Sarkár.	Dastúr.	Muhál.	Tappas.	
1	Sultanpur.	Allahabad,	Jaunpur ...	Haweli Jaunpur	Chánda ...	None known.	Note.—Three Tappas together constitute Sultanpur south of the Gumti only.
		Oudh ...	Oudh ...	Haweli, Oudh,	Bilahri (part)	Ditto.	
2		Ditto ...	Ditto ...	Ditto ...	Sultanpur (part).	1 Hawal or Hasanpur. 2 Tappa Tiar or Harkpur. 3 Sondai. 4 Púra or Pure Bagh Ráe.	
		Allahabad.	Mánikpur	Mánikpur bá Haweli.	Kathat ...	None known.	
3	Inhauna.	Oudh ...	Oudh ...	Haweli, Oudh	Inhauna ...	Ditto	
4		Ditto ...	Ditto ...	Ditto ...	Subeha ...	Ditto	
5		Ditto ...	Ditto ...	1 Ditto ...	1 Sátanpur ...	Ditto	
				2 Kishni † ...	2 Kishni ...	Ditto	
6	Amethi.	Ditto ...	Ditto ...	Haweli Oudh,	Thána Bhadaun.	Tappa Asl	
7		Ditto ...	Lucknow...	Haweli, Lucknow.	Garh Amethi.	1 Udiáwán. 2 Bishta or Bheta 3 Nanamau 4 Mehndi 5 Haweli 6 Kannú 7 Kusáhan. 8 Tikri.	
8		Ditto ...	Ditto ...	Ditto ...	Isauli ...	1 Handia kalán. 2 Kumhaon. 3 Babnus 4 Gondar 5 Haweli 6 Shams	
9	Mohanganj.	Allahabad,	Mánikpur...	Rae Bareli ...	Jáis ...	1 Dakhanwárs (part) 2 Dehli (part).	
		...	...	...	...	1 Haweli Jáis (part) 2 Delhi (part).	
10		Allahabad,	Mánikpur...	Mánik bá Haweli.	Nasírabad (part)	1 Dewa. 2 Sandha. 3 Kumbah. 4 Mustafabad. 5 Maheshar 6 Haweli.	
		...	...	Rae Bareli ...	Jáis (part) ...	1 Haweli Jáis (part) 1 Shewan.	
11		Allahabad,	Mánikpur...	Ditto ...	Ditto ...	2 Murami. 3 Bhadwár (part).	
12		Ditto ...	Ditto ...	Ditto ...	Ditto ...	1 Haweli Jáis (part) 2 Bhadwar (part). 3 Pidhi. 4 Dakhinwár.	

Muhál.—The term muhál has long been extinct as expressive of territorial division, and I question whether, in that sense, it ever took any

* In the assignment of muhals to dastúr subahs and subahs Prof. Blochmann's Áín-i-Akbarí (text) is followed.

† In Chakla Partabgarh till 1249 fasli; in Jagdíspur (muhál tahsil) from 1250 fasli; Harurah tahsil from 1253 fasli till annexation.

great hold upon popular favour. It is still, however, in ordinary official use to denote the individuality of estates held under separate revenue engagements. With this signification it forms the revenue subdivision of the pargana, and is, indeed, the unit of revenue responsibility. It forms also the point where official fiscal arrangements become merged in private land tenures; for each muhál is represented by one or more lambardars or headmen, who possess a double character—on the one hand they are private persons, members of the proprietary body of the muhál, raised to their representative position in conformity with rules springing out of the past customs of the family: on the other hand, they are invested with a *quasi*-official position, inasmuch as they have delegated to them the duty of collecting the revenue payable by their co-sharers, and are primarily responsible to the state for its collection.

Village.—As the muhál is the unit of fiscal subdivision of the pargana, so is the village or township the unit of local subdivision. The townships, says Elphinstone, are the indestructible atoms, from an aggregate of which the most extensive Indian empires are composed, just as Creasy says Anglo-Saxon townships were the integral molecules out of which the Anglo-Saxon state was formed.

Police.—With respect to police jurisdictions, thána circles take the place of the fiscal arrangement of parganas. Their boundaries sometimes but not always coincide. In the district as it stood previous to July, 1869, eight thánas corresponded to twelve parganas, and in the changes which then took place, symmetry was again subordinated to convenience and utility; the principle acted upon was that each village should report to the nearest thánas, subject to any modifications which might be caused by the local topography of the country.

The police force consists of two branches, the regular belonging to a provincial establishment, and the rural which is purely local. The first is partly distributed at the thánas partly employed as jail and treasury guards, and partly held in reserve at headquarters. The regular force allotted to the district numbers 379 of all ranks.

The rural police or village chaukidars at the time of settlement were 2,664 in number, or one to every 354 of population. Each of them had his separate fixed beat extending over an average area of 377 acres. A large majority of the chaukidars belong to the Pási and other low castes; but a Brahman now and then condescends to fill the post with very questionable advantage, I believe, to the village he honours with his service.

Statement showing the population of thánas.

Name of Thána.	Population.
Raipur	139,615
Jagdíspur	129,697
Musáfirkhana	174,708
Kuraibhár	114,246
Píparpur	64,014
Dostpur	87,978
Sultanpur	1'0,190
Lambwa	86,584
Kádipur	93,694
Total ...	1,000,786

The total population in this calculation which has been made later differs somewhat from that given in the table of area and population in Chapter III.

Crime Statistics.

	Cases reported.						Cases investigated.						Cases convicted.					
	1867	1868	1869	1870	1871	1872	1867	1868	1869	1870	1871	1872	1867	1868	1869	1870	1871	1872
Murders and attempts,	14	13	10	9	9	2	14	13	10	9	9	2	10	8	5	6	3	2
Culpable homicide ...	9	8	5	5	8	7	9	8	5	5	8	7	7	5	1	4	5	2
Dacoity ...	2	7	1	2	1	1	2	7	1	2	1	1	1	1	...	1	2	1
Robbery ..	9	18	11	25	4	10	9	18	11	25	4	10	5	8	5	14	2	6
Rioting and unlawful assembly.	23	24	45	105	118	44	23	24	45	101	118	44	20	12	23	65	62	26
Theft by house-breaking or house-trespass	2927	4399	4342	3538	3709	4800	509	589	1265	749	726	1103	132	150	338	177	192	413
Theft simple ...	931	1692	1691	987	1156	2467	291	437	791	436	524	1121	144	179	270	194	264	644
Theft of cattle ..	297	256	149	123	348	585	73	79	133	121	348	585	18	24	31	25	61	101
Offences against coin and stamps ...	2	6	10	5	4	7	2	6	10	4	4	7	1	4	2	2	2	4

Comparative Memo. of accidental deaths.

	Suicides.		*By drowning.*		*By snake bite.*		*By wild quadrupeds.*		*By fall of buildings.*		*By other causes.*		*Total.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867	...	...	91	123	33	49	6	9	18	13	50	25	198	219
1868	...	...	98	105	51	76	...	2	11	2	77	13	237	198
1869	...	...	125	131	46	53	1	1	8	6	97	29	268	177
1870	3	12	133	172	35	57	1	1	21	15	66	22	259	279
1871	12	28	126	173	51	97	...	1	46	25	108	28	337	352
1872	16	30	120	226	62	78	...	3	15	5	96	33	293	345

The following statements give the receipts and expenditure of the district for 1872 :—

Receipts.

1.	Recent settlement revenue collections ...	... Rs.	11,57,209
2.	Rents of Government villages and lands	... „	...
3.	Income tax	... „	19,573
4.	Tax on spirits	... „	34,823
5.	Tax on opium and drugs	... „	2,663
6.	Stamp duty	... „	57,119
7.	Law and justice	... „	10,363
		Total Rs.	12,81,750

Expenditure.

Revenue refunds and drawbacks ...		... Rs.	998
Miscellaneous refunds		... „	1,610
Land revenue, Deputy Commissioners and establishment		... „	52,966
Settlement		... „	46,371
Excise or ábkári		... „	2,123
Assessed taxes		... „	472
Stamps		... „	99
Law and justice	Service of process ...	... „	2,548
	Criminal courts ...	... „	35,474
Ecclesiastical		... „	108
Medical		... „	4,640
		Total Rs.	1,47,409

The following tables exhibit receipts and expenditure from local funds :—

Receipts.

One per cent. road cess	...	...	...	Rs.		11,979
„ „ school cess	...	...	...	„		11,974
One-fourth per cent. district dâk			...	...	„	2,998
Three „ „ local and margin			...	...	„	31,695
Education fund	...	...	...	...	„	1,102
Dispensary „	...	...	...	...	„	685
Pound „	...	...	...	...	„	2,103
Nazúl „	...	...	...	...	„	1,071
Provincial funds	...	...	...	...	„	35,919
				Total, Rs.		99,526

Charges.

Education	...	...	...	...	Rs.	17,992
Hospital and dispensaries		...	...	...	„	1,814
District dâk	...	...	...	...	„	3,175
Pound	...	...	...	...	„	36
Nazúl	...	...	...	...	„	812
Public Works—						
Communications	...	...	Rs.	46,062		
Civil Buildings, &c.	...	...	„	19,804		
Establishments, &c.	...	...	„	9,771	„	75,637
				Total, Rs.		99,465

Educational.—Educational like postal interests have received due attention in the revision of assessments, and provision has been made for the levy of a school cess of ½ per cent. on the Government demand.

The district contains in all 116 schools. Of these the principal is the high school at the civil station. Instruction is afforded in it in four languages, *viz.*, English, Urdu, Hindi, and Persian, together with a variety of other subjects. The standard it teaches up to is that of the entrance examination of the Calcutta University; next in importance comes the town school of Jagdíspur. Then come the village schools. In these of course a lower standard is aimed at, and the curriculum embraces fewer subjects than in the high school, but their usefulness and suitability to the requirements of the village population is manifested by the fact that they attract more than four thousand students.

This class of schools at the outset entails a good deal of trouble and expense for building, training teachers, &c., so that they must be established gradually; and as those now in existence come into full working order, some augmentation of their number will take place. The total number of persons who attend the Government schools is 4,607.

Postal.—Postal arrangements on a somewhat limited scale were established soon after the re-occupation of the province; they were, however, almost entirely restricted to the conveyance of the mails to and from outlying thánas and tahsíls, and the extension of regular postal communications throughout the interior of the district was deferred till the present settlement, being one of certain specific objects for which provision was then directed to be made. Settlement officers were charged with making

the requisite arrangements, the main principles laid down for their guidance being that the thána and tahsil officials should, as far as possible, be relieved of postal duties that a system of independent rural offices should be established, and that there should be a postal delivery in every village.

Simultaneously therefore with the introduction of the revised assessments into any pargana or tahsil a postal scheme satisfying the above condition was introduced therein, and at the end of last year was in operation throughout the whole district with the exception of pargana Chánda.

The working of the scheme was originally placed in the hands of the district officer, but in 1871 with a view to the improvement of the postal service, the district post establishment throughout the province was reorganized as a separate institution, and the control and management was formally transferred to the Chief Inspector of Post-offices in Oudh.

Certain modifications of previously existing arrangements naturally suggested themselves in the substitution of a single homogeneous scheme for one composed of sections constructed independently of each other and at different periods to keep pace with the revision of assessment. The system as it at present stands may be briefly thus described. There is an Imperial office at the civil station, which forms the connecting link between the internal and external postal lines; and rural offices have been fixed at the headquarters of each tahsil and at such other places within it as offer the most convenient sites, *viz.*, Ramnia, Amethi, Gauriganj, Píparpur, Musáfirkhana, Jagdíspur, Kishni, Gaura Jámún, Kádipur, Dostpur, Kuraibhár. At Khairabad, Hanománganj, and Munshiganj offices have recently been abolished; at these places letter-boxes will continue to be kept up.

The neighbouring stations with which Sultanpur is connected by Imperial lines are those of Allahabad, Lucknow, Fyzabad, and Rae Bareli, communication with which is effected by means of foot runners; any more expeditious means of transit for the mails being still among the desiderata of the future, and dependent on correspondence with a concomitant increase of the postal revenues. The transmission of mails from one rural office to another is carried on by the same means. For the delivery of letters each office has attached to it the requisite number of peons or rural messengers; to each of these a separate circle is allotted, within which it is his duty to distribute the incoming letters so received from the Postmaster.

He is also furnished with a "travelling letter-box," so that he may at the same time collect any letters intended for outward despatch.

The agency employed is of a mixed character, partly imperial and partly local. The imperial office at Sultánpur has been already mentioned; others were placed some years ago at Jagdíspur and Dostpur, and others have recently been placed experimentally at Amethi and Musáfirkhana. All charges connected with these are met from the imperial revenues. The local agency consists of all but that just described; the income, from which the cost it entails has to be defrayed is derived from two sources—*viz.*, the special cess levied expressly for this purpose and a subvention

from the imperial revenues computed on the number of police stations in the district, the last remnant of the system which has now been superseded.

Statement showing the number of articles received for delivery and those returned undelivered during 1876-77:—

	Letters.	Papers.	Packets.	Parcels.
Given out for delivery	28,687	470	39	1,010
Returned undelivered	2,654	37	2	20

Statement showing the working of the district dâk for 1876-77:—

No. of miles of dâk line 94,
No. of runners 30,*
Cost for the year Rs. 3,037-6-9,
No. of covers delivered 27,493,
No. of covers returned undelivered 2,713,
Total No. of letters sent to district post-office 30,206.

* Eight runners have worked for a part of the year.

CHAPTER V.

HISTORY.

History—Places of interest.

Earliest Muhammadan settlement in this district—The history of Sultanpur need not here be carried back beyond the thirteenth century of our era. During this period it probably was that the first Muhammadan conquests were achieved, and the first Muhammadan colonies planted in the western portion of this district. From the tenure of the message sent to Sayyad Sálár when he arrived in Satrikh it may be gathered that the princes of Mánikpur claimed dominions over the whole tract which intervened between their capital and Satrikh, nearly the whole of which, indeed, was afterwards included in the Mánikpur Sarkár, and the chronicles of Jáis and Subeha towns which lay nearly on the line of march from one place to the other, point to the time of Sálár Masaúd as that in which they were first visited by Muhammadans.

Sultanpur conquered by the Muhammadans.—Sultanpur, in spite of the expeditions sent from Satrikh against Benares and other places to the east, appears for some unexplained reasons to have escaped the fate of its neighbours, Jáis on the one side and Jaunpur on the other; it may have been that its naturally strong position baffled for the time all the attempts of the invaders. But be the cause what it may, the traditions current in its vicinity are singularly unanimous in omitting all mention of Sayyad Sálár, and in representing the Bhars to have remained masters of it, until it was captured from them by Alá-ud-dín Ghori.

And as part of Oudh under Muhammadan governors.—This view is further supported by the fact that about this time the first mention is made of a Muhammadan governor (or Commander-in-Chief) in Oudh, being indeed, so far as I have been able to ascertain, the first instance in which allusion is made to that province by the Muhammadan historians. In relating the history of Muhammad Bakhtiár Khilji, the author of the Tabaqat-i-Násiri* says that "this Muhammad Bakhtiar was a Khilji of Ghor of the province of Garmsír. He was a very smart, enterprising, bold, courageous, and experienced man. He left his tribe and came to the court of Sultan Muizz-ud-dín at Ghazni, and was placed in the Díwán-i-arz (office for petitions), but as the chief of that department was not satisfied with him he was dismissed, and proceeded from Ghazni to Hindustan. When he reached the Court of Delhi he was again rejected by the chief of the Díwán-i-arz of that city, and so he went on to Budaon into the service of Hizabr-ud-dín Hasan, Commander-in-chief, where he obtained a suitable position. After some time *he went to Oudh in the service of Malik Hisám-ud-din Ughlabak.* He had good horses and arms, and he had showed much activity and valour at many places, so he obtained Sahlat and Sahli in jágír."

I have quoted this passage *in extenso*, because Muhammad Bakhtiár is himself credited by Elphinstone with the conquest of a part at least of Oudh, whereas from the above passage it looks as if he found the province

* Elliott's History of India, II., 305.

under a Musalman governor, or at least in the occupation of a Musalman army on his first arrival in it, and as if it was only by entering the service of the governor (who it may be remarked had been a companion of Qutb-ud-dín in the Benares campaign, and had in its termination been immediately appointed to a governorship, that of Koil) that he obtained a base of operations for his subsequent incursions into Behár; at a later period he may certainly have held the province, as in the year A.D. 1202, "he joined the auspicious stirrups and came to pay his respects from the direction of Oudh and Behár." After Muhammad Bakhtiár's unsuccessful attempt to establish an independent eastern empire, and the consequent restriction of his dominion to Bengal proper by Shams-ud-dín Altamsh, the rest of the territory previously held by him was parcelled out into smaller jurisdictions, in which may be traced perhaps the outlines of those arrangements which were afterwards more fully elaborated in the Áín-i-Akbari. Among them Oudh became again a separate province; it was first held by Nasír-ud-dín, elder son of Shams-ud-dín, and in the next generation reference is made to a "Hákim Oudh." The incumbent of the office being one Qázi Jalál-ud-dín, and the recurrence of the title may be noted until after the accession of the Khilji dynasty.

Extent of Oudh at this period.—The Oudh here alluded to, it must at the same time be remarked, was very much smaller in extent than either the kingdom of Rám Chandar had been in early ages, or than the subah to which it subsequently gave a name; for contemporary with the Qázi Jalál-ud-dín, above-named, Nasír-ud-dín Mahmúd,* afterwards emperor, held the northern portion of the province which constituted the separate district of Bahraich, and in the opposite direction where Oudh marches with Mánikpur their mutual boundary line most likely cut across the south-western corner of this district, excluding a large track from Oudh, and placing it in Mánikpur.

These two governments being thus contiguous, the politics of the one were not unnaturally influenced by those of its neighbours, and it is not surprising to find that when Malik Jhájhu, a nephew of Ghayás-ud-dín, rebelled against his Khilji sovereign in his government of Karra, Amír Ali,† his contemporary in Oudh, participated in the revolt. One of the immediate effects of the defeat of the confederates, which was speedily effected by the royal forces was the conferment of the government of Karra Mánikpur by the emperor on his nephew, Alá-ud-dín Khilji, who now first appears in the history of this district, and as he was chief among those whom the king delighted to honour, he soon became still more intimately connected with it by receiving a second grant, *viz.*, of the government of Oudh, which had of course become vacant in consequence of the rebellion of Amír Ali.

Alá-ud-dín Khilji's two governments included the whole district.—Alá-ud-dín Khilji was thus the first Musalman governor under whose rule the two previously separate portions of the district were united,‡ but he is nevertheless completely ignored in the annals of all parts of it alike. Whether

* Elliott's History of India, II., 344.
† Also called Hátim Khan (Farishta).
‡ Even then Chánda belonged to another government.

rightly so or not is doubtful; for it has been suggested that to him* of right belongs the honour of the exploit which is ascribed to his namesake of the Ghori dynasty, which would make him the principal character in the principal event in the history of the capital. It would then, indeed, almost seem that the Khilji might pride themselves on having monopolised the annihilation of the Bhars of Sultanpur. A Khilji it was who dealt the first blow to their independence by the overthrow of Jáis; for a Khilji has been claimed the honour of first conquering the region in which their principal possessions lay; a Khilji again is said to have demolished their last remaining citadel, and thus effected their complete subjection.

But I venture to think that it is quite possible the name has been correctly preserved as Alá-ud-dín Ghori, being as in the case of Jáis, that of a person all but locally obscure; and that if, as is possible enough, the legend is inaccurate at all, it errs rather in the particular of confounding a private individual with a well known historical character than in that of substituting one distinctive designation for another; in the instance quoted that of Jáis, it will be observed the very word Khilji, which is here supposed to have been merged in that of Ghori, is seen to have been retained unaltered. Alá-ud-dín, Khilji, moreover, so far as I have been able to ascertain from the sources of information at my command, does not appear to have once visited Oudh during the short period he was its governor, while it appears, after having been conquered by Musalman armies, to have been held by Musalman rulers, for nearly a century before his time, I have therefore told the tale as it was told to me, and assigned no more modern a date to the occurrences it narrates than historical probability absolutely demands, *i.e.*, the reign of Shaháb-ud-dín.

Whether Ghori or Khilji was the victor, the thoroughness of the conquest is evidenced in the most conclusive manner by the absence of any event connecting Sultanpur with general history, until the dismemberment of the Delhi empire in the time of Mahmúd Tughlaq.

Sultanpur part of the kingdom of Jaunpur.—Up to shortly before that period, the jurisdiction of the governor of Jaunpur had been limited to "Jaunpur and Zafarabad," with such provinces to the eastward as were held neither by petty chiefs nor the lords of Lakhnauti;† but when in A.D. 1394, Mahmúd Tughlaq deputed his Wazír, Khwája Jahán, to that important charge, he invested him with the newly created title of Malik-ush-sharq, and at the same time extended his authority over the lower Duáb and the provinces on the left bank of the Ganges. When therefore later on in the same year, Khwája Jahán, throwing off his allegiance to Delhi, assumed the emblems of royalty, Sultanpur found itself again, as in the time of Rama, in the centre of an eastern empire, very much the same in extent as Rama's, and at about the same distance, though in a different direction from the new capital as it was from the old one of Ajodhya.

The change of the sovereignty does not appear to have produced any marked effect on the even flow of its internal history, and Sultan Ibráhím is, indeed, the only one of the Sharqi dynasty who lives in local story. In this he figures among the most ardent of the propagators of the faith of

* But he has no place in local tradition.
† Calcutta Review, 1865, pargana Jaunpur.

Islám, and as the indefatigable champion of the professors of that creed. That the tales told of him are exaggerated may be assumed;* but they are nevertheless pervaded by a vein of truth, and the reason for his being made the hero of them is not far to seek. Immediately after ascending the throne he had to hurry off from Jaunpur in the direction of Kanauj to join his army then encamped near the latter place on the left bank of the Ganges, and more than one march and countermarch between the two places is on record; so that it is quite credible not only that Ibráhím himself actually passed the spots where there still lingers the recollection of his visit, but also that when he did so he had at his back forces sufficient in his estimation to cope with those of Delhi.

Establishment of the Mughal power.—The downfall of the Jaunpur kingdom was no more actively felt in this part of Oudh than its erection; nor did anything of note occur within the half century of Lodi† rule. At the close of that period, however, Bábar, who had elsewhere established the Mughal power, marched in person into Oudh. Crossing the Ganges in the proximity of Bángarmau, he marched by Lucknow eastwards, and encamped on the very day on which his General Chín Taimúr Sultán defeated the Afghán chief, by whom his power was contested in this province "two or three kos above Oudh at the junction of the Gogar and Sirwa." Here he halted some days for the purpose of "settling the affairs of Oudh and the neighbouring country and for making the necessary arrangements." This halt of Bábar's demands attention, as it was the proximate cause of one of the leading events in the history of the Bachgoti clan: the conversion to Islámism of Tilok Chand, nephew of the then chief of the clan,‡ whose descendants afterwards became premier rájas of Oudh.

The Súr Kings.—The temporary overthrow of the Mughal power, which occurred about ten years later, and the establishment of the Súr dynasty in the person of Sher Shah, must not be passed over in silence. They were fraught with results, material if not moral also, more important from a local point of view than any other of the numerous dynastic changes which had taken place since the fall of Delhi and Kanauj at the end of the twelfth century. Sher Shah had, soon after Bábar's death, made himself master of the province of Behár and of the important forts of Chunár and Rohtás, and though from motives of prudence he bent for a time before the storm, and took shelter in the fortress of Rohtás when Humáyún marched against him in A.D. 1538. No sooner did he find his army weather bound in Bengal than he issued from his retreat, took possession of Behár and Benares, recovered Chunár, laid siege to Jaunpur, and pushed his detachments up the Ganges as far as Kanauj. So confident was he in the result of his future operations that at this period he

* They are more numerous in Rae Bareli, but are not altogether wanting in this district. Thus he is said by some accounts to have built a fort in Nasirabad, and another story states that Parshád Singh, the Kanhpuria chief, having attacked a Muhammadan tribe of that town, the Khatíbs, they appealed to and obtained the protection of Ibráhim.

† That is from the downfall of Jaunpur when the Lodi rule commenced in Oudh to the Mughal conquest.

‡ The conversion is said to have taken place at Allahabad, so that it may not have happened till the following year, when Bábar's camp was pitched in this place; but it is improbable, as he only halted there for a few hours.

assumed the title of king. In A.D. 1539 he inflicted a decisive defeat on Humáyún who fled to Delhi, and was occupied there for eight or nine months in repairing his losses, and during that interval his conqueror contented himself with retaining his acquisitions in Hindustan, recovering possession of Bengal, and putting all his former territories into order. The renewal of hostilities still found him on the east of the Ganges opposite Kanauj. It is not immaterial to add that he had been accompanied throughout all these transactions by his son Salem Shah, who distinguished himself as a soldier in his father's wars; and was an improver like his father, but in public works rather than in laws.

The genuineness of the instances of Sher Shah's and Salem Shah's active interference in the affairs of this quarter of Oudh may, therefore, be unhesitatingly admitted. Tilok Chand, the Bachgoti Musalman convert, was now dead; but his grandson, Hasan Khan, is said to have managed to ingratiate himself with Sher Shah, and so to have carried still further that aggrandizement of his family which his grandfather had commenced; and as an example is ready at hand in Sher Shah himself of the success which might speedily be achieved by soldiers of fortune in such unsettled times ready credence may be yielded to the statement.

Careful of the interests of his followers, Sher Shah was no less so of his own; and for the more effectual protection of the latter, he is said, under the influence perhaps of his son's taste for public works, to have ordered the simultaneous erection of fifty-two substantial fortresses.* The ruins of many of these still exist; some of them are to be identified no doubt with the forts of burnt brick noticed in the Ain-i-Akbari. This fact corroborates in an important manner the statement made by Elphinstone, that "Akbar's revenue system though so celebrated for the benefit is conferred on India, presented no new invention, but was in fact only a continuation of a plan commenced by Sher Shah, whose short reign did not admit of his extending it to all parts of his kingdom."

Restoration of the Mughal power.—The restoration of the Mughal power by Humáyún might remain unnoticed had not his son Akbar left his famous institutions. In the systematic division of the empire into subahs, of subahs into sarkárs, and of sarkárs again into muháls, which they gave rise to, Oudh was selected to furnish a name at once to one of each of those divisions.

Sultanpur in Akbar's time.—Sultanpur formed one of the constituent muháls of the Sarkár of Oudh, and so of course lay in the subah of that name. Neither the Sultanpur muhál, however, nor the Sarkár, nor even the subah of Oudh included the whole of the tract known more recently by the name of Sultanpur. What has been vaguely and inferentially remarked regarding an earlier period, may be regarding the time of Akbar more definitely and certainly repeated, *viz.*, that the whole of the eastern and much of the southern and western portions of the present district belonged not to Oudh, but to the sarkárs of Jaunpur and Mánikpur in the subah of Allahabad.

* A similar tale is current in Rae Bareli, but the forts are attributed to the Sharqi dynasty. As Shergarh and Salemgarh are said to be two of them, I think the Súr dynasty is the more probable.

Many of Akbar's muháls admit of early and certain identification with parganas of the present time, but with regard to others there is ample room for doubt, and I therefore give in full three out of the four sarkárs just named as described in the Áín-i-Akbari, together with what I believe to be their modern representatives. The Jaunpur sarkár is shown by Sir H. Elliot to have contained Chánda only belonging to Sultanpur, and it will therefore be sufficient to give so much of it as relates to that pargana.

Sarkar Oudh, 21 muháls.

Number.	Muháls of the Áín-i-Akbari.	Parganas of the present day.	Present districts (according to arrangements of 1869.)
1	Oudh bá haweli, 2 muháls ...	Haweli Oudh	Fyzabad.
2	Ambodha	Ambodha	Basti.
3	Ibráhímabad	Ibráhímabad	Bara Banki.
4	Inhauna	Inhauna	Rae Bareli.
5	Pachhimráth	Pachhimráth	Fyzabad.
6	Bilahri	Sultanpur Baraunsa (*alias* Bilahri.)	Sultanpur.
7	Basorhi	Basorhi	Bara Banki.
8	Thána Bhádáon* ...	Tappa Asl	Sultanpur.
9	Bakteha	Baksaha	Bara Banki.
10	Daryabad	Daryabad	Ditto.
11	Rudauli	Rudauli	Ditto.
12	Sailuk	Sailuk	Ditto.
13	Sultanpur†	Sultanpur	Sultanpur.
14	Sáthanpur‡	Jagdíspur	Ditto.
15	Subeha	Subeha	Bara Banki.
16	Satrikh	Satrikh	Ditto.
17	Sirwapáli§	Amsin	Fyzabad.
18	Guwárich	Guwárich	Gonda.
19	Kishni‖	Jagdíspur	Sultanpur.

* There is still a village called Bhadáon in pargana Tappa Asl. It formerly gave its name to a tappa which is said to have been in pargana Sultanpur, and both these remarks are equally applicable to Tappa Asl. Both thána Bhadáon and Tappa Asl are very small, and the prevailing clan in both is the same, the Bachgoti. I hence infer that thána Bhadáon was the old name of Tappa Asl.

† The old pargana is now divided into two parts, separated by the river Gumti, and called Sultanpur Baraunsa and Sultanpur Miránpur :—

(*a*).—Sultanpur Baraunsa is the present name of Bilahri pargana, or rather of part of it; it continued to be a separate pargana until annexation, and was composed of two alias of which Baraunsa was one and Gudara or Pápár Ghát the other. The junction of the names of the two parganas is not altogether new. Professor Blochmann tells me that "the Muhammadans histories often mention Sultanpur Bilahri, where the battle was fought." Regarding this battle see his Áín-i-Akbari's translation, p. 400.

(*b*)—Sultanpur Míránpur. Miranpur or rather Moranpur Kathot, mordern name of the old Kathot pargana. The change occurred when the tahsildar's quarters were removed from one place to another. The Sultanpur and Míránpur parganas were separate until after the mutiny; the latter was then absorbed in the former, and its name was disused for a time, but revived and combined with that of Sultanpur on the reorganization of districts in 1869.

‡ Sáthan or Sátanpur continued to be a separate pargana until 1750 when it was united with Kishni, and a single new pargana, Jagdíspur, which still exists, superseded them both.

§ The change of name took place in 1763; see pargana Amsin.

‖ See Sátanpur. Kishni still survives as a large qasba and postal town.

Sarkár Lucknow, 55 Muháls.

Number.	Muháls of the Áin-i-Akbari	Parganas of the present day.	Present districts according to arrangement of 1869.
1	Bhitauli	Bhitauli	Bara Banki.
2	Dewa	Dewa	Ditto.
3	Kumbhi*	Ditto	Ditto.
4	Kursi	Kursi	Ditto.
5	Kahanjra†	Ditto	Ditto.
6	Siddhaur	Sidhhaur	Ditto.
7	Sidhipur	Ditto	Ditto.
8	Bilgrám	Bilgrám	Hardoi.
9	Garanda	Ditto	Ditto.
10	Hardoi	Hardoi	Ditto.
11	Kachha Ando	Kachhandan	Ditto.
12	Mallánwán	Mallánwán	Ditto.
13	Sandila	Sandila	Ditto.
14	Amethi	Amethi	Lucknow.
15	Bijnaur	Bijnaur	Ditto.
16	Dádra‡	Ditto	Ditto.
17	Deorákh	Deorákh	Ditto.
18	Lucknow bá Haweli ...	Lucknow	Ditto.
19	Mariáon	Ditto	Ditto.
20	Mahona	Mahona	Ditto.
21	Malihabad	Malihabad	Ditto.
22	Sande	Sisaindi	Ditto.
23	Kákori	Kákori	Ditto.
24	Ghátampur	Ghátampur	Unao.
25	Haihar§	Ditto	Rae Bareli.
26	Tara Singhana	Ditto	Unao.
27	Nisgarh‖	Ditto	Rae Bareli.
28	Pahrimau¶	Ditto	Ditto.
29	Sáthanpur	Khiron	Ditto.
30	Sihali	Ditto	Bara Banki.
31	Bári	Bári	Sitapur.
32	Manwi	Manwán Bári	Ditto.
33	Garh Amethi** ...	Amethi	Sultanpur.
34	Isauli	Isauli	Ditto.

* Kumbhi is given as one of the twenty-two Bais parganas in Chronicles of Oonao, page 67. It has now ceased to have a separate existence.

† Ditto ditto ditto.

‡ Either Dádra near Nawabganj, or the place of the same name near Isauli; probably the former.

§ Haihar or Aihar still gives its name to a small estate.

‖ Still a well known village.

¶ Pahrimau is still the name of a taluqa; it is in the Rae Bareli pargana.

** The Bandhalgotis refer the origin of the first part of this name to the existence of a fort, of which the alleged remains are to be seen in Raipur; but I think it more probable that the Garh is referred to. In the reign of Shah Jahán the parganas of Jáis and Amethi were held as jágír by Ahmad Beg Khan, nephew of Núr Jahán (Professor Blochmann's Áin-i-Akbari's translation, para. 509), but whether Garh Amethi is here intended I cannot say. In later times this pargana belonged to Mánikpur Sarkár, how or when it came to do so is not clear. If it is the one Ahmad Beg Khan held, the change may have taken place then. It may have been separated from its old Sarkár when it became his jágír, and have been thrown when he gave it up into the Sarkár, to which Jáis the remainder of the jágír belonged, which was Mánikpur. In Hindi pattas the name of the pargana is often preceded or followed by the expression "Rájas Hujúr;" but the meaning of the first word I cannot ascertain.

Sarkár Lucknow.—(concluded.)

Number.	Muhál of the Áín-i-Akbari.	Parganas of the present day.	Present districts according to arrangement of 1869.
36	Asíwan	Asíwan	Unao.
37	Asoha	Asoha	Ditto.
38	Bángarmau	Bángarmau	Ditto.
39	Farosi *	Sikandarpur	Ditto.
40	Fatehpur	Fatehpur	Ditto.
41	Fatehpur Chaurási ...	... ...	Ditto.
42	Harha	Harha	Ditto.
43	Jhalotar	Jhalotar	Ditto.
44	Mukraid †	Magráyar	Ditto.
45	Mauránwan	Mauránwán	Ditto.
46	Mohán	Mohán	Ditto.
47	Panhan	Panhan	Ditto.
48	Parsandan	Parsandan	Ditto.
49	Pátan	Pátan	Ditto.
50	Rámkot	... ...	...
51	Ranbhirpur‡	Purwa	Unao.
52	Saipur§	Safipur	Ditto.
53	Sarwan	Sarwan	Ditto.
54	Unám	Unao	Ditto.
55	Unchgáon‖	Daundia Khera	Ditto.

* See Chronicles Oonao, p. 57.

† Village of name still exists (commonly pronounced Magráyar) near Harha.

‡ See Chronicles Oonao.

§ See Chronicles Oonao, p. 25.

‖ This pargana and those of Sidhipur and Tara Singha were formed into one about a century ago under the name of Daundia Khera by Ráo Mardan Singh, ancestor of the notorious rebel Bábú Rám Bakhsh of the taluqa of that name. See Rae Bareli report and Mr. Benett's Chief Clans of the Rae Bareli district, p. 10, marginal note.

Sarkár Mánikpur, 14 *muhál*s.

Number.	Muhál of the Áín-i-Akbari.	Parganas of the present day.	Present districts according to arrangement of 1869.
1	Aral*	Partabgarh	Partabgarh.
2	Jalálpur Bilkhar† ...	Patti	Ditto.

* The pargana now called Partabgarh was formerly known as Aror. The change of name took place seven generations ago, when Partáb Singh, fixing his residence at a place till then known as Rámpur, built a great fort, and giving it his own name, changed the name of the pargana from Aror to that of Partabgarh.

† Jalálpur Bilkhar was the old name of Patti Dalippur pargana. It was at the same time the name of a single estate, a partition of which took place ten generations before 1780 A.D., or soon after Akbar's time. Two smaller estates were then formed and called Dalippur and Patti, and from this division the two estates, so called, began a separate existence. (Mr. R. M. King's Report, page 10).

Sarkár Mánikpur.—(continued.)

Number.	Muhals of the Áin-i-Akbarí.	Parganas of the present day.	Present districts according to arrangement of 1869.
3	Qariát Páegáh* ...	...	Partabgarh and Rae Bareli.
4	Mánikpur	Mánikpur ...	Ditto.
5	Bhilwal†	Haidargarh ...	Bara Banki.
6	Thulendi‡	Bachhráwán ...	Rae Bareli.
7	Jáis§	1.—Rokha Jáis ...	Ditto.
		2.—Simrauta ...	Ditto.
		3.—Mohanganj... ...	Ditto.
		4.—Gaura Jámún ...	Sultanpur.
8	Dalmau	Dalmau ...	Rae Bareli.
9	Rae Bareli	Rae Bareli ...	Ditto.
10	Salon	Salon ...	Ditto.

* These villages were 256 in number. They are now partly in the Bihár and Salon tahsils in the Rae Bareli district, and partly in the Partabgarh tahsil in the district of that name. They were like "Guzára," assigned villages. Their name derived from "Páegah" a stable, indicates the purpose of their assignment; their revenues were devoted to the defrayment of expenses connected with the purchase and maintenance of the royal cattle (duáb). The existence of such a grant in the locality may very possibly be due to the circumstance mentioned by the Emperor Bábar in his memoirs, that in the 16th century there were thirty or forty villages in Karra Mánikpur, the inhabitants of which were exclusively employed in catching elephants. Professor Blochmann thinks it probable that the "old Pathan Sultáns kept the elephants there that came up from Purwa." These Qariát Paegáh had their own kachahris in the village of Juir and their own Qánúngos, whose descendants are still called "Páegáhwála."

† The revenue of the Bhilwal pargana was until the reign of Ásif-ud-daula paid at Nagrám, now in the Mohanlalganj tahsil, in the Lucknow district. In 1787 the residents of that place having made frequent complaints of the violence and oppression of the military force stationed there, the Chakladar, Haidar Beg Khan, removed the tahsil office to Fatehgarh where he built a fort and called it after himself Haidargarh. From this time the old name of Bhilwal began to be displaced by that of Haidargarh. Bhilwal is still a large village, a collection of 11 hamlets.

‡ This pargana continued to retain its old name up to the end of native rule. Sultan Ibráhim Sharqi built a fort in the village of Thulendi, and this continued to be the residence of officials until Shujá-ud-daula's time. Rája Niwáz Singh, the then Názim, appropriated to his own private use an estate of which Thulendi was the village, and in consequence deemed it prudent to transfer his official residence to the neighbouring village of Bachhráwán. This led to Bachhráwan being selected, on the annexation of the province, as the headquarters of a tahsil, and the name of the jurisdiction attached to it was simultaneously altered to bring it into accordance with the actual state of things.

§ Jáis is one of a very few parganas which have been broken up into several smaller ones since the time of Akbar. Its dismemberment has in great measure followed the course of history of the Kanhpurias. That it commenced before A.D. 1775 is manifest from the mention of Simrauta in a treaty of that year. Since the re-arrangement of pargana boundaries after re-occupation there has been no separate pargana of the name of Jáis. The one which contains the old esponymous city is now called Rokha Jáis, and comprises portions of the old parganas of Jais and Nasirabad.

Sarkár Mánikpur—(concluded.)

Number.	Muhals of the Áin-i-Akbari.	Parganas of the present day.	Present districts according to arrangment of 1869.
11	Qariát-i-Guzára* ...	...	Rae Bareli.
12	Nasírabad†	Rokha	Ditto.
13	Kathot	Míránpur	Sultanpur.

* The word qariát is familiar in a somewhat different form to European scholars; it forms the first part of the word Carthage, and, says Professor Blochmann, "occurs also in many biblical names." The word guzára means "maintenance."

The whole expression "Qariát-i-Guzára" is variously explained. According to one account, it signified villages assigned to the king's private servants; according to another, villages of which the revenues were allowed for "Áind ravind," or expenses incurred in entertaining royal messengers or public servants passing through Mánikpur. These villages were 262 in number, but few of their names are now known. They are now partly in the Bihár and partly in the Salon tahsils in the Rae Bareli district. They had their own kachahris (in Karetha and Bihár) and their own qánúngo's. The present qáunngo of the Partabgarh pargana belongs to the family of the old "guzára" officials.

† The name of Nasírabad has now been superseded by that of Rokha. The latter continued to be the name of a separate pargana until annexation.

Sarkár Jaunpur Muhals.

Number.	Muhals of the Áin-i-Akbari.	Parganas of the present day.	Present districts according to arrangement of 1869.
1	Chánda*	Chánda	Sultanpur.

* Chánda appears to have been detached from the Jaunpur Sarkár by the treaty of 1775 A.D. At the same time its size was reduced to the separation of taluqa Singhrámau, which remained in that Sarkár. According to local accounts the way it happened was that the Taluqdar of Singhrámau rendered good service to the British Government, and in return got his estate taken under its sheltering wing. A more probable explanation is that taluqa Singhrámau was the only part of pargana Chánda included in Balwant Singh's estate which formed the extent of the British acquisitions under that treaty. (See Aitchison's Treaties.)

Sultanpur under the Nawab Wazírs' dynasty.—Sultanpur continued to be divided between the subahs of Allahabad and Oudh for about two centuries, or until the time of the Nawab Wazírs. The circumstances connected with the establishment of that dynasty throw some little light on the state of affairs in Sultanpur at that period.

Saádat Khan, the founder of the line, was rewarded for his good services to the crown with the Subahdarship of Agra; and in that post proved himself to be possessed of considerable administrative ability. In the meantime Oudh was in a state verging on rebellion; and foremost among the

refractory was the ancestor of one of the principal landholders of this district, Mohan Singh, the Kanhpuria Rája of Tiloi, who had been in a chronic state of opposition to the local rulers; and appears to have been attempting to convert his private estates into an independent principality. Intelligence of this reached Delhi, and the Emperor deemed it prudent to transfer Saádat Khan to Oudh. The new governor at once adopted vigorous measures for the restoration of tranquillity. He first endeavoured to induce the Rája of Tiloi to make peaceful submission, but that chief turned a deaf ear to his advice, and he was at last obliged to march against him. Saádat Khan's army consisted of but ten thousand men, while that of Mohan Singh was just five times as numerous. Mohan Singh, however, was defeated and slain, and the other chiefs having lost their leader speedily tendered their allegiance.

Now, as in the time of Akbar, the possessions of the Kanhpurias broad as they are stretch no further north and east than the old muhál of Jáis did.* It would thus appear that Saádat Khan's subah had been enlarged at the expense of that of Allahabad. On the contrary, what brought Mohan Singh into collision with Saádat Khan was that he claimed as his, and sought to annex to his estates in Mánikpur, Inhauna and other parganas belonging to Oudh, and thus owed fealty to Saádat Khan as well as the Subahdar of Allahabad, although he withheld it impartially from both. Again, with Jáis on the west and with Chánda on the east, Saádat Khan had no concern. It was not till this reign that they ceased to be a subject to a separate Government,† when Safdarjang after engaging in a civil war with his sovereign consented to make peace on condition that he should be invested with the double Subahdari of Oudh and Allahabad.‡

Whether the names of Oudh simultaneously received and extended meaning is uncertain, probably not: for the inheritance of Safdarjang was divided and Allahabad and Oudh were separately held awhile by Shujá-ud-daula and Muhammad Quli Khan. The integrity of the Allahabad subah did not commence to be threatened until Shujá-ud-daula was compelled, under the treaty of A.D. 1765, to cede the sarkárs of Allahabad and Karra to the emperor, and as the subah was thus lopped of the part from which it derived its name, it is possible that what remained assumed the designation of the province to which it continued to be attached. But this dismemberment was only temporary; and the Nawab Wazír recovered Allahabad and Karra (Rohilkhand being added to them) by the treaty of A. D. 1775. I think it is doubtful therefore whether Jáis, Chánda, and Kathot came to be considered part of Oudh proper until the Subah of Allahabad was finally broken up in the reign of Saádat Ali Khan, when a great part of it was ceded to the English.

In Saádat Ali Khan's time.—This cession by Saádat Ali Khan of a portion of his dominions was made with a view to insuring the better management of the remainder. One of the measures adopted in order to

* If, indeed, in Akbar's time they extended so far, for Jáis was then held by various tribes (Aqwám Mukhtalif).

† Their union with Oudh under Alá-ud-din was temporary only.

‡ Elphinstone, 4th Edition, p. 651.

give effect to that purpose was a complete reorganization of jurisdiction. The old and half absolete arrangement of subahs and sarkárs was formally abolished, and the province was divided into nizámats and chaklas* which continued to exist until the introduction of British rule. The importance of Sultanpur was now on the increase. Nizámats each comprised about a quarter of the province, and Sultanpur was selected to give its name to one of them. In its widest sense it now signified a tract extending from the Gogra on the north to the British district of Allahabad on the south and from Jagdíspur on the west to the boundary of the province on the east.

Here then for the third time in its history Sultanpur is found a political and religious landmark; of the west the emblem was the crescent, of the east the cross. The masses of the people, indeed, in both directions were of the same persuasion. Brahmanism with them still reigned supreme. The distinction lay between the governing races not the governed; on the west lay the kingdom of the Muhammadan and Asiatic, the vassal of the Emperor of Delhi, on the east lay the possessions of the Christian and European subject to the presidency of Bengal. The nizámats were subdivided into chaklas, which however it was practically if not theoretically at the option of the názim to disregard. Separate officers were usually appointed to each chakla under "amáni" názims, but otherwise only occasionally. An explanation of this difference was once offered to me in the naive remark that it entailed too great an expenditure to find much favour with revenue farmers—a pretty instructive comment on one of the evils of the contract system.

The Sultanpur nizámat contained four chaklas, *viz.*, 1 Sultanpur, 2 Aldemau, 3 Jagdíspur, 4 Partabgarh.

Subjoined is a list of the Názims of Sultanpur from the date of the institution of the office until the annexation of the province.

1.	Mirza Sattár Beg	... 1793	to 1793	15.	Mirza Abdulla Beg	... 1836	to 1838
2.	Sítal Parshád	... 1794	„ 1800	16.	Qutb-ud-dín Husen Khan	1837	„ 1838
3.	Rája Niwáz Singh	... 1801	„ 1802	17.	Rája Darshan Singh	... 1838	„ 1839
4.	Mirza Jání	... 1803	„ 1805	18.	Mirza Saf-shikan Khan	1840	„ 1840
5.	Rája Jugal Kishor	... 1806	„ 1807	19.	Atá-ulla Beg	... 1841	„ 1841
6.	Rája Niwáz Singh	... 1808	„ 1810	20	Shekh Husen Bakhsh	... 1841	„ 1841
7.	Fazl Ali Khan	... 1811	„ 1811	21.	Wájid Ali Khan	... 1842	„ 1842
8.	Mír Khuda Bakhsh	... 1812	„ 1812	22.	Táj-ud-din Husen Khan,	1843	„ 1843
9.	Mír Ghulám Husen	... 1812	„ 1814	23.	Rája Inchha Singh	... 1843	„ 1845
10.	Ikrám Muhammad Khan	1815	„ 1817	24.	Qutb-ud-din Husen Khan	1845	„ 1845
11.	Mír Ghulám Husen	... 1818	„ 1823	25.	Rája Mán Singh	... 1845	„ 1847
12.	Táj-ud dín Husen Khan	1824	„ 1827	26.	Wájid Ali Khan	... 1848	„ 1849
13.	Rája Darshan Singh	... 1828	„ 1834	27.	Ágha Ali Khan	... 1850	„ 1856
14.	Mehndi Khan	... 1835	„ 1835				

Annexation.—Towards the beginning of 1856 Oudh was annexed to the British Empire. "The revolution was accomplished without the shed-

* Perhaps I should rather say constructed nizámats out of the previously existing chaklas, for the latter was no new division. Mr. C. A. Elliott (Chronicles of Oonao, p. 127) attributes the introduction of nizámats to Safdarjang, but the popular view of the question in this district is that it was due to Saádat Ali Khan, and so it is in the neighbouring district of Rae Bareli. It is certainly against the supposition that nizámats were not formed until after the treaty of 1801, that the list of názims commences at an earlier date. But considering how commonly názims and chakladars are used as synonymous, it is very possible that one or two officials of the latter degree have been added to make the list commence with the fasli century. 1793 A.D. is equivalent to 1200 fasli.

ding of a drop of blood, even where difficulty and danger was apprehended everything was quietly and prosperously accomplished. The Oudh troops were peacefully disbanded, receiving from the British Government, in addition to their arrears of pay, either a gratuity or a pension, if they were not, as a large number were, drafted into a new irregular force in the service of the company. The people generally gave no sign of discontent. A few of the tradesmen at the capital, and others who had profited by the licentious profession of the court, declared their attachment to the royal family; but if beyond this there was any regret at the extinction of the old dynasty of Oudh, there was no intelligible expression of feeling. The new system of administration which was applied to Oudh was identical with that which had been found by experience to work so well in the Panjáb. A mixed commission of soldiers and civilians was appointed with Sir James Outram at its head, and it was soon said that the disorganized and distracted kingdom of Oudh was fast subsiding into a tranquil, well ordered province of the British Empire."* But the calm was a deceitful one as was shown by the outbreak in 1857.

The following account of the mutiny at Sultanpur is taken from "Gubbins' History of the Mutinies in Oudh":—

"*Mutiny.*—The station of Sultanpur was commanded by Colonel S. Fisher, whose regiment, the 15th Irregular Horse, was stationed there. Besides it there were the 8th Oudh Irregular Infantry commanded by Captain W. Smelt, and the 1st regiment of Military Police under Captain Bunbury. Apprehending an outbreak of the troops, Colonel Fisher sent off the ladies and children on the night of the 7th June towards Allahabad under care of Dr. Corbyn and Lieutenant Jenkins. The party reached Partabgarh safely, but there they were attacked and plundered by the villagers. Three of the ladies—Mrs. Goldney, Mrs. Block, and Mrs. Stroyan, with their children—were separated from the rest, and were taken to the neighbouring fort of Lál Mádho Singh at Garh-Amethi, where they were very kindly treated. Mádho Singh sent us in their letters to Lucknow, furnished them with such comforts as he could procure himself, and took charge of the articles which we wished to send; and after sheltering the ladies for some days forwarded them in safety to Allahabad. The rest of the party, joined by Lieutenant Grant, Assistant Commissioner, found refuge for some days with a neighbouring zamindar, and were by him afterwards escorted in safety to Allahabad.

"The officers who remained at Sultanpur were less fortunate. The troops rose in mutiny on the morning of the 9th of June, when Colonel Fisher, in returning from the lines of the Military Police, whom he had harangued and endeavoured to reduce to order, was shot on the back by one of that regiment with a musket-ball. The wound was mortal, and Fisher was attended in his last moments by the Adjutant of the corps, Lieutenant C. Tucker. The troopers of the regiment would not come near their Colonel; but neither did they injure him. They, however, attacked and killed the second in command, Captain Gibbings, who was on horseback near the

* Murray's History of India, p. 724.

dooly in which Fisher lay. The men then shouted to Lieutenant Tucker to go; and finding it useless to attempt to stay longer he rode off, and crossing the river found shelter in the fort of Rustam Sáh, at Dera, on the banks of the Gumti. There he was joined next day by Captain Bunbury of the Military Police, and Captain W. Smith, Lieutenant Lewis, and Dr. O'Donel, of the 8th Oudh Irregular Infantry. Information was sent into Benares of their escape, and they were brought in by a native escort, which was immediately sent out by the Commissioner of Benares, Mr. H. Carre Tucker.

"Rustam Sáh is a fine specimen of the best kind of taluqdars in Oudh, of old family, and long settled at Dera, . He resides there in a fort very strongly situated in the ravines of the Gumti, and surrounded by a thick jungle of large extent. It had never been taken by the troops of the native Government, which had more than once been repulsed from before it. Rustam Sáh deserves the more credit for his kind treatment of the refugees, as he had suffered unduly at the settlement, and had lost many villages which he should have been permitted to retain. I had seen him at Fyzabad in January, 1857, and after discussing his case with the Deputy Commissioner, Mr. W. A. Forbes, it had been settled that fresh enquiries should be made into the title of the villages which he had lost, and orders had been issued accordingly. It is singular that Rustam Sáh and Lál Hanwat Singh, in the Salon district, who had both been severe sufferers by the settlement proceedings, should have distinguished themselves by their kindness to British officers.

"Thus perished Samuel Fisher, a man well known in India, where he had many friends and no enemies. A keen sportsman, a splendid rider, he excelled in every sport of the field, while his kind and loving disposition endeared him to all who knew him. Until the day before his death I had been in daily communication with him, conveying and receiving intelligence. On the 10th of June no post arrived from Sultanpur, and we too surely guessed the cause.

"Besides Colonel Fisher and Captain Gibbings, two young Civilians were unhappily also slain—Mr. A. Block, C.S., and Mr. S. Stroyan. When the mutiny broke out, they crossed the river and took refuge with one Yásin Khan, zamindar of the town of Sultanpur. This man at first welcomed them, but afterwards most basely betrayed them. He turned both officers out of his house, and then caused them to be shot down. This is the only instance of like treachery on the part of a petty zamindar in Oudh which came to our notice.

"After getting rid of the European officers the mutineers sacked and burned their houses. The three regiments then marched for Lucknow. On the way, however, they heard of the discomfiture of the 3rd regiment of Military Police, which was on its march from Lucknow to meet them, and turning to the right took the road to Daryabad. Thence they proceeded on to Nawabganj, Bara Banki, which by the 27th June became the rendezvous of all the mutineers in Oudh."

The following is an account of some of the clans in this district :—

The Tiars.—The Tíars are now nearly an extinct race, but at one time it is said that the lords of the Sultanpur pargana were all Tiars. They succeeded the Bhadaiyáns, the conquerors of the Bhars, and were in turn overcome by the Bachgotis, whose star is at present in the ascendant. This order of succession is chronicled in the following doggerel lines:—

Bhar már Bhadaiyán ;
Bhadaiyán már Tiar ;
Tiar már Bachgoti.

The Tiars gave their name to one of the old subdivisions of the pargana, *viz.*, Tappa Tiar, and this perhaps rather than the entire pargana was the extent of their domains. At present they have nothing more than a right of occupancy in a few acres in their old tappa. Regarding the Tiars very little is known. Mr. Carnegy considers them to belong to the Solar race; * they themselves say they are descended from emigrants from Baiswára, who received a grant of the Bhadaiyán's territory from the Rája of Benares. Nor is much assistance to be gained from their name. Local accounts say they built a fort in the village *Terai*, and made it their headquarters, but Harkpur is usually considered to have been their principal village. Phonetic resemblance might suggest their connection with Tirhoot or Tirabhakti, especially as their reference to the Rája of Benares points to an eastern origin † but on the other hand, Thornton mentions an influential class called Tíars ‡ in Malabar, and I forbear therefore to offer any conjecture as to what their name denotes or what ethnological relationship it indicates.

The Raghubansis.—The Raghubansis profess to be the lineal descendants of Raghu, an ancestor of Rama. There are two colonies of them in this district—one in Simrauta, the other in Sultanpur, but neither of them is of much importance at the present time. The Raghubansis of Simrauta, once possessed half that pargana, which they say they obtained from some Muhammadan king for some unknown reason at some unknown period of antiquity. They were robbed of their independence more than three centuries ago, and few of them now remain.

The Raghubansis of Sultanpur claim to have been settled in their present abodes ever since the time of their eponymous ancestor. For centuries they resisted the threatened encroachments of the Bachgotis, and maintained intact a frontier marked by a little nameless affluent of the Gumti. It was not till within the half century of disorder and misrule which preceded the annexation of the province that they succumbed; and even now though in a subordinate position, they retain no small portion of I their ancient heritage.

The Bais.—There is scarcely a pargana in this district in which at some period or another, a Bais colony has not been established. In Simrauta, before it was overrun by the Kanhpurias, they shared the proprietorship with the Raghubansis; in Chánda stories yet linger of their having interven-

*Notes on races, p. 27.

† Unless, indeed, one of Jai Chandrá's line be referred to.

‡ In connection with this circumstance, note the southern origin of the Bais, with whom the Tiars of Sultanpur, claim kindred.

ed between the Bhars and the Rajwárs; in Amethi the Bais of Udiáwán still retain some vestiges of their former rights; the Bais of Gándeo are still the most extensive proprietors in Inhauna and Subeha; the Bhále Sultáns of Isauli and Jagdíspur claim descent from the redoubtable Tilok Chand.

The Bais of Simrauta.—The Bais of Simrauta claim to have received fifty-four villages in that pargana in dowry with a Chauhán bride from Prithi Ráj of Delhi; but as the fortunes of the Kanhpurias rose their's declined; and they are now reduced to the possession of a couple of villages, though a few of them may also be found scattered here and there in cultivation of lands they have now ceased to own.

The Bais of Udiáwán.—The Bais of Udiáwán profess to trace their descent from Tilok Chand, but I have searched in vain for any point of agreement between their pedigree and that of the Bais of Baiswára. Bijai Singh, their ancestor, they say who lived when the days of Bhar rule were drawing to a close, married a Bachgoti girl of Asl and, when taking her home to Baiswára, broke his journey at Udiáwán, in the Amethi pargana, then the headquarters of an estate of forty-two villages belonging to Brahman Lakhandar Pánde. Bijai Singh was a favourite disciple of this Lakhandar, who being childless induced him by a promise of heirship to render his stay permanent. In due time he succeeded his Gamaliel, and on his death left his estate to his three sons—Son Singh, Bhárat Singh, and Rathi Singh—by whom it was divided into three parts (thoks) Sonári, Bhareta, and Tengha. How long the dominion of the Bais continued over Udiáwán is uncertain, but it is now held by the Bandhalgotis, and it is the general belief, corroborated by the Áin-i-Akbari,* that it was one of their very earliest conquests effected many centuries ago. The Rája of Amethi, indeed, denies that his tribe was preceded by the Bais at all, and says they were settled in the pargana by one of his ancestors from whom they received a large jágír for military service. They still occupy many villages in the Udiáwán iláqa, but their proprietary interest in it is now greatly circumscribed.

The Bais of Gándeo.—About four hundred years ago a body of Bais, under the leadership of Bariár Sáh, set out from Gahúmúnj (supposed to be somewhere in the Muzaffarnagar district) in quest of a new home. The greater part of Northern India had by that time passed into the hands of Chhattris, and the Bais wandered to the neighbourhood of Inhauna and Subeha before they came to a place which would satisfy the object of their expedition. Here in a tract called Gándeo, containing three hundred and sixty villages, they discovered an ignoble community of Bhars and Dhobis still in the enjoyment of independence. The name, supposed to mark the spot where the famous bow Gandíva was dropped in his flight by one of the defeated heroes of the great war, suggested reflections full of interest to the Hindus, and thus practical and sentimental considerations

* That is to say, the Bais are not there mentioned as zamindars, and the Bandhalgotis are, which means that if the Bais had ever (as is usually believed) been independent zamindars, they had already ceased to be so.

concurred in prompting the adventurers to select this as their abode. The reduction of the Bhars and Dhobis was speedily accomplished and the victors have since been known as the Bais of Gándeo, Gáreu, or Garhai. This commences and at the same time almost ends their history, the only other event in it worthy of notice being that in the reign of Sher Shah, Bhárat Singh's great-grandson of Banár Sáh embraced the Muhammadan faith.*

The Bharsiyans.—This name is simply a corruption of the word Bhainsaulian, or natives of Bhainsaul, whence the clan derives its origin. While the Bais of Gandeo were still at Gahúmúnj, Jaipál Singh, son of Jagat Singh, Chauhán, was chief of Bhainsaul, in the Mainpuri pargana. He married a daughter of the Gahúmúnj family, and the issue of this marriage was a son, Karan Singh, who, with a band of followers, joined the expedition of Banár Sáh. Shortly after the location of the Bais colony in Gándeo he married the daughter of one of their chiefs, Tipúr, Ráwat; and there being no sons to stand in his way, succeeded to his father-in-law's estate consisting of forty-two villages. Karan Singh had two sons, Ráo and Kunwar, the former of whom died childless, and the latter had two sons, Báz Singh and Jít Singh. Jít Singh died without issue, and Báz Singh received the title of Khán-i-Ázam Bhainsaulian. His conversion is reputed to have taken place in the reign of Sher Shah, and his descendants are manifestly the Chauhán-i-nau Muslim alluded to in the Áín-i-Akbari as occupying the Inhauna pargana. Fateh Bahádur Khan, a descendant of Báz Singh, still possesses a taluqa Bhowa, consisting of twenty-four villages.

Mandarkyas.—The Mandarkyas describe themselves as Sombansis, descendants of a chieftain, Kishan Chand, the founder of the town Kishni. Mandala, they explain in the Sanskrit language, signifies an area of sixty-four kos or one hundred and twenty-eight miles, and such was the extent of Kishan Chand's domains. He was hence styled Mandalak, or lord of a Mandala, and his descendants Mandalakya, or by contraction Mandarkya. But the word Mandala does not appear to possess the particular meaning here attributed to it; it signifies any region or country, and in that sense is of not unfrequent occurrence, as Kosambi Mandala, Chala Mandala, and Garha Mandala; but by itself, it is altogether meaningless.

I venture to offer another derivation of the name, which has at least the recommendation of simplicity. The common pronunciation of the name is Mararkya, but it has just been seen that according to the people themselves the first *r* is an instance of the common colloquial practice of substituting that letter for *nd*, and Mandarkya is the more correct orthography. They imply also that *kya* is a terminal affix only, and that the radical portion of the name is mándar. It is true they make *kya* an accumulation of two simpler affixes *kand yas*, but this difficulty is disposed of by the fact that they do not always use this combination, as

* Mr. Benett (Chief Clans of Rae Bareli, page 24) places this event in the reign of Humáyún, which is much the same thing.

often calling themselves Mandaraks as Mandarkyas. * Now Mándar Sáh is the name of one of their ancestors second only in importance to Kishan Chand himself, and this verbal coincidence leads me to think that the Mandarkyas take their name from their ancestor, Mándar Sáh, just as the Tilokchandi Bais are called after their ancestor Tilok Chand.

The Mandarkyas are partly Musalmans and partly Hindus; the conversion of the former was attributed to the time of Sher Shah. Their apostacy does not seem to have bettered their worldly prospects, for none of them even acquired large estates. Hindus and Musalmans together, they now hold but four villages, and the family is in the last stage of decay.

Places of interest.—The following are the few places of interest the district possesses:—

Ganaur.—Ganaur, pargana Isauli. In this village are the ruins of what must once have been a vast structure. For a wonder, though its history is unknown, it is not ascribed to the Bhars. The single fact I have been able to ascertain about it is that it was the house of an oilman. The ruins consist of some massive walls of masonry of immense thickness, and three or four pagoda shaped buildings of proportionately substantial construction. The latter are ornamented with beautifully executed scroll-work engraved or rather moulded in the external surface of the bricks; a portion of the design only is contained in each brick so that to complete it two or more have to be placed in a particular position—a work of no small difficulty when they are once separated. In the roof of one of the buildings is a large spherical cavity, in which the oilman is supposed to have hoarded his vast wealth to protect it from the rapacity of his neighbours. Who this mysterious individual was, whither he went, how he disappeared, or when he lived, no one seems to know.

Bikhar.—Bikhar, pargana Chánda. This village is said to take its name from the great Vikramaditya, Bikramájít, or Bikram. On the border of one of the tanks in it is a statue said to be that of the legendary hero, and worshipped by the people of the village. The head of it only is now visible, and even that is said to be gradually disappearing. This is possible enough, and may be traced to natural causes, but this is too simple for rustic superstition, which discovers supernatural agency at work. Vikramaditya is said to be sinking into the earth with horror at the depravity of modern days. As to the reason for the erection of the statue in the village accounts are discrepant. One says it marks the scene of a battle in which Vikramaditya lost his life; another that it commemorates an exploit of a devotional character. A certain faqír by way of showing his veneration for Bhawáni cut off his head, and presented it as an offering to that goddess. So unusual an act of piety deserved an appropriate reward at her hands, so she caused the head to return to his shoulders, and presented him with a buffalo-load of gold. The faqír distributed the gold in charity, and repeated the same ceremony every day with the same satisfactory result. Bikramaditya heard of this and his

* According to the Hindus, moreover, the name of one of their clans Chalukya is formed by the addition of the termination *keya* to *chalu* (see "Chronicles of Unao," page, 56.)

enterprising spirit at once prompted him to attempt the feat. He was no less successful than the faqír, and the statue is intended to bear witness to the circumstance.

Arjunpur.—Arjunpur, pargana Chánda. Here are remains of a large fort built by Salem Shah; it long ago ceased to be occupied, and little more than the foundations now exist. The walls are about three feet thick with bastions here and there, and enclose a large area now under cultivation. The fort is said to have been called Makarkala and to have given name to the still existing village of Saráe Makarkala from a bazar at which place the inmates of the fort obtained their supplies.

Arju.—Arju, pargana Chánda. This village contains a brick well, said to have been in existence since the time of the Bhars. Here, too, are found large bricks nearly two feet in length, which are said to have formerly held a place in the walls of one of those Bhar forts, of which we hear so much and see so little. It is the only one of the kind to which I need allude under this head; numbers of them are said to have existed in every pargana, but with a few exceptions nothing is known about them, so that an enumeration of their names would be tedious and unprofitable.

Kothot.—Kothot in pargana Sultanpur. The popular account of Kothot is that after the capture of Kusbháwanpur by Alá-ud-dín Ghori the Musalmans erected two fortresses. The principal one was Sultanpur on the north of the Gumti on the site of Kusbháwanpur; the other a kind of outpost, was built a few miles from it on the south side of the river. Hence the latter came to be called by the Sultanpur garrison Kot-ut, or the fort on the other side, and Kothot is simply a corruption of the name so formed.

This derivation may be nonsense; but nevertheless Kothot is a place of undoubted antiquity. The remains of its old fort are still shown in a mound on the borders of the village of Jurapatti, and it gave its name to a pargana in the time of Akbar. It is not at all improbable therefore that it was occupied by Muhammadans as early as the time of Alá-ud-dín, the conqueror of Sultanpur.

SULTANPUR *Pargana—Tahsil* SULTANPUR—*District* SULTANPUR.—This pargana lies along the south bank of the Gumti; its natural features are described under the district heading. It is rather a dreary and dry expanse of country with no large towns except Sultanpur; it is intersected with ravines stretching down to the Gumti. It has an area of 246 square miles and a population of 159,225, being at the rate of 644 to the square mile. The most numerous class of the community is the Brahman numbering 22,879; this may perhaps be accounted for by the soundness of the bank of the Gumti along which in this quarter it is believed that no less than 360 temples are to be found. Withal the Brahmans have only managed to get ten villages in the pargana. The Chamárs come next numbering 19,829. The Bachgoti Chhattris are the principal landholders owning 190 villages. The Khánzádas who are converted Bachgotis come next with 130, and the annals of these clans may here be given.

The landed property is divided between the following clans to the following extent :—

	Taluqdari.	*Zamindari.*
Bachgotis	94	96
Rájkumárs	30	8
Khánzádas	111	19
Musalmans	0	13
Brahmans	0	10
Káyaths	0	15
Other castes	3	2
	238	163

The Bachgoti Khánzádas of Hasanpur.—Jai Chand Singh's posterity have played a conspicuous part in local history, the head of the family for the time being is still acknowledged premier rája in this part of Oudh. Tilok Chand, son of Jai Chand, says tradition, was a contemporary of Bábar, during one of whose eastern expeditions he laid the foundation of the future greatness of his house. Either taken prisoner in battle, or arrested as a refractory landholder, Tilok Chand fell a prisoner into Bábar's hands. He was allowed to choose between the adoption of the faith of Islám with immediate liberty, or adherence to his old religion with incarceration for an indefinite period. With many respectable precedents to guide him, he selected the former alternative, and was thereupon received into the emperor's favour.* His name was changed to Tátár Khan, and with it he received the title of Khán Bahádur, or Khán-i-Ázam.

Tátár Khan had three sons. One Fateh Sáh, whose descendants still hold the Dhamaur iláqa, was born before his father's conversion, and retained the name Bachgoti; the others, Bazíd Khan and Jalál Khan, were brought up as Muhammadans, and from their father's title coined themselves the new and pretentious name of Khánzádas.

Of Bazíd Khan nothing but the name is known; but his son, Hasan Khan, attained to greater eminence than any other member of his family, and in his time the prosperity of the Khánzádas reached its culminating point. Sher Shah,† it is said, during his progress from Bengal to Delhi chanced to make a lengthened halt at Hasanpur, or as it was then called Narmal, the headquarters of Hasan Khan, who following the policy inaugurated by his grandfather of seeking advancement through the medium of court favour, welcomed his distinguished visitor with a sumptuous banquet, worthy of the rank to which he was aspiring, and, indeed, had recently assumed. Sher Shah was much gratified at this mark of attachment and respect; and Hasan Khan having now placed his foot on the ladder of fortune, soon mounted higher and higher.‡

* I here follow local tradition, but Sir H. Elliott says the Khánzádas must have been converted before the Mughal dynasty commenced, as we read of Bachgotis with Musalman names before that (Supplementary Glossary, Bachgoti). Perhaps the conversion was indirectly connected with the turbulence already mentioned in Sikandar Lodi's reign.

† It may be noted that this is another of the periods during which the Bachgotis distinguished themselves by their turbulence.

‡ Elphinstone, 4th Edition, page 388, Sher Shah assumed the title of king before he had conquered his way as far west as Kanauj.

One day at court a question arose between the Rája of Riwa and Hasan Khan, the latter boldly asserting his precedence, the former as positively rejecting his pretensions. "How far then," said Sher Shah, "do your vast territories extend? "whose but mine," promptly answered Hasan Khan, "is the very ground on which your majesty's residence stands?"* Sher Shah amused at the quick reply, placed Hasan Khan beside him, and said that he should be thereafter styled co-monarch"† at the same time delegating to him the favour to confer the title of rája on whom he pleased within the limits of Banaudha. And this last was by no means a barren honour, for theoretically at least during the investiture, the king-maker stands upon a costly dais, which is constructed of a lac and a quarter of rupees at the expense of the rája elect, and the ceremony over becomes the perquisite of the occupant.‡

However gratifying these tokens of favour to the recipient, they were not likely to extinguish the dispute between him and his rival; and it was agreed that the question at issue should be referred to the arbitrament of the sword. Hasan Khan conscious of his inability to cope single-handed with his antagonist at once set himself diligently to work to obtain allies. With the Chauháns of Mainpuri he appealed to clan feeling and the ties of kindred, and argued that it was incumbent upon them to strain every nerve to establish the Chauhan's superiority over the Baghels, to Musalman chiefs he pointed out the merit of making common cause with him, a convert to their faith, against the unbeliever, and by such means as these soon succeeded in collecting a vast army. This he led to the appointed rendezvous; but the Rája of Riwa shirked the conflict, and failed to put in an appearance on the ground.

The Khánzáda accordingly returned in triumph, and rose yet higher in the favour of Sher Shah. In the midst of a courtier's life, Hasan Khan found leisure to pay considerable attention to his interests as a landholder. Not only did he found the present village of Hasanpur, but the estate which thence derives its name is said to have seen its palmiest days while it was in his possession. It may, indeed, be surmised that the overthrow of the Súr dynasty caused him to retire into private life, for he is said to have died at Hasanpur. A little to the north of the Lucknow road, on the west of that town, may be seen a brick-built enclosure of massive construction. In its present dilapidated condition it might be mistaken for the ruins of a small castle, but it was built by Hasan Khan as a family mausoleum, and his remains are said to have been the first deposited there.

The mantle of Hasan Khan does not appear to have fallen upon any of his successors; but there are signs that each of them, according to his

* "Páe takht bádshá kis ke ráj men hai?" It must be remembered that at this time Sher Shah chanced to be at Hasanpur, which appears to give point to the joke.

† Bádshá doem Masnad-i-Ála. The last words are vulgarly corrupted into "Masan-delhi.'

‡ Dr. Butter (Southern Oudh, page 150) says that the Rája of Hasanpur is the descendent of the Rája of Banaudha, the last of whom gave his daughter in marriage to "Ghori Bádshah." Dr. Butter takes this person to be Qutb-ud-dín Ghori, but Sher Shah also claimed to be a Ghori (Elliot 4th edition, pages 334 and 815 note) and the title of Bádsháh only commenced with Bábar. Is it then possible that Sher Shah is the Ghori Bádsháh of the story, and that Hasan Khan was the rája who gave his daughter to him? This would fully account for Hasan Khan's good fortune.

ability, strove to maintain the honour of the family. Nor did they allow such considerations as kinship to interfere with the pursuit of this object. Fateh Sáh's line had in the fourth generation that had elapsed since its commencement, done its best to struggle into importance, and had annexed among others a little iláqa known as the "twelve kanait villages." Upon these Zabardast Khan of Hasanpur cast covetous eyes, and at last he determined to take possession of them.

He accordingly attacked them with a large force, and in the internecine strife which followed, much Bachgoti blood was spilled on both sides. Zabardast Khan remained master of the coveted tract, but to obliterate the recollection of the events connected with its acquisition directed that the name of the village which had been the scene of conflict, Kanait itself, should be no longer used, and it should be for the future replaced by Shahpur. In yet another family quarrel did Zabardast Khan figure about the same time, but an account of it will be more properly given under the history of Manirpur which is just afterwards given.

Roshan Ali Khan son of Zabardast Khan was the first to permanently injure the fair edifice which Hasan Khan had reared. At the outset of his career, indeed, his power was equal to that of his predecessors, and it might have remained so to the last, had he not rashly ventured to measure strength with Safdarjang. He was killed in a battle with the Nawab, and the importance of the Hasanpur family thereby sustained a serious blow.* At that time their estate was in danger of being altogether broken up; as for the next thirty years during the nominal incumbency of Ali Bakhsh,† adopted son of Roshan Ali Khan, it was held under direct management by the officers of Government. Ashraf Ali succeeded Ali Bakhsh; but for five years afterwards a similar state of affairs continued, and it was not until A.D. 1809 that he obtained full control over his estate. This he retained for ten years only when he died leaving two sons, Husen Ali and Khairát Ali, both of whom afterwards ascended the gaddi.

Until Husen Ali reached his majority (in 1830), Hasanpur was again held under direct management; in the following year he was admitted to engage for it, and thereafter continued to do so until annexation with the exception of a short break in 1837-38, the date‡ of which suggests that it may have been in some measure due to the circumstances described in the following story:—Husen Ali was in 1836, when the circumstances referred to occurred, about twenty-five years of age, and an extensive zamindar holding much of the land which lies between his residence and Jagdíspur.

* Elliott's Supplementary Glossary. Bachgoti, where Roshan Ali is called Díwán, "but" says Sir H. Elliott, most people deny the right of the Hasanpur Bandhua family to the title of Díwán, which they say belongs only to the Bilkhária family, and in practice it is certainly usual to give the title to the latter. (The present Hasanpur title is raja.)

† After Roshan Ali's death his widow, Bíbi Jamayyat Khánam, obtained a farmán granting her the Bháda Iláqa, forty-two villages, rent-free. They were resumed by Saá lat Ali Khan in 1798.

‡ It may be added also that the name of the Government manager, Sher Ali, is the same as that of Husen Ali's adversary.

It being known that his mother, who resided at Dhúa, a fort lying about a mile south of his residence, Hasanpur, cohabited with a neighbouring zamindar named Sher Ali, and the father of her son-in-law, Husen Ali resolved to put her to death, and one night attempted to execute his intention by setting fire to her residence, which he had surrounded with his armed followers. In the smoke and confusion she escaped, with her daughter and another female relative through an unguarded breach in the wall of the fort, and fled on foot to the cantonment of Sultanpur as the nearest place of safety. Neutrality in all private quarrels being deemed essential to the security of the British cantonments in Oudh, she was at first refused admission within the boundary pillars, but was ultimately smuggled into the regimental bazar, whence she was on the point of being ejected, and would have been murdered by her son had not Sher Ali opportunely come up with 300 matchlockmen and carried her off. Husen Ali subsequently made another attempt on her life, and got near enough to hack her pálki with his sword, but she again escaped, and is now in a fort near Sikraura with Sher Ali, who abandoned his kot (small fort) Jaisingarh, twelve miles north-east of Sultanpur, with his villages, to Husen Ali, who was expected to take possession of them at the expiration of the financial year (20th June, 1837).

During the mutiny Husen Ali took an actively hostile part against the English; he was present at the battle of Sultanpur (22nd March, 1858), when he commanded the infantry of the rebel army; he was accompanied by his son, who lost his life in the battle. Not having so compromised himself however as to be excluded from the benefit of the general amnesty, he was on re-occupation maintained in possession of his estate. He died in November, 1860, and the inheritance devolved on his brother Khairát Ali, who was followed in 1869 by his son Muhammad Ali, the present rája.

The Bachgoti Khánzádas of Maniárpur.—Bahádur Khan, fifth in descent from Tátár Khan, had two wives. By the first marriage he had issue, Ismáil Khan, and by the second, Hayát Khan and Dalel Khan. Some accounts state that the two latter received an iláqa (Maniárpur) containing one hundred and nine villages as their share of the Hasanpur estate, while others contradict this statement. It seems probable either that they attempted to assert their right to a share but without success, or that they obtained one and were almost immediately ousted. It is at least certain that bitter enmity prevailed between Hayát Khan and Zabardast Khan, grandson of Ismáil Khan, and that no other cause of quarrel is recorded; that Hayát Khan was killed by Ismáil Khan, and that both Hasanpur and Maniárpur remained in the hands of the latter.

Hayát Khan left six sons, Daria Khan and five others. Shortly after his death, Daria Khan and one or two of his brothers went by night to Hasanpur, determined to take vengeance on the murderer of their father, and stealing quietly into his fort found him alone and fast asleep. They now drew near to kill him, but repenting suddenly of their design they spared his life; at the same time to show how far it had been in their power, they took up his turban, sword, and slippers which were lying by his side, and left their own instead. When he awoke in the morning

Zabardast Khan found no difficulty in identifying his midnight visitors, and was deeply moved by their generous forbearance. Determined now to put an end to his feud with them he set off for Daria Khan's house in Maniárpur, and to show his appreciation of the chivalrous character he had displayed went unattended. Daria Khan seeing him approach fled precipitately into the neighbouring jungle; but Zabardast Khan, resolved not to have his good intentions thus frustrated, sought an interview with Hayát Khan's widow. Having related to her the events of the preceding night, he urged that Daria Khan had already exacted a noble and sufficient vengeance for his father's death, inasmuch as he had had the culprit's life in his hands, although his natural sense of honour had forbidden him to play the part of an assassin. By these and similar arguments he gained the widow over to his cause, and by her intercession a reconciliation was effected with her sons also. Daria Khan took up his residence at Hasanpur, and was entrusted with the management of the entire estate; and at the same time, in conjunction with his brothers, received a grant of eleven villages for his support. These villages formed the nucleus of the present Maniárpur taluqa. They received considerable additions even in the time of Daria Khan, who took advantage of his influential position to enlarge his boundaries whenever the opportunity occurred; but at his death, which happened about 1743 A.D., a partition took place among his sons and brothers, and the separate properties thus formed became small and unimportant. The majority of them were re-united by Roshan Zamán Khan, who could show a rent-roll of Rs. 3,50,000; and it was in his time that the consequence of Maniárpur commenced.

Roshan Zamán Khan died in 1818, and was followed by his brother Basáwan Khan, who survived him but two or three years. Maniárpur then came into the possession of Bíbi Rahmáni; it received several important accessions by what to European notions seems rather curious means. She is said to have intended to make the chakladar, Mír Ghulám Husen, her heir, and he was fully aware of that interesting fact. He accordingly first handed over to her several villages in the Sultanpur pargana in which her estate lay; and afterwards not content with this, began to draw upon the neighbouring parganas of Tappa Asl and Isauli, simultaneously altering the boundary line between them and Sultanpur. Under such auspices there is no knowing to what extent Maniárpur might not have increased, but its prosperity received a sudden check by the untimely (or perhaps many thought timely) death of Mír Ghulám Husen; and Bíbi Rahmáni deprived of her protector appears to have fallen among thieves; for it was in her time that the Gargbansis, of whom General Sleeman says so much, first obtained a footing in the estate. Immediately after Basáwan Khan's death in 1821 A.D., Bíbi Rahmáni made Nihál Singh, "Gargbansi of Sehípur, manager of her affairs. From the time that he entered upon the management, Nihal Singh began to increase the number of his followers from his own clan, the Gargbansis; and having now become powerful enough he turned out his mistress; and took possession of the estate in collusion with the local authorities.*"

*Sleeman's Tour through Oudh, I., 142. The following account of the Maniárpur estate is in great measure taken from this work; but partly also from local sources.

In this he was not unopposed, for Rája Darshan Singh who held the contract for the district interfered—not as might be expected in his official capacity, and for the protection of Bíbi Rahmáni, but because he wished to take advantage of the occasion to seize upon the estate for himself. Unable, however, as a public servant of the state to lead his own troops openly against his rival, he was compelled to secure the co-operation of a powerful Taluqdar, Bábu Bariár Singh of Bhíti, in the execution of his schemes. Nihál Singh was killed in a night attack by Bariár Singh (1832), but Harpál Singh his nephew was ready to take his place and continue the struggle at once; even while Darshan Singh was in office, he held possession of the greater part of the disputed property, and when another názim was appointed (1834), he recovered the remainder, still pretending to hold it for the rightful owner Bíbi Rahmáni. In 1835 Bíbi Basáo, widow of Basáwan Khan, succeeded to the estate; but Harpál Singh, with great pertinacity, continued to force his services upon her until 1838, when Darshan Singh, a second time názim, at last proved two strong for him. Next year Bíbi Basáo resigned in favour of Bíbi Sughra, who in 1843 managed to get the estate transferred from the jurisdiction of the contractor for Sultanpur to that of the Hazúr Tahsil, and so held it till 1845. Mán Singh, who then had the contract got it restored to his jurisdiction, and put it in charge of his own officers, until, in the following year having collected the greater part of the revenue due on it, he made it over to Harpál Singh and Shiumbar Singh, who put its owner into confinement, and plundered her of all she had left.

Bíbi Sughra now summoned to her aid Rustam Sáh and other Rájkumár landholders, friends of her late husband. A fight ensued in which Shiumbar Singh and his brother, Hobdár Singh, were killed, and Harpál Singh fled to his fort at Khaprádíh. Bíbi Sughra escaped and fled to Lucknow, whence she got orders issued to Mán Singh and all the military authorities to restore her to the possession of her estate and seize or destroy Harpál Singh. The death of the latter occurred soon after, and the Gargbansis then relinquished their hold upon Maniárpur; and though they subsequently, with the connivance of a revenue farmer, secured some portion of it for themselves, their connection with the so called management of it finally terminated on the death of Harpál Singh. In 1847 Mán Singh was superseded in the contract by Wájid Ali Khan who was commissioned by the Darbár to reinstate Bíbi Sughra, and brought her with him from Lucknow for the purpose. Soon afterwards, however, he made over part of her estate to his friend Báqar Ali of Isauli, and another part to Rámsarúp, son of Shiumbar Singh, for a suitable consideration, and left one half only to Bíbi Sughra. After no little hesitation she agreed to accept this on condition that the revenue demand upon it should be considerably reduced, but not only was no remission made, but she was required by the názim to pledge all the rents to Husen Ali Khan, the commandant of a squadron of cavalry on detached duty under him. Bíbi Sughra again appealed to the influence of her friends at Court, and orders were reiterated for the restoration of the whole of her estate, but Wájid Ali Khan completely disregarding them made over or sold several villages to Raghubar Singh, brother of Mán Singh, who killed Bíbi Sughra's agents in the manage-

ment, plundered her of all her property, and all the rents which she had up to that time collected for payment to Government, and took possession of the villages transferred to him. Wájid Ali soon after came with a large force, siezed the lady, and carried her off to his camp and refused all access to her. At last when she became ill, and likely to sink under the treatment she received, he made her enter into a written engagement to pay to the troops, in liquidation of their arrears of pay, all that he pretended she owed to the state, and handed her over to Ghafúr Beg, a commandant of Artillery, in whose hands she fared much the same as in those of Wájid Ali Khan.

Ágha Ali, who superseded Wájid Ali in 1849, directed that martial law should cease in Maniárpur, but Ghafúr Beg and his artillerymen were too much for him, and refused to give up possession of so nice an estate, which in spite of all the usurpations and disorders it had suffered, still possessed a rent-roll of a hundred thousand rupees a year. At this time in the fortunes of unlucky Bíbi Sughra, General Sleeman made his tour through Oudh, and on hearing of his approach, Ghafúr Beg moved off with his captive to Chandauli, where she was treated with all manner of indignity and cruelty by the artillery. The Resident represented the hardship of her case to the Darbár with a consciousness, at the same time that there was a very slender chance of her obtaining redress. She recovered her liberty at last in 1851, and after surviving all her troubles and misfortunes died at a good old age in 1866. She left her estate by will to Bábu Akbar Ali Khan who has since died, and a female Taluqdar, Bíbi Iláhi Khánam, his widow, again holds Maniárpur.

The Bachgoti Rájkumárs.—When Rúp Singh emigrated from Bilkhar to Dikhauli, his brother, Ásre Singh, ancestor of the Rájkumár Bachgotis, settled a little further to the east, in the same pargana in the village of Púrai Bágh Ráe. Almost immediately, however, he moved to Bhadayyán which standing in the midst of ravines and jungles perhaps recommended itself as a suitable position for a fort, and here the headquarters of the Rájkumárs have since remained.* The next event in the history of his house is its colonization of trans-Gumti territory. Bijai Chand, eighth in descent from Ásre Singh, had four sons—Jamayyat Ráe, Jiu Naráin, Jalíp Ráe, and Harkarandeo. Jamayyat Ráe remained in Bhadayyán, the others led colonies across the Gumti, whither they were followed in the two succeeding generations by Hari Ráe son, and Madkar Sáh, a grandson of Jamayyat Ráe. "It is believed to be about 250 years since the offspring of Bariár Singh, having become too numerous to find room on the right bank of the Gumti, and powerful enough to encroach on the property of their neighbours, crossed over to the left or Fyzabad bank, and by degrees established six colonies." Further allusion to these would be a work supererogation on my part, the more so that a full account of them may be found in Mr. Carnegy's printed Aldemau Report.

The house of Bhadayyán has little history that would repay perusal. It had the ordinary petty encounters with its neighbours, but none of them

* The Rájkumárs, who are said to be descended from Ráj Singh, i.e., the same son of Bariár Singh as the Bachgotis of Sultanpur, adjoin them and separate them from their more distant kindred the Rájkumárs.

have been of sufficient interest to merit any detailed notice. An exception may perhaps be made in favour of the siege and destruction of the Bhadayyán fort, which took place between thirty and forty years ago. This fort was defended by the then taluqdar Shiudayál Singh against two chakladars, both of whom fell during the siege. It was at last destroyed by the British troops under Colonel Faithfull, but rebuilt by Shiudayál Singh's son, Shankar Bakhsh, and maintained by him in 1836 against the chakladar, who at length took and demolished it.*

The term Rájkumár is commonly applied to the junior branches of all houses in which a ráj exists; and thus there are Rájkumár Bais, and Rájkumár Kanhpuria as well as Rajkumár Bachgotis. And the only explanation I have heard of the last named being so called is in accordance with this, *viz.*, that it is to distinguish them from their brethren the Rajwárs, who could once pride themselves on their chief being a rája. They are the only ones, however, with whom this distinction has superseded the broader appellation of the clan.

The Bachgoti Rajwárs.—Though confined to narrower limits than their kinsmen of the time of Ráj Sáh, Ghunghe Singh's descendants, occupying as they do the greater portion of pargana Chánda, are still entitled to take rank among the principal families of the district. Ghunghé Singh had three sons, Gaj Singh, Ghanpál Singh, and Harpál Singh, the first and last of whom kept their old name of Bachgoti, and obtained lands in the Partabgarh district to which their history belongs. Ghanpál Singh had two sons, Rámdeo and Garabdeo; from the former spring the Khánzádas of Moraine, the latter is the ancestor of all the Hindu Rajwárs. I have not yet explained this cognomen; it would not have been an anachronism, indeed, to apply it to any generation yet mentioned, for it originated only with Jamnibhán, a son of Garabdeo.† Jamnibhán is said to have been distinguished both for martial prowess and intellectual ability, and by a judicious use of these rare gifts, to have considerably extended the already large possessions of the Bachgotis. With the unanimous consent of his connexions he assumed the title of rája, and his immediate relations in consequence of the dignity they borrowed from the circumstance were thenceforward styled "Rajwárs." To his descendants, however, the name only remained while the substance disappeared. In the very next generation his ephemeral principality was dissolved; the ordinary law of partition was reverted to, and his son Kalián Sáh received the separate estate of Garabpur. The remainder of his domains passed to a second son, Jagdís Ráe, in the third generation from whom they were split up into three estates, Partábpur, Rámpur, and Saráe Kalián.

Garabpur, Partábpur, and Rámpur are now of sufficient importance to have separate sanads, but the story of their growth is made up of wearisome details. The two latter are principally remarkable for the peculiarity of their tenures; in the first place, though distinct in interest from each other, they contain many villages common to both, in which sometimes

* Dr. Butter's Southern Oudh, p. 118.

† The zamindars of Chánda were still called Bachgotis when the Ain-i-Akbari was composed.

there is a third and even a fourth sharer; in the second place, each of the properties thus curiously constituted is, though a taluqa, in possession of a coparcenary community.

The Bachgotis of Tappa Asl.—Regarding this portion of the Bachgoti fraternity there is little to be said, except that it still monopolizes nearly the whole of the pargana Tappa Asl, which it considers to be its birthright by inheritance from Asal Ráe, who won it with the sword from the earlier Bais and Bhadayyán occupants.* Either of their own free-will, or because there have been no elder sons capable, by force or otherwise, of convincing their younger brethren of the advantage of a custom of primogeniture, they have all alike remained in a common level of obscurity. Their traditions go back to a time in the distant past, when a single share in a partition was represented by six thousand bighas; but at the present time their villages are more minutely subdivided perhaps than any others in the district. Their principal estates, of which the rest are mostly offshoots, are Sissaindi, Kaliánpur, Bhadewa, and Bissárpur. Under native rule the Bachgotis of Tappa Asl were not a bit behind the rest of their clan in turbulence and audacity, and the following story is told as an illustration of their character. On the arrival of a new Government official among them, they pointed out to him the tombs of various of his predecessors, disapproval of whose rule they had testified by armed resistance; and as an appropriate comment on this cheerful exhibition, requested him to carefully observe those monuments, and bear their import well in mind in the administration of his office.

I may here add a list of the various shrines and temples of Sultanpur, thus affording some idea of the religious life of the people, whose history and warlike annals have been related.

Hindu religious places.

Name of village.	Name of temple.	Remarks.
Hasanpur ..	Temple of Mahábír	Built by Rámjiáwan, Káyath, 75 years ago.
Dakhwa iláqa of Bhatgawán.	Shiwála ...	Built by Durgá Pánde at a cost of Rs. 200 in 1276 fasli (A.D. 1869).
Katáwán ...	Ditto ...	Built by Rám Suchitt, Subadar, at a cost of Rs. 300 in 1270 fasli (A.D. 1862).
Chhaoni Sadr ...	Ditto ...	Built by Pír Bakhsh, Kalwár, at a cost of Rs. 1,500 in 1242 fasli (A.D. 1834).
Ditto ...	Ditto ...	Built by Shiudín, Subadar, at a cost of Rs. 150 in 1272 fasli (A.D. 1864).
Ditto ...	Ditto ...	This temple stands on the banks of the Gumti near Sita Kund; was built by Bandhan, Agnhottri, at a cost of Rs 800, 30 years ago.
Ditto ...	Ditto ...	Built by Jháu Lál, Chaudhri, at a cost of Rs. 300, 24 years ago.
Ditto ...	Ditto ...	Built by Hardayál Thathera at a cost of Rs. 250, 25 years ago.
Ditto ...	Masonry Dharamsála.	Four hundred years ago this was built from the subscription made by the Baniáns of sadr bazar and district officials. There are the images of Rama and Lachhman, and Faqírs lodge there.

* Sissaindi, for instance, contains 20 demarcated villages, of which 16 are said to have been taken from the Bhadayyán and the remainder from the Bais.

Hindu Religious places.—(concluded.)

Name of village.	Name of temple.	Remarks.
Bandhua ...	Shiwála ...	Built by Gurdayál and Mahráj Thatheras at a cost of Rs. 200 in 1237 fasli (A.D. 1829)
Ditto ...	Ditto ...	Built by Bába Sahajrám, Nának Sháhi Saint, at a cost of Rs. 200.
Ditto ...	Ditto ...	Built by Nain Sukh Ráe, Khattri, at a cost of Rs. 200.
Kunchi ...	Shiwála and Thákurdwára of Rama Lachhman.	Built by Paggú and Bhagwándás, Banians, at a cost of Rs. 450 in 1276 fasli (A D. 1869).
Kundwár ...	Shiwála	Built by Maheshwar Parshád at a cost of Rs. 1,000 in 1252 fasli (A.D. 1844).
Ditto ...	Thákurdwára of Rama Lachhman.	Built by Rája Madho Partáb Singh, at a cost of Rs. 2,000 in 1270 fasli (A.D. 1862).
Utardha ...	Shiwála	Built by Buddhi, Dichhit, at a cost of Rs. 200, 75 years ago.
Bhátni ...	Thákurdwára of Rama Lachhman.	Built by Lálikdás, Saint, at a cost of Rs. 150, 75 years ago.
Ditto ...	Temple of Mahábír ...	Ditto . ditto ditto.

Muhammadan religious places.

Sadr bazar ...	Mosque	This was built by Allahdín, a negro, at a cost of Rs. 3,000 in 1867 A.D. The arches and pillars are of stone, and the inner walls are engraved with texts from the Koran.

SULTANPUR*—*Pargana* SULTANPUR—*Tahsil* SULTANPUR.—*District* SULTANPUR.—Sultanpur lies on the left bank of the Gumti on a little peninsula formed by a bend in the river's course. Its history is so much interwoven with that of the district that I will give here only the most prominent points in it. The original town is said to have been founded by Kusa, son of Rama, and to have been named after him Kusapura or Kusabháwanpur. It subsequently fell into the hands of the Bhars who retained it until it was taken from them by the Musalmans in the twelfth century. About seven hundred years ago, it is said, two brothers, Sayyad Muhammad and Sayyad Alá-ud-dín, horse-dealers by profession, visited Eastern Oudh, and offered some horses for sale to the Bhar chieftains of Kusbháwanpur, who seized the horses and put the two brothers to death. This came to the ears of Alá-ud-dín Ghori, whose piety equal to his valour forbade him to allow such an outrage upon the descendants of the prophet to pass unpunished. Gathering a mighty host, therefore, he set out for Kusbháwanpur, and at length arrived and pitched his tents in Karaundi, then a dense jungle near the devoted town, on the opposite side of the river. Here he remained encamped for a year without gaining any advantage over the beseiged, when feigning to be weary of the fruitless contest, and anxious only to obtain an unmolested retreat, he had some hundreds of palanquins richly fitted up, and sent them as a peace-offering to the Bhars,

* By Mr. A. F. Millet, C.S.

pretending that they were filled with presents peculiarly suited to the taste of those for whom they were intended.*

The cupidity of the Bhars overcame their caution, and they received the fatal gift within their walls. But suddenly, at a given signal, the palanquins were all thrown open by unseen hands and out sprung a crowd of armed warriors, the very flower of Alá-ud-dín's army, who, thus taking their enemies unprepared, speedily put them to the sword. Kusbháwanpur was reduced to ashes, and a new town of Sultanpur, so called from the rank of the victor, rose upon its ruins.

Sultanpur is often mentioned by Muhammadan historians, but only as the means of identifying the scene of a great battle which took place in its immediate neighbourhood, nor can it, so far as I am aware, boast of having been the birthplace of any man of note. It was nevertheless at one time a flourishing little town consisting of several muhallas or wards.

But many years before annexation a military station and cantonments were established on the right bank of the river in a village then known as Girghit,† but now more commonly called by officials Sultanpur, or chháoni sarkár, and by the rustic population kampú or the camp. From this period the importance of the old town began to decline, and its condition in the year 1839 is thus described:—"The only supposed remains of the Bhar city now extant are two brick wells at the south verge of the present town, and about a mile from the river, which still contain water and a rising ground (díh) called Majhargáon in the middle of the town, consisting of broken bricks, the remnants of the palace of the Bhar sovereigns. On the summit of the díh is a partially ruined fort built by the Sultan, and containing houses which are now occupied by the faujdar and his followers; there is also a mosque built by the Sultan, within the town and north-west of the fort. There are two or three smaller mosques built by Sayyads, who are chaudhris of the pargana, and have salaries varying from Rs. 100 to Rs. 500 a month, besides rent-free lands, for keeping the revenue accounts of the pargana. The town having no manufacture or trade is in a decayed state, and contains only 1,500 inhabitants, chiefly sipáhis and personal followers of the chaudhris with a few cultivators, and of this population 100 are Musalmans. It contains many old brick dwelling-houses and a few new ones, among others a large one now building by one of the chaudhris Muhammad Ali, who was also the vakíl envoy of the Lucknow darbár 'near' the commandant of the Company's adjoining cantonment.' The whole town was finally razed to the ground during the military operations connected with the reoccupation of the province, in consequence of the inhabitants having been concerned in the murder of two British officers at the outbreak of the mutiny.

Until 1837, the Sultanpur military force consisted of a regiment of native infantry and a detachment of artillery, but in that year the latter

* This appears to have been very favourite, and if all accounts be believed, a very often successful stratagem. For other instances of it see Elphinstone's History of India, 385, note, and Murray's History of India, 189.

† The name of Girghit is still preserved in Girghit Ghák.

was withdrawn, and thereafter until annexation there were no guns or cavalry of any kind. At annexation the force was considerably increased, its conduct in the mutiny is described elsewhere. On reoccupation a detachment of a British regiment was stationed here for a short time; and the recollection of the fact is now perpetuated by its lines, which lay about a mile or two south of those of the native infantry, having given a name to a tract now demarcated as a separate village, Gora Bárik, or the barracks for the European soldiers. In 1861 all the troops, British and Native, were removed, and Sultanpur ceased to be a military contonment.

The present civil station occupies the site of the old cantonments. It lies "on the right bank of the Gumti river upon a dry soil, among deep ravines which drain off the water rapidly. The bungalows are on the verge looking down into the river and upon the level patches of land dividing the ravines. The water in the wells is some fifty feet below the surface on a level with the stream below." This was written in the year 1849; there were then "no groves within a mile of the cantonments; and no lakes, marshes, or jungles within a great many, and the single trees in and near the cantonments were few." At the present time, owing mainly to the great interest taken by Colonel Perkins, while Deputy Commissioner, in the improvement of the station, the unsightliness of the bleak ravines is hidden by the graceful foliage of the acacia; and the roads, of which there is a plentiful supply, are lined on either side with rows of mango and other shady trees, while the public gardens more than ten acres in extent exact a just tribute of praise from all who visit them. A fine kachahri has recently been erected, and immediately opposite to it is a church of modest dimensions, but no mean architectural beauty. Of the other public buildings the principal are the jail erected on the site of and partly composed of the European infantry barracks, the Government schools, the charitable dispensary, and the police station. Latitude 26° 15′; Longitude 82° 7′.

SÚRAJPUR *Pargana—Tahsil* RÁM SANEHI GHAT—*District* BARA BANKI. —This pargana is bounded on the north and east by the Kalyáni, on the south by the Gumti, and on the west by pargana Siddhaur. Its area is 96 square miles or 81,645 acres divided into 107 villages. The cultivated area is 37,052 acres, and the uncultivated 24,593. The irrigated portion is only 12,674 acres and the unirrigated 24,378. The soil is mostly loam. The river Kalyáni, flowing from east to west, forms the northern boundary for eleven miles; it is much utilized for irrigation purposes; nineteen villages lie on its banks. The Gumti which forms the southern boundary is to some extent mischievous during the rains. Its course of about 10 miles is very tortuous, there are 12 villages lying on its banks. The average amount of rainfall for the years 1874-75 was 40¼ inches. Wells are on the average 12 feet deep. Unmetalled roads lead from Súrajpur to Dhoti Ghát (4 miles), and to Púra Ghát in Tahsil Haidargarh. The following are the bazars in this pargana, Mau, Mahipálganj, Debiganj, Dhoti, Saádatganj, Khasori, Tikra, and Ahmadpur. There are five schools, a police station at the headquarters of the Tahsil of Rám Sanehi Ghat, and a police post at Kotwa on the metalled road. The registry and post-offices are at Mahipálganj. The Government revenue

amounts to Rs. 96,488. The 107 villages of the pargana are thus held:—

Taluqdari	...	...	...	...	57
Zamindari	...	...	...	...	43
Pattidari	...	...	...	...	7
			Total	...	107

The population amounts to 65,953 living in 13,482 houses.

The pargana takes its name from the chief town which has been in existence for the last 600 years. This part of the country was called Súrajpur Bahrela and was originally in possession of Bhars, who were succeeded by Patháns, the chief of whom, Áwar Khan, rebelled in the time of Akbar. A force was sent in 964 A.H. (1547 A.D.), of which Rája Baram Bali was risáldár, who expelled the rebellious Pathán and took possession of the estate. This officer was the ahcestor of the present taluqdar. In later Oudh history Rája Singhji, one of the family, was a very formidable chief, whose career is sketched by Colonel Sleeman in pp. 256 and 257 of his "Tour in Oudh." The taluqdars of the pargana are Bábu Mahipál Singh of Súrajpur and Ráe Abhirám Bali of Rámpur.

SÚRAJPUR—*Pargana* SURAJPUR—*Tahsil* RÁM SANEHI GHAT—*District* BARA BANKI.—This village gives its name to the pargana. It was founded 600 years ago. The taluqa was called Súrajpur Bahrela after the Bhars in whose possession it originally was. The next occupants were the Patháns whose chief, Áwar Khan, refused to pay the Government revenue, revolted, and was overthrown by Rája Baram Bali Singh, the ancestor of the present taluqdar. This rája was granted 71 villages; he fixed his residence at Bahrela, and afterwards at Dhoti on the bank of the Gumti. The Government revenue of the taluqa is Rs. 52,630.

SURHARPUR *Pargana*—*Tahsil* AKBARPUR—*District* FYZABAD.—This pargana is situated at the south-east corner of the district lying along both sides of the river Tons. It contains 94,519 acres, of which 48,400 are cultivated and 22,600 are barren, there being a very great quantity of úsar land in it; it contains 233 demarcated villages, but these include in all 549 small towns and hamlets. It is intersected by three unnavigable rivers—the Tons, the Majhoi, and the Bangar, which abundantly lend their water for irrigation purposes.

Its population is 82,927 being at the rate of 560 to the square mile, the Government revenue has been fixed at Rs. 98,175, being at the rate of Re. 1-10-2 per culturable acre; in Akbar's time it was Rs. 42,000. More than half the area is irrigated, and water is generally abundant. That portion of the pargana lying south of the Gumti has recently been placed in the Sultanpur district, Tahsil Kádipur, as will appear from the account of that district.

The history of the pargana is thus epitomized by Mr. Carnegy, Commissioner.

The origin of the name of this pargana is unknown, but it is said to have been given to it by one Sohandal, a chief of the Bhars.

It is further affirmed, that prior to the adoption of the designation of pargana the tract of country subsequently included within its bounds, consisting of 748 villages was divided into the tappas marginally noted. Surharpur is named in the Ain-i-Akbari as one of the forty parganas included in sarkár Jaunpur, subah Allahabad.

No	Name.	No. of villages.
1	Surharpur ...	4
2	Katgarh	145
3	Kanhain ...	77
4	Dáwanpára ...	35
5	Kundaura ...	61
6	Sumbhadi ...	42
7	Pákarpur ...	17
8	Atgawán ...	63
9	Eklak ...	10
10	Kharka ...	49
11	Bhetaura ...	51
12	Khajurdi ...	41
13	Thardi ...	47

The Bhars were formerly dominant in this pargana, and it was inhabited chiefly by them; traces of their buildings may still be seen in the seven following villages:—Surharpur, Harpur, Khánpur-Pilai, Umran, Bhojgi, Deodi, and Masora. Their advent and status is matter for conjecture, but they are known to have paid revenue to the rulers of Delhi, and their downfall is here attributed to default, and lack of power to manage, in the early days of Taimúr Shah, 450 years ago.* The Thárus of the Tarái are said by the people of these parts to be the descendants of the expelled Bhars, but in 14 villages of this pargana an unusually large number of these people are still to be found tending swine, seldom tilling on their own account, and engaged in menial servitude. None of the existing Bhars have any rights in the soil, and so all proprietary rights date from a period subsequent to them, and may be traced back to seven parties who, from time to time, settled in the pargana, first as servants of the Bhars, and who eventually succeeded these people in their revenue engagements with the dominant power.

In 1801, Nawab Saádat Ali made over what are known to us as the "ceded districts" of the old regulations, the transfer being effected in accordance with the actual status of 1206 faslí (A.D. 1798), and under this arrangement the boundary with the Azamgarh district, of both pargana Surharpur and Birhar was formed.

Under this transfer 199 villages, comprising the entire tappa of Pákarpur and portions of seven other tappas, passed away from pargana Surharpur, and these, with pargana Negun in Azamgarh, and part of Ungli in Jaunpur, on the authority of Sir H. M. Elliott, were formed into what is now known as pargana Máhul, of the former district. At the time of cession, Máhul was entered in the registers as a taluqa only, still it was one of the four portions into which the province of Gorakhpur was

* *Note.*—It will at once occur to the historical student that Taimúr Shah never penetrated further than Delhi, where he remained only a few days after he overthrew Mahmúd Tughlaq in 1398 A.D., when he again quitted India. Almost simultaneously, however, with the above events, Mahmúd's Wazír, Khwája Jahán, founded the kingdom of Jaunpur, A.D. 1394, or 470 years ago; and he no doubt had a good deal to do with the suppression of the Bhars in these parts. So that, though it appears quite absurd to say that Taimúr exercised any influence here 450 years ago, it is not difficult to see that his operations before Delhi were intimately connected with the establishment of the Jaunpur dynasty, which included all these parts and extended up to Kanauj. By local tradition, a great many events here are attributed to the time of Taimúr, and the above facts explain the reason, and show tradition to be not far out.

divided. In the middle of the last century two Sayyads of the name of Sher Jahán and Shamsher Jahán acquired large possessions in Negun, Ungli, and Surharpur, and taking up their abode in Máhul gave to their usurpations the name of "taluqa Máhul."*

These Sayyads are said to have sprung from a renowned saint whose piety was so great that his wishes were always fulfilled. In Mr. Thomason's report of the settlement of the Azamgarh district, para. 32, mention is made of this family of Sayyads, who are there said to have obtained possession of pargana Máhul as a zamindari grant at so early a period that the tradition of it was lost. They located themselves firmly in the pargana, suppressing the Rajput communities in many of the villages. The head of the family had the title of rája, but he was dispossessed of his Government office by the Nawab of Oudh previous to session. He still however retained some villages as his private property when Mr. Thomason wrote (1837).† The writer saw the last of these rájas, Irádat Jahán, hanged, under the operation of martial law, in September, 1857, for rebellion, he having proclaimed himself Názim of Jaunpur. His eldest son was subsequently sentenced to imprisonment by the ordinary courts. His daughter is married to Malik Hidáyat Husen, one of the principal taluqdars of the Fyzabad district. Thus was taluqa Máhul created, and so it passed away.

The 199 villages that I have alluded to as having been transferred from Surharpur formed part of the great taluqa of which I have been writing, and when the separation took place all villages belonging to that estate went over with it, without any reference whatever to geographical situation or a convenient frontier. It was this that led to the troublesome state of things which has ever since existed, of isolated villages of Oudh being found within the circuit of our old districts, and *vice versâ*.

The portion of pargana Surharpur which remained in Oudh after cession, and which passed into our hands at annexation, is in shape something like an irregular arch, and consisted of 549 villages.

The Palwárs.—This is the more prosperous clan. One Pirthiráj Deo, Sombansi, known also by the name of Múr Deo, and more familiarly still as Bhúr Deo, is said to have come from Pali, in the Hardoi district in Oudh, in Sambat 1305 (A.D. 1248), or six hundred and fifteen years ago, and to have taken up his residence in the village at Rannúpur close to Bandipur in this pargana, where he accepted service under the Bhars. From having come from Pali, he and his descendants thenceforth took the name of Palwárs, and ceased to be known as Sombansis. After a time he was promoted to the management of tappas Tardi and Kharka. Subsequently, when the Bhars were driven out, he entered into revenue engagements with the Delhi rulers for the tappas in question, consisting of 96 villages, and he afterwards extended his influence by taking possession of parganas Kauria, Tilheni, Atraula, and Dadur. Qariát, which are now in the Azamgarh district. Mr. Thomason also shows that these powerful people made still

* Sir H. M. Elliott.
† Azamgarh Settlement Report.

further appropriations at a subsequent period, by encroaching on the neighbouring forest lands of Nizamabad.

Pirthiráj Deo had five sons; of these Bhím Deo, the eldest, and Bhárat Deo, the second, were legitimate, and accompanied their father from Pali. He then formed a connexion with a female inhabitant of the Rannúpur woods, of great personal beauty, to whom tradition assigns the character of being the daughter of a fairy (Deokannya) or of a demon (dáin). This woman gave birth to Harihar Deo, the third son of Pirthiráj. The latter is said to have formed other attachments for an Ahírin and a Bharin, both of low origin, and of whom there are multitudinous descendants in the Azamgarh district; but as the history of these branches pertains more properly to that district, I will not encumber this report with further details regarding them.

Of the above named sons the eldest, Bhím Deo, betook himself to a hermit's life, and he therefore forfeited his birthright. To the second son, Bhárat Deo, was assigned pargana Kauria Tilheni, district Azamgarh, and at a subsequent period his offspring overran the pargana of Birhar in this district: and it is from him that the four present taluqdars of Birhar descend, representing the senior and legitimate branch of the clan.

To Harihar Deo, the illegitimate son, was assigned the tappas of Tardi and Kharka in pargana Surharpur, and he and his offspring have always on account of their origin been stigmatized as *Dainias* (the children of the dáin) or *Bantarias* (the dwellers in woods).

Tradition says that on one occasion, soon after the birth of her son, this lady of the woods was engaged in the homely office of baking cakes, when her infant, which lay some paces off, began to cry. The domestic feelings were divided between neglecting the babe or neglecting the cakes; at this juncture the husband arrived, just in time to see his (fairy or fiend) wife assume supernatural and gigantic proportions, so as to allow both the baking and nursing to go on at one and the same time. But finding her secret discovered the dáin disappeared for ever, leaving her son as a legacy to her astonished husband! This child was the Harihar Deo mentioned above, from whom this branch of the clan descend. They still form the majority of the inhabitants of fourteen villages in this pargana, while the taluqdars of Tigra, Bábu Pirthi Pál Singh, and of Morera, Thakuráin Brij Kunwar, widow of Rám Datt Singh, belong to this branch, live in this pargana, and are seventeen removes from their common progenitor, the son of the dáin. Strange though it may seem, the villages in which these taluqdars live, and which give their names to their respective properties, are only in part owned by them, and in part by others.

Our earliest records have reference to the year A.D. 1790 (1197 fasli) and from these we learn that at that time the family held in this pargana two taluqas and twenty-five smaller estates, paying Rs. 36,266 annual revenue to Government. At the last summary settlement two taluqas remained paying Rs. 9,369, and 13 smaller estates paying Rs. 10,706 per annum; the clansmen are also sub-proprietors in 46 villages, which pay Rs. 8,489 a year; their total payments in this subdivision thus equal

Rs. 28,564. The falling off in their payments is in consequence of the estate of Kehera Salempur only being for a time in one of the taluqas, about the year above indicated.

These Palwárs were the first people who offered a successful opposition to the extensions and usurpations of the Rájkumár clan. In the pargana article of Aldemau reference is made to the battles fought for the village of Masora in this pargana. That village belonged to the Palwár property of Birma. This property was managed by six branches of one family of the clan. Of these four having fallen into decay made their holdings over to the taluqdar of Dera; a fifth had already made his share over to the taluqdar of Meopur; and when the latter went to take possession, the Dera party raised the country, and the great battle was fought in which so many of the Meopur family lost their lives; and they also lost, and never afterwards recovered, the footing they had in muhál Birma.

It was this branch of the Rájkumárs from their local position that was most likely to overrun the Palwár country, but their usurpations in that quarter were terminated by the proceedings at Masora.

The House of Tigra.—From 1790 to 1816 A.D., Bábu Sarabjít Singh held this taluqa, which then consisted of 46 villages, paying Rs. 9,501 revenue. He left two sons, Gobin Bakhsh Singh and Gobind Dayál Singh, and was succeeded by the former, but the property in the meanwhile had lost some of its villages. About the year 1828, these brothers gratuitously put to death Mohan Lál, qánúngo of the pargana, who happened to have a house in the Azamgarh district; and on this account the relatives of the deceased were enabled to apply to the British authorities for redress.

The brothers were summoned to stand their trial; but they failing to give themselves up were outlawed, and several ineffectual attempts were made to apprehend them. About the year 1832, the name of the younger brother was entered as joint owner of the property. In 1839 the Oudh officials succeeded in apprehending Gobind Bakhsh, the elder brother, and made him over to the Azamgarh authorities, who, owing to want of jurisdiction, had to transfer him to the Lucknow authorities, by whom he was retained a close prisoner until long afterwards, when he was released by death. The younger brother, Gobind Dayál, evaded capture for many years, but in the year 1852, being then a revenue defaulter and fugitive of the Oudh Government, he fell sick, and in the hope doubtless of obtaining absolution for his many sins, he betook himself to Allahabad, hoping that there he might die. He was traced however by Captain Orr of the Oudh frontier police and apprehended, and he died shortly afterwards in the Azamgarh jail ere his case was investigated. He was succeeded in his property by his son Bábu Pirthí Pál Singh, the present taluqdar, who was at once officially recognized by the Oudh authorities. The two brothers, whose history is above sketched, were notorious freebooters, and within the recollection of the writer their names inspired terror all along the Azamgarh border.* Their successor is a man of comparative insignificance,

* *Note.*—When Wájid Ali Khan was Názim his ámil, Jamshed Khán, was killed in an encounter with this clan; and the present Thakuráin Brij Kunwar of Morera succeeded her father-in-law, who fell fighting against the Názim, Rája Darshan Singh.

yet he made himself troublesome in the mutinies, and a force was sent from Azamgarh to destroy his fort at Tigra, which is just within the Fyzabad district.

The Rájkumárs—The history of the rise and progress of this clan in the district is detailed in the Aldemau pargana article. Having overrun that pargana some 200 or more years ago, they gradually spread in the Surharpur direction, and at the date of our earliest records, which go back over 90 years, we find them holding the settlement of six villages in this subdivision, and they had in the meantime so well improved their opportunities, that when we annexed the province, they had absorbed 188 villages.

The Taluqdar of Baragáon, Bábu Umresh Singh, belongs to this clan, and has his headquarters in the village of this pargana which gives its name to his property, and which he usurped from the descendants of Sayyad Kamál.

Under our revised settlement operations pargana Surharpur as finally arranged, contains 233 villages, which are now held as follows, Nos. 1 to 6 being Palwárs, 7 to 9 Rájkumárs, and 10 and 11 Muhammadans:—

No.	Name of taluqdar and of estate.	No. of villages.	Remarks.
1	Bábu Pirthi Pál of Tigra ...	18¾	These branches divided 14 generations ago; the estates are nine generations old as taluqas.
2	Brij Kunwar of Morera ...	7¼	
3	Bábu Hardatt Singh of Birhar ...	2	These villages have been included in the Birhar taluqas since 1224 fasli.
4	„ Kishan Parshád Singh of Birhar.	2	
5	„ Mahíp Naráin Singh of Birhar	1¼	
6	„ Shiu Pargásh Singh of Birhar	1¼	
7	„ Udresh Singh of Dhaurua ...	49¾	All acquired since 1180 fasli.
8	„ Umresh Singh of Baragáon	38	
9	Rája Shankar Bakhsh of Dehra,	24	
10	Malik Hidáyat Husen of Samanpur.	9	Acquired in 1212 fasli.
11	Mír Báqar Husen of Pírpur ...	19¼	Acquired since 1215 fasli.
12	Non-Taluqa villages ...	60½	Held by independent zamindars.

The pargana contains three towns, of which the capital bears the same name, and numbers 1,474 inhabitants. It is now a place of small import, but formerly, when it was in the hands of the Sayyad zamindars, it used to supply men of education as Government officials. It stands on the left bank of the river Majhoi, which is here spanned in the Jaunpur direction by a curious old masonry bridge said to be of Akbar's time. There are also ruins of interest in this town. There is an old masonry fort on a rising ground, of the Bhar time, and tradition says that a Jogi named Subh Náth once held it, and so great was his repute that people fell to worshipping him. For this he incurred the displeasure of Sayyad Sálár Masaúd who therefore proceeded against him and put him to death. This the Bhars resented, but they were overthrown and their fort destroyed. This old fort is also said to have been the stronghold of the Bhar Chief

Sohandal, mentioned in the beginning of this pargana history, but little reliance however can be placed on the stories told of either him or Subh Náth. The other towns are Jalálpur and Nákpur.

Under the king's Government this pargana contained a colony of 600 houses of Muhammadan weavers. The facilities for getting Europe piece-goods, a result of annexation, and the demand for cotton consequent on the American War, has diminished the number of these weavers just one-half, there are now 300 houses of them in the pargana, and of these 253 are situated in the towns of Jalálpur and Nakpur. Situated between these towns is the village of *Dundwa*. At this place an edifice of some pretension, known by the name of the "Imámbára Pancháiti Juláha," or "Subscription Church of the Weavers," was built, nearly a century ago, under the supervision of Yár Muhammad, weaver and broker. Rs. 4,000 were raised for the purpose by the fraternity, each man setting aside the fourth of a pice from the price of every piece of cloth he wove towards the common object. An annual fair is here held on the 13th day of Rajjab, (July August) which is largely attended by persons in search of relief from their sorrows.

Usraha.—Is the only other place in the pargana which contains any approach to a bazar; it is situated on the Jaunpur frontier, and the population amounts to 340 souls.

Yásíngarh fort.—This picturesque masonry ruin was built by one Shekh Ghulám Yásín, whose ancestors, Shekh Arzáni and Shekh Nízám-ud-dín, are said to have come from Ghazni, and to have located themselves in this place, which was then a jungle, and is in fact little else now.

This person rose to be Náib Subahdar of Jaunpur and Gházipur and acquired great power and influence, which he exercised by taking proprietary possession of the surrounding country. But his immediate offspring turned out utterly worthless and soon squandered his acquisition; his descendants now subsist on a few bíghas of rent-free land which they hold from the Taluqdar Malik Hidáyat Husen. It is popularly believed that forty goblets of gold mohars still lie buried in this ruined fort.

Deodi.—This village is mentioned at the beginning of this pargana history as one of those in which traces may yet be seen of the Bhar race. This is a Fyzabad village, but it falls within the circuit of the district of Azamgarh. I mention it here because two copper inscriptions have lately been surrendered to the authorities, essaying to indicate the presence of much buried treasure; but as these profess to be 1,200 years old, while they mention existing places by their Muhammadan and not by their original Hindu names, it seems improbable that they can be of any value. It is obvious that Sultanpur, Sujánganj, and such like names are due to the Muhammadan conquest alone, which bears date some generations later.

SÚSÚMAU—*Pargana* SAFIPUR—*Tahsíl* SAFIPUR—*District* UNAO—This village lies six miles south-west from the tahsil station, and 20 miles west from the sadr staton Unao.

The Kalyáni river flows close to the village on the south-west. Kanchan Singh of the Janwár tribe is said to have reclaimed this place in the Emperor Akbar's time, but in what year is not known. The derivation of the name cannot be made out. In former times this was the residence of Sayyad Mubárak Ali, and the village bore the name of Mubárakpur. It afterwards fell into decay, and on the expulsion of the Sayyads by Karan Deo it was again restored by Kanchan Singh. It is on a level tract of ground; its appearance is very pretty, climate healthy, water sweet; soil loam, no jungle. There was a great battle fought here between Karan Deo and the Sayyads; there is a market held here attended by about 700 persons. Corn, English cloth, bullocks, and vegetables are sold. Shoes, earthenware, and some jewellery are made here. Annual amount of sale is about Rs. 10,000.

There are 304 mud-built houses.

Population divided as follows:—

Hindus ...	...	...	...	1,463
Musalmans	...	...	...	16
			Total ...	1,479

Latitude 26°52′ north, longitude 80°19′ east.

TÁLGÁON*—*Pargana* LÁHARPUR—*Tahsil* SITAPUR—*District* SITAPUR.—Tálgáon or "tank town" is 12 miles distant east by north from Sitapur. It does not lie on any high road, the nearest being that which connects Sitapur with Láharpur, from which latter place it is 8 miles distant to the south. It has no water communication whatever, though there are numerous jhíls or táls in the immediate neighbourhood from which the town takes its name. The foundation dates from the times of the earliest Musalman invasions of Oudh; and the descendants of the original founders, Khánzádas, are still extant, and in the possession of under-proprietary rights, the head landlord being Nawab Amjad Ali Khan.

The town though of inconsiderable size takes rank as a qasba, the masonry houses which are few being inhabited by the Khánzáda zamindars. The mud-built houses number 300. The population was at the Census of 1869 2,098, principally cultivators, the Musalmans being in excess of the Hindus.

The place has three mosques, and in the month of Bhádon (August) there is held a Musalman Fair in memory of a local saint, at which ten or twelve thousand people attend; and many commodities are sold, especially brass and copper ware. Good displays of wrestling are also shown at this fair.

The only public building is the Government school. The place is well wooded, and the site is good. The annual value of the bazar sales averages Rs. 25,000. Half the town is held by the Khánzádas (Shekhs) and half by Kirmáni Sayyads. The latter assert that it was their ancestor who

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

founded it 900 years ago; and that the Shekhs have come in through marriage.

TAMBAUR *Pargana* *—*Tahsil* BISWÁN—*District* SITAPUR.—Pargana Tambaur is bounded on the north by district Kheri, and on the three sides by the Kundri, Biswán, and Láhrapur parganas. It contains 190 square miles, of which 132 are under cultivation.

The area is thus classified:—

Cultivated acres	...	...	84,305
Culturable ditto	...	...	21,146
Rent-free ditto	...	...	35
Barren ditto	...	...	15,985
	Total acres	...	121,471

The population was at the census of 1869 as follows:—

Hindus, agricultural	...	...	46,605
Ditto, non-agricultural	...	...	16,816
Musalmans, agricultural	...	...	2,880
Ditto, non-agricultural	...	...	2,988
	Total	...	69,289

These live in 13,237 houses, each of which thus accommodates 5·2 individuals. There are 365 souls to the square mile. To each head of the agricultural population are 1·7 acres of cultivated against 2·1 of assessed land. The Musalmans are only 8½ per cent. of the entire population.

The physical features of this pargana differ very much from those of the rest of the district, with the exception of Kundri, which resembles it to a great extent. Bounded on the north by the large river Daháwar and on the west by the Gogra, it is intersected by another large river, the Chauka, and by numerous smaller rivers such as the Ul and the Dhauria, which render the pargana a complete net-work of streams.

The soil is everywhere tarái and gánjar, that is to say, it is so moist as not to require irrigation for the ordinary rabi crops, and during the rainy season scarcely a village but is more or less flooded. When the floods are heavy, the autumn crops perish. On the waters subsiding often a rich deposit of loam is left, often a layer of sand; which is ruinous to vegetation. The Chauka, too, is most eccentric in its course, and both it and the Daháwar annually cut away land from the villages by or through which they flow. And yet notwithstanding all the disadvantages, the pargana on the whole is a good one, for the industrious classes are numerous. In other words, the zamindars are in receipt of a rental paid on a higher scale than if there were no Kurmis or Muráos among the peasantry. The pargana has no lakes, forests, or large villages.

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

There are 186 villages in the Tambaur pargana held as follows:—

43	By Thákur Shiu Bakhsh (Gaur), *vide* pargana Láharpur.
10	Rája Muneshwar Bakhsh of Mallápur (Kaikwár).
1	Jángre.
1	Janwár.
3	Mahant, Harcharn Dás,
9	Rája of Mahmudabad.
1	Nawab Amjad Ali Khan.
7	Thákur Fazl Ali (converted Gaur)
5	Other Muhammadans.
80	Taluqdari.

The zamindari villages are these—40 with Gaurs, 12 Raghubansis, 4 Káyaths, 6 Musalmans, 13 loyal grantees.

Thus we see that one half of the pargana is owned by the Gaurs. The taluqdars who own 80 villages out of the 186 are described elsewhere. Of the smaller zamindars the Raghubansi estate is known as Sikri Sipauli, and, with the exception of Baniánmau in Kundri, is the only Raghubansi taluqa in the district of Sitapur. The ancestors of the Kurmis once owned many villages. They are now only 11, including Tambaur, the metropolis of the pargana.

The country was originally occupied by Raghubansis, Kurmis, Káyaths, Janwárs, and Pásis. The last mentioned were dispossessed in king Akbar's time. Here again as in Khairabad and Láharpur we meet with the story of the extinct Pási zamindari.

The history of the pargana, as given by the local "oldest inhabitants" is as follows:—In the days of Jai Chand, king of Kanauj, a Chandel chieftain, Álha by name, was granted the lands which were afterwards formed into the pargana. The modern town of Tambaur existed then as "Purwa Tambolián," and this Álha gave it to one of his lieutenants, Ranua Pási, who built a fort in it. Soon after both master and man were slain in battle fighting under the banners of Jai Chand against Pirthi Ráj, king of Delhi. But the Pási's descendants remained in possession for some time, in fact for 330 years, until dispossessed by king Akbar. When Álha first got the country he built him a fort in Unchagáon across the Daháwar river, but this fell into decay on the founder's death. Soon afterwards, or in 589 A.H., just 700 years ago, Shaháb-ud-dín, the Ghori king, conquered Oudh, and among other things restored Álha's fort, calling it "Náwa Garh, or new fort." It subsequently came to be known as new fort (Qila Nawá), and is so called in the Áin-i-Akbari. This by a metathesis not uncommon in India was changed to "Garh Qila Nawá," and by this name the pargana was known under native rule. Subsequent to Shaháb-ud-dín's time, or in 911 A.H. (A.D. 1494), the town and fort went into the river, and from that year up to 962 A.H. (A.D. 1545), the ámil of the period resided in Mughalpur. In the following year (963 A.H.), the headquarters of that official were transferred under Todar Mal's arrangement to Tambaur.

There are no places of historical or antiquarian interest in the pargana. The place is not mentioned in any of the poems or myths of Hind. The

only fairs celebrated in it are three small ones in Parbatpur, Únchagáon, and Sipauli, at which not more than 500 or 600 people assemble, and which require no further notice in this place. In Tambaur is a Shiwála built 100 years ago by Mansa Rám, Qánúngo, who also constructed a masonry tank now fallen into decay.

Here too is one of those martyr's tombs which we find scattered all over the northern districts of Oudh, and which are said to cover the remains of certain of the faithful, who accompanied the Sayyad Sálár to this part of India in 1026 A.D. The martyr buried at Tambaur was Burhán-ud-dín.

The only manufacture carried on in the pargana is that of saltpetre. The growth and manufacture of sugar is said to have been placed under a ban many centuries ago. Certain it is that all through what was once known as the Gur-ka iláqa no sugar is grown. Notice of this occurs under the town histories of Seota and Láharpur. In the same iláqa, too, the use of baked bricks or tiles in the construction of dwelling-houses is considered accursed.

The chief trade of the pargana is concentrated in Tambaur, only one road crosses the pargana, that from Sitapur running to the Mallápur. Water communication is abundant.

TAMBAUR—*Pargana** TAMBAUR—*Tahsil* BISWÁN—*District* SITAPUR.—Tambaur 35 miles north-east of Sitapur, and six miles west of Mallápur, on the high road which connects these two places. No other road runs through it. Two miles to the east is the river Daháwar, and four miles to the west is the Chauka, both of them navigable rivers throughout the year, and the intervening space is interlaced with many smaller streams which render cross country traffic in the rains a matter of very great difficulty. The town was founded 700 years ago by certain Tambolis, whence its name. About 300 years ago it became the seat of an ámil or revenue superintendent.

The population numbers 3,014 souls, who live in 520 mud-built houses. The only masonry house is that of the Qázi. The town is situated in that part of the district which was once officially, and still is locally known as the Garh, "or Garh Qila Nawá" ilaqa, so called from the new fort which in 589 A.H. Shaháb-ud-dín Ghori built on the site of the former fort of that Alha Chandel, who founded Seota (*quid vide*). All through this Garh Iláqa no burnt bricks or tiles are used in the construction of dwelling-houses, and the growing of sugarcane is also prohibited by an old superstition.

Tambaur includes in its limits the village of Ahmadabad. There are the remains of the old government fort where the revenue collector resided. At the school 62 boys are receiving the elements of instruction. A bazar is held twice a week, the annual value of the sales at which is estimated to be Rs. 5,000.

* By Mr. M. L. Ferrar, C.S., Assistant Commissioner.

It belongs to a Kurmi community. In the town is a Shiwála and brick-built tank; the latter in decay; both constructed by Mansa Rám, qánúngo. There are also several places of Muhammadan worship requiring no special notice, and there is a dargáh or tomb of one Burhán-ud-dín, a martyr the faithful call him, who was in the army of Sayyad Sálár when it passed through Tambaur in the early part of the 11th century.

TÁNDA *Pargana**—*Tahsil* TÁNDA—*District* FYZABAD.—This pargana is bounded on the north by the river Gogra, on the west by pargana Amsin, on the south by pargana Akbarpur, and on the east by pargana Birhar. It is washed for a distance of 15 miles on its north face by the waters of the river Gogra. It is well wooded, and is traversed by a beautiful avenue of fine old mango trees, which was planted some years ago by Musammát Sítla, a native of Tánda, who married a Benares banker, and which formerly connected Tánda with Fyzabad—a distance of nearly 40 miles. The history of the Tánda pargana is as follows:—

It is affirmed that the Bhars formerly cleared this part of the district of jungle, and having established a village therein, they gave to it the name of *Kháspur*, because it was their personal abode. Traces of these people are still to be found in the villages of Madárpur, Thánúpúr, Umeda, and Kháspur.

Within two miles of the latter village was a spot on the banks of the Gogra, which was formerly largely visited by Banjáras or travelling dealers, probably because it was the only ferry for miles, and from the fact that the encamping ground of Banjáras, and the gangs of Banjáras themselves also, are both known by the name of Tánda, so this spot permanently came to be called by that name.

In process of time the place expanded into a town taking up the whole or a part of the lands of the villages marginally named.

1.	Jot Bakcha Qázi.	7.	Fattú Patti.
2.	„ „ Mirán.	8.	Maus-ha.
3.	Siktaha.	9.	Sakráwal.
4.	Chhajjápur.	10.	Míránpur.
5.	Qasba.	11.	Sikandarabad.
6.	Roza Bijli.	12.	Alímuddínpur.

In the course of his revenue territorial arrangements, the Emperor Akbar, it is said, gave to this pargana the joint names of Kháspur-Tánda, and it is so entered in his Doomsday book.

It formerly contained 408 villages, of which 70 were offshoots. Of these two have disappeared owing to the action of the river Gogra, three have been built over and included in the area of the town, being the first three marginally named above, another was taken up for his establishment by a Mr. John Scott, formerly employed in the cloth trade at Tánda, and 402 villages included in 37 muháls or estates remained in 1217 fasli or 1810 A.D. In the following year 38½ villages were transferred to the Huzúr Tahsil establishment on being included in the Pírpur taluqa. Again between

* By Mr. P. Carnegy, Commissioner.

the years 1254 and 1262 fasli, or 1847 and 1855 A.D., the pargana was diminished by 141½ villages, on these being transferred to the taluqas marginally named; so that 222 villages only remained at annexation. At the last summary settlement, however, the villages that had thus been transferred elsewhere were restored to the pargana, and under the arrangements then carried out they were reduced in number from 402 to 256 in number. Again under the more recent operations of the demarcation department this number was cut down to 149 villages and two jungle grants. Finally when pargana boundaries were adjusted by the settlement officer, 16 villages were transferred to Akbarpur, and 33 villages of pargana Iltifátganj being added on to Tánda, the pargana of Tánda as now constituted, containing 166 villages and two grants, was formed.

Samanpur.	Birhar.
Bhíti.	Dhaurua.

It has already been said that the river Gogra forms the northern boundary for a distance of 15 miles, and the Thirwa, a small unnavigable stream, winds its course through the pargana, falling into the former river just below its capital.

The earliest known distribution of landed property in the pargana vested in the following old families:—

I.—*The Maliks of Kháspur.*—It is traditionally asserted that one Malik Khás Záhidi of Bagdád came and settled in these parts some centuries ago, and taking up his residence at Kháspur, he gave to it his own name, and he soon attached several other villages thereto. This seems a more likely origin to the name than the one which attributes it to the Bhars.

At a subsequent period one Muzaffar Balakhí a mendicant, is said to have settled in the village, and owing to their having incurred his displeasure, he is said to have visited the descendants of the Záhidi with his curse, in consequence of which they rapidly began to die off. In this emergency those who remained went to the faqír and craved his advice. He told them to get a couple of sun-dried earthen vessels, and to fill the one with sharbat and the other with water, to place them on the heads of two enceinte females, who were to carry them as far as possible without breaking, and that wherever the vessels broke there the children of the Malik were finally to settle. The vessel with the sharbat broke two miles to the east of Kháspur, and to the spot was given the name of Sakráwal (from shakar, sugar); while the other vessel broke three miles further on, and to the spot was given the name of Púnthar (from páni, water). The derivations seem far-fetched. In these two places the descendants of Malik Khás settled, and there their offspring are still to be found. One widow of the old stock, however, with her daughter, still remained in Kháspur. This girl was subsequently married to Sayyad Hámid of Irán, who came and settled there, and from him are descended Muhammad Husen and Tafazzul Husen, the former of whom is still the proprietor of the village Muhammadpur; the latter was the owner of taluqa Kháspur of 53½ villages which was confiscated by the British Government owing to his rebellion, he having been a prominent supporter of the rebel názim of Gorakhpur.

II.—*The Shekhs of Rasúlpur and A'supur, &c.*—Three hundred years ago one Shekh Khalíl-ur-rahmán, a native of Túrán, came from Delhi, having been appointed qázi of Tánda by that court, and took up his residence in what is now the town. He is said to have acquired an estate of 12 villages by driving out the Bhars, but he was surely late in the day to effect that. His successors divided the estate into two portions. The branch of qázi Amjad soon disappeared, but the daughter of qázi Fattú married into the influential family of Sayyad Abdul Báqi who eventually succeeded him. A descendant of this daughter, Muhammad Hayát, entered the Delhi service, and afterwards obtained a jágír in these parts as a reward. In those days pargana Tánda was held as a jágír by the royal washerman, and an exchange of jágírs was afterwards effected between Muhammad Hayát and the said washerman. The former having obtained a royal patent for the pargana as jágír came and settled in the town, founding that portion of the bazar which is still known by his name.

After the death of Muhammad Hayát, Nawab Saádat Khan Burhán-ul-mulk, assessed rupees 5,000 upon the estate which then descended to the heirs. Nawab Shujá-ud-daula afterwards doubled this assessment, and his son, Nawab Ásif-ud-daula, took the estate into direct management in 1197 fasli or 1790 A.D., to the entire exclusion of Muhammad Hayát's heirs.

In 1201 fasli or 1794 A.D., Mr. John Scott, the Tánda trader, already mentioned, farmed the entire pargana from the Lucknow authorities, and sub-leased it in two portions—(1) Rasúlpur of 54 villages to Ghazanfar Ali, son of the aforesaid Muhammad Hayát, and (2) Asupur of 26 mauzas to Hasan Ali, nephew of the said GhazanfarAli. In 1203 fasli or 1796 A. D., Mr. Scott's connexion with the farm ceased, but the two men just named continued to hold their leases till 1227 fasli or 1820 A. D.

In the following year Ghazanfar Ali having previously nominated his daughter's son, Abbás Ali, his successor, died. Abbás Ali, commonly called rája, then got the qubúliat of the Rasúlpur estate, which he held till it was confiscated on account of his persistent rebellion in 1857.

Husen Ali having nominated his daughter's son, Ali Hasan, as his successor, died in 1227 fasli or 1820 A.D. Ali Hasan then held the Asupur estate till 1256 fasli or 1849 A.D., when by the favour of the then Názim, it was incorporated into the Samanpur taluqa, and taken under direct management by the proprietor thereof. The taluqdar, however, as an act of grace, has lately conferred a sub-proprietary position on the representatives of Hasan Ali.

Muhammad Hayát, who has been mentioned above, did his best to have the town called after himself, but in this he entirely failed, and a street only is now known by his name. The town rapidly became largely populated by all classes, but more especially by Muhammadan hand-loom weavers (Juláhas), and by Hindu thread-spinners (katwah), who were alike famous for their skill and for the beauty and fineness of the fabrics they produced. process of time a very large trade in cloth sprung up, so

much so that Europeans became connected with it. Mr. Scott is said to have had an immense establishment, where all the cloth made in the bazar was brought to be washed and bleached. All the washermen seem to have been in his pay, and for the security which they enjoyed, a tax of 8 annas a score was readily paid by the weavers of the place to Mr. Scott for permission to use his establishment.

In the days when the pargana was held in jágír tenure, the cesses and taxes pertaining to the town as per margin were all taken by the jágírdar. Subsequently they were collected by the Government along with its land revenue. In 1207 fasli or 1800 A.D., these cesses and taxes were all separately leased to one Qádir Bakhsh, but so unpopular did he become, that his place was soon taken by a Government darogha, one Maolvi Hasan Ali, in whose time two new taxes were introduced—one of 20 per cent. on transfers of property, and the other of 10 per cent. on mortgages. All land in the town was considered the property of the state, and building sites were sold at their estimated value by the Darogha to intending purchasers, each of whom, however, also had to pay a fee of 2-8 per dwelling to the former jágírdar under the name of táwán (loss).

1. Customs.
2. Excise (Ábkári and Tári).
3. Chaudhrána.
4. Kargáhi (loom tax).
5. Marwána (tax on marriages).

These sources of revenue were discontinued in Saádat Ali's time, and thereafter the fruit of the mango trees, the loom tax, and the marriage tax were again farmed out at Rs 320 per annum, and they continued to be so farmed till annexation. The native government also continued to collect as a special item of revenue a tax of 8 annas a score on all new cloth as it passed through the hands of the washerman.

Mr. Scott, who from the above account appears to have been a great cotton bleacher, seems to have left Tánda about the close of the last century, and to have been succeeded there by other Europeans.

Between Tánda and the town of Mubárakpur there is a masonry tomb which bears the inscription marginally transcribed. Mr. Orr is said to have been a paymaster in the British service, and he is still locally remembered as "Bakhshi Orr." He is believed to have introduced great reforms in the manufacture of cotton fabrics at Tánda, importing patterns of table cloths, towels, &c., from Europe; he also spent much money in improving the art of cloth printing, introducing new designs of fabulous beauty. He built a large mansion and formed native connexions, and the considerable fortune which he realized was afterwards squandered by his sons, who sold the very bricks of which his house was built.

SACRED
TO THE MEMORY
of
JAMES ORR, Esquire,
who departed this life on the 15th
September, 1832,
Aged 80 years.

There was also a Mr. Johannes located at Tánda, who was apparently a contemporary of Mr. Orr's. A fine large masonry house still exists to the east of the town, which was built by Mr. Johannes, and the old bridge, the foundations of the piers of which are still to be seen, was constructed by

him. The house was mortgaged to a Benares banker, by whom after Mr. Johannes' death, at Mirzapur, it was sold to that gentleman's munshi, by whose family it is still possessed.

There are the ruins of an Indigo concern in the quarter of the town where these gentlemen lived, but to which of them it belonged is not clear.

In 1862 there were 1,125 looms in Tánda, but owing to the cotton famine many of the weavers have left, and it is estimated that there are not now more than 875 looms. Each loom when English thread is used will turn out Rs. 212 worth of cloth per annum, of which the weaver's profit will be Rs. 62. If native thread be used the outturn will be Rs. 170 and the profit Rs. 50. Before annexation Tánda sent more than 1½ lacs of rupees worth of cloth to Naipál; it does not now send half that quantity.

Bazars.—The chief bazars of the pargana are held at the following places, the numerals indicating the number of population:—

Tánda	...	...	...	11,760
Kháspur	...	...	...	1,134
Utrahtú	...	...	...	773
Anwán	...	...	...	591
Paháripur	...	...	...	621

The usual half-yearly fairs in honour of the birth and disappearance of Rama are held at Tánda, and the Rámlíla festival which commemorates the overthrow by that hero of the diabolical Ravana is also there annually held.

Castes.—The castes of the inhabitants of the pargana are as follows:—

1.	Musalmans	...	...	20 per cent.
2.	Kurmi	...	...	14 „
3.	Brahman	...	...	9 „
4.	Chhattri	...	...	2 „
5.	Other castes	...	...	55 „

Shrines.—The shrine of Shekh Haraun.—It is affirmed that a holy man named Shekh Haraun came to these parts 500 years ago to convert the pagans, and his efforts at first met with considerable success, but he was eventually put to death, and his tomb, a picturesque one, out of which has grown a large and shady pípal tree, is still pointed out a mile to the east of the town. All local officials on taking office under the native government used to commence their public career by making offerings of cloth and sweetmeats at this shrine, and such were often also offered by all those who had any special wish to gratify. A considerable fair is also held here on the first Sunday of the month of Bhádon, when the inhabitants for several miles round assemble for the day to the number of 6 or 7,000.

The imámbára of Husen Ali, the grandson of Muhammad Hayát, stands a couple of miles to the west of the town, and here the tázias are annually buried at the Muharram when 10 or 12,000 persons are said to assemble.

Sálárgarh.—To the west of the town of Tánda an elevated masonry chabútra or platform has been erected by the Muhammadans of the place where the fall of their sainted champion, Sayyad Sálár, at Bahraich, is annually commemorated in the end of the month of Baisákh, when a considerable throng assembles for the day to do honour to his memory.

TÁNDA—*Pargana* TÁNDA—*Tahsil* TÁNDA—*District* FYZABAD.—Latitude 26° 33′ north, longitude 82° 42′ east. This large town lies on the road from Fyzabad to Azamgarh at a distance of 36 miles east of the former. The road from Sultanpur to Gorakhpur also passes through it. Sultanpur is 44 and Gorakhpur 57 miles from this place. The Gogra flows 3 miles to the north. It has large groves to the east. The place is celebrated for its weaving, its manufactures—such as jámdáni cloth—are said to rival those of Dacca; they value from Rs. 100 to Rs. 150 per piece. The export of cloth is said to amount to Rs. 1,50,000. The chief bazar is that at Hayátganj.

It consists of two towns (Maus-ha also called Tánda and Sakráwal); they adjoin and form one. The origin of the name of "Maus-ha" is ascribed to a tribe called Muhúsar who inhabited it. Tánda means "caravan," and as caravans used to halt here with their commodities the encamping ground received the name of Tánda. It is now the headquarters of the tahsil and thána of the same name. The population is 14,428.

Musalmans ...	Sunni		7,390
	Shia		223
Hindus ...	Shaivi		213
	Shákti		4,439
	Vaishnavi		1,454
	Nának Sháhi		585
	Jain or Saráwak		124
			14,428

There are 3,660 houses, of which 21 are of masonry. There are 44 mosques, 34 imámbáras, and 9 Hindu temples. There is a good Government school attended mostly by Hindus. There are two fairs—one in honour of Sálár Masaúd, the other for bathing on the Kártiki Púranmáshi.

The town was granted by Farrukhsiar, king of Delhi, to Hayát Khan, taluqdar, and since then the place has flourished. Saádat Ali Khan, of Oudh, was much interested in the prosperity of this town. During the nawabi there was a tahsil, a kotwáli, customs office, and a mufti's court. There were also two banking firms by whom hundis were cashed.

TAPPA ASL *Pargana—Tahsil* RAIPUR—*District* SULTANPUR.—This small pargana lies east of Amethi and north of Patti in the Partabgarh district. The area is 67 square miles, of which 32 are cultivated. There are 97 villages, of which 83 belong to the Bachgotis, whose original seat in Oudh lies a few miles south in Patti, and whose chronicles are given under that pargana. There are seven villages owned by Bilkhar Chhattris, the predecessors of the Bachgotis. All the villages are owned by zamindars except one, The population consists of 37,183 Hindus and 1,103 Musalmans; it is at the rate of 571 to the square mile. 6,823 are Brahmans, 5,652 or nearly

16 per cent. are Chhatiris, 5,616 are Ahírs, and Chamárs are 5,232; high castes are in unusual proportion. The Government demand is Rs. 42,560, being at the rate of Re. 1·4-7 per acre of arable land. This moderate assessment is no doubt necessary, considering the nature of the population. The summary settlement was Rs. 36,893.

This pargana was formerly called Mangra Martha; it was taken possession of by Asl Ráe, son of Bariár Singh, the leader of the Bachgotis; he called it after his own name. The landed property is thus divided:—

	Taluqdari.	*Zamindari.*	*Total.*
Bachgoti	... ...	83 ...	83
Bilkharia	1 ...	6 ...	7
Other castes	... ...	7 ...	7
	1	96	97

TÁRGÁON—*Pargana* HARHA—*Tahsil* UNAO—*District* UNAO.—Latitude 26°36′ north, longitude 80°46′ east. This village is six miles east of the civil station. The road leading from Unao to Purwa passes about one mile from it on the north. The river Lon flows about one mile south of the town. There was a forest here before the existence of this village of *tár* (palm) trees. About 400 years ago one Tára Singh, Chhattri, resident of Jaitipur, tahsil Mohan, of this district, came here hunting, and being delighted with the appearance of the place built a house, and thus having gradually got all the jungle cleared founded this village and called it Tárgáon. It may take its name from the *tár* trees, but is equally possible that it may have taken its name from its founder Tára Singh. Soil, clay and sand. The surface level and scenery beautiful. There is no forest, but mango and mahua trees abound. Climate healthy. Water both sweet and brackish. There is still existing one noted building called Qila Garhi, which was erected by the founder of the village. There is a school here and two markets weekly. The place is noted for the manufacture of glass bracelets, which the women of this country wear on their wrists.

	Population.		
Hindus	... 4,459	Total	... 4,537
Muhammadans	... 78		

In the Tárganj bazar the annual sales amount to Rs. 2,400.

There are 871 mud-built houses, and one of masonry, seven temples, *viz.* three shiwálas, three masonry platforms without any superstructure, dedicated to Mahádeo, and one to Debiji.

TERHA—*Pargana* GHÁTAMPUR—*Tahsil* PURWA—*District* UNAO.—Terha lies 18 miles south of Purwa and 25 south-east of Unao. A country road to Baksar passes through it. The Ganges flows six miles to the south. It is said to have been founded 2,000 years ago by Tori Mal, a descendant of Rája Pann, a Bhar chief. It is pleasantly situated among numerous groves. There is a school here at which 39 boys are taught Urdu and Nágri. Population amounts to 2,755, of whom 1,262 are Brahmans and 42 Musalmans. There are four temples, two to Mahádeo and two in honour of Debi.

THÁNA—*Pargana* UNAO—*Tahsil* UNAO—*District* UNAO.—Thána, a village in the pargana and tahsil of Unao, lies about five miles north-west of it. An unmetalled road passes through it from Unao leading on to Hardoi. Excepting Unao there is no other large town near. In the year 887 A.H., in the time of the Emperor Akbar, two persons, Thán Singh and Púran Singh, Chauhán Thákurs of Mainpuri, came here from Delhi with the Subahdar of Oudh, and in obedience to his orders had all the jungle cut down, settled here, and founded this village, calling it after the name of Thán Singh.

One Bhím Singh, the great grandfather of Jodhá Singh and Hukum Singh, present lambardars, was a very shrewd and ambitious native of this village. He lived in the reign of Nawab Saádat Ali Khan, and was during his life taluqdar and ruler of the country. The people are generally Hindus, some few Muhammadans.

There is one fort constructed by Thán Singh. There is one school; but no thána or tahsil. There is a small daily market and two weekly large ones; annual amount of sales about 2,000 rupees.

Population 2,994, as follows:—

Musalmans	...	...	...	...	128
Brahmans	...	...	...	...	149
Chhattris	...	...	...	...	416
Pásis	...	...	...	...	58
Ahírs	...	...	...	...	179
Other tribes	...	...	...	...	2,070
			Total	...	2,994

There are 388 mud-walled houses and three of masonry; one mosque.

THULENDI—*Pargana* BACHHRÁWÁN—*Tahsil* DIGBIJAIGANJ—*District* RAE BARELI.—This town stands 10 miles west of the tahsil station and 14 miles north-west of the civil station. It is 18 miles south of Bhilwal, 18 south-west of Haidargarh, and 32 miles south-east of Lucknow. It was founded by Thúla, a Bhar chief, who was in possession of this estate, and therefore it is called Thulendi. Malik Táj-ud-dín, the companion of Sálár Masaúd, named it Maliknagar when he obtained possession of it after the annihilation of the Bhars; but this name did not remain long, for the Bhars again got possession of this estate and put Malik Táj-ud-dín to death. The exact date of the foundation of this town cannot be ascertained, but the existence of the tombs of Malik Táj-ud-dín and other martyrs leads to the supposition that it has been in existence more than 800 years. It was one of the five muháls into which Rae Bareli was divided by Akbar Shah, but the name of the pargana was changed by the British Government to Bachhráwán. The soil is chiefly clay. The site is on an elevated plain, the inhabited part is bounded on all sides by groves. There are two large tanks on the northern and southern limits. The climate is in general salubrious. The Jaunpur king, Sultan Ibráhím, had a mud-built fort here in 820 Hijri, which was made the residence of the Collector, but Rája Niwáz Singh, Brahman, the ohakladar of this place,

transferred the seat of Government to Bachhráwán. The population of the town increased much during the time of the abovementioned Rája Niwáz Singh, who was a native of this town. At present it is far from being in a flourishing state. Of the architectural works there is the fort built by Ibráhím of Jaunpur, two masonry mosques, and a house of Rája Niwáz Singh, also two mud-built tanks constructed by Malik Táj-ud-dín under the name of "bara hauz" (large reservoir) and "chhota hauz" (small reservoir). The population of the town amounts to 3,157, of which 2,085 are Musalmans, principally of the Sunni sect and *Hanafi* sub-class.

Of Hindus there are 531 Brahmans, 16 Chhattris, and 46 Káyaths—in all 593. These belong to the Shaivi creed. The remainder of the population (1,506) is composed of lower castes. There are 17 brick-built houses and 651 mud-built ones. There is a Government vernacular school here. There are five Hindu temples in honour of Mahádeo, and also a serai built by Rája Niwáz Singh, but this has now fallen into ruins. A market is held in this town on Sundays and Thursdays, and the value of the articles sold amounts to about 333 rupees.

A fair is held here on the first Friday in Jeth (April-May) in honour of Sálár Masaúd. The Musalmans of the neighbourhood bring their banners and lodge here for one night, and then proceed to Satrikh and Bahraich where great fairs in honour of the same martyr take place. The gathering in this town amounts on that night to 4,000 souls, and the sale of necessary articles to 250 rupees.

TIKAITGANJ AND MAUSAR—*Pargana* KURSI—*Tahsil* FATEHPUR—*District* BARA BANKI.—Mausar is situated some two miles to the north of Kursi on the road to Mahmudabad. It is held three parts by Musalmans, Maliks, and Shekhs, and one by Kurmis. The origin of the name of the town is fanciful enough. It is said to have belonged to one of four Bhar brothers, who each named a village from an article in daily domestic use; to this músal (a pestle) gave its name. The remaining three were named from a mortar, a mill, and an oven—*ukhli, chakia, chúlha*. The village is built on an elevated site probably raised by the old Bhar inhabitants, and below it on the north is a huge well built of slabs of kankar, also ascribed to the Bhars. The Muhammadans perhaps drove out the Bhars. The Malik proprietors say that they came with the first Musalman invader Sayyad Masaúd under Malik Muhammad Sharíf, a prince of the kingdom of Irán, and that Sayyad Núr Alí Shah was killed here. There is a tomb here built to his memory, and he is revered as a *Shahíd* or martyr. There is no trace of the Kurmis' coming; they could not have been the first inhabitants, for they would not have subsisted side by side with their conquerors who were carrying on a war of extermination. The tradition about Malik Muhammad Sharíf is doubtful. The Shekhs say that he came in the time of Taimúr Shah in 785 Hijri (A.D. 1368), and probably the Muhammadan colonization is not earlier than this. The population is 4,241, but a great part of this is made up of the residents of Tikaitganj, a market-place, that was founded by Mahárája Tikait Ráe, the famous Díwán of Ásif-ud-daula.

The market-place lies on the road from Mahmudabad to Kursi, and long rows of Banián's shops line the road on each side, and the annual sales of its bi-weekly bazars are said to amount to Rs. 16,000.

TIKAITNAGAR—*Pargana* DARYABAD—*Tahsil* RÁM SANEHI GHAT—*District* BARA BANKI.—Twenty-four miles east north-east of the civil station, founded about 80 years ago by Mahárája Tikait Ráe, Káyath, Náib of Nawab Ásif-ud-daula, in 1192 fasli (A.D. 1784). He seems to have been a man of great public spirit; he established two ganjes and bazars at Lucknow, one at Calcutta, one at Kursi, and another at Dalmau on the Ganges. This is the largest mart in the district, and great quantities of grain are brought from the trans-Gogra districts and sold here. The town of Daryabad four miles south is fed from this bazar; Thursdays and Sundays are the market days. A brisk manufacture, of brazen vessels is carried on. The conservancy and town police are paid from the octroi. The town is infested with monkeys.

TILOKPUR—*Pargana* RÁMNAGAR—*Tahsil* FATEHPUR—*District* BARA BANKI.—Fourteen miles north of the civil station founded by Rája Tilok Chand Bais; is noted for its bazar, where cloth is sold in large quantities. Longitude 81°20′, latitude 27°12′.

TIRBEDIGANJ—*Pargana* HAIDARGARH—*Tahsil* HAIDARGARH—*District* BARA BANKI.—This town lies not far from Ansári on the road from Lucknow to Sultanpur, four miles south of the Gumti. Its original name is Tirhinga, but Rája Thákur Singh Tirbedi, a high officer of the native Government, bought it from the Rája of Pukhra Ansári, and settled many new inhabitants calling the place after his own name. This was eighteen years before annexation in 1254 Hijri (A.D. 1837). The soil is loam, the country is rather bare of trees; there is a small bazar, a temple to Mahádeo, and a population of 2,397.

TULSIPUR *Pargana**—*Tahsil* UTRAÚLA—*District* GONDA.—Bounded all along the north by the lower range of the Himalayas, to the east by the Ára nála, which divides it from district Basti in the North-West Provinces, on the south by Balrámpur, and on the west by district Bahraich, this enormous pargana presents the most varied natural features. All along the hills stretches the conserved Government forest, which is followed by undulating ground, slightly higher to the west than to the east. This is intersected by numerous hill torrents, which are confined by cliffs varying in height, but generally sufficient to preserve the neighbourhood from floods. The soil of this strip is usually of an excellent heavy loam, fertilized by leaf mould washed down from the forests; but it is exceedingly unhealthy, the population very scanty, and the cultivation of the lowest class, such crops as there are, being exposed to the depredations of the wild animals which swarm in the adjoining jungles. The great bog to the east which forms the body of the pargana is a level plain considerably lower than the strip under the hills. The best part of this is to the east of the Bhambhár nála which is least subject to

* By Mr. W. C. Benett, C.S., Assistant Commissioner.

destructive inundations, and to the centre at least under fairly good cultivation.

The soil is of a stiff clay and yields in profusion the finest kinds of autumn and winter rice. The tract to the west of this is not only much underpopulated but is exposed to the constant overflows from the mountain streams. These deposit every rains, sometimes at one place and sometimes at another, thick layers of white sand through which the field ridges of former rice cultivation just show. It takes years of patient and unremunerative labour—or, that rare event, the deposit of a layer of mud—to reclaim these for the plough. Here and there, among the sandy or barely inhabited villages, an exception may be found recalling the careful rice cultivation and heavy clay of the Bhambhár division. All along the south, where this pargana abuts on the Búrhi Rápti, there is a barren almost uninhabited plain covered with high khar grass, which might be useful were there any houses near to be thatched.

Throughout the pargana the mango groves, which form so pleasing a feature in Oudh scenery, are almost wanting, and when the rice crops are off the ground, the eye may often travel for miles over a hard grey clay plain, cut up by the high ridges of rice fields with no middle distance between the spectator and the hills, but perhaps a party of vultures discussing the remains of a victim to the cattle plague.

The whole pargana, from the stiffness of the soil and the necessary incidents of rice cultivation, is during the rains under water, and for this reason villages are built only on the few slightly raised spots which escape the surrounding floods. The population is consequently closely packed and the streets filthy, the neighbouring air being fetid with the poisonous exhalations of putrefying cattle carcasses. Mud huts are rather the conventional luxury of the higher than an object of ambition to the lower classes, who are for the most part contented with miserable sheds of straw hurdles and leaves; and constant fires destroy whole villages without, if the grain store be saved, materially injuring the wealth of the inhabitants. The seeds of disease are easily engendered in these crowded and unclean habitations, and combine with the malaria of the Tarái to render fever and dysentery endemic. The worst time is of course in November and December while the rains are drying up, but the scourge is not wholly absent at any time of the year. The feeble population, already predisposed to receive the germs of sickness, collects for the Debi Pátan fair, where it meets pilgrims from the hills and the plains. A crowded encampment is defiled by the refuse of hideous bloody sacrifices, and often scattered before the conclusion of the festival by the appearance of virulent cholera. This is conveyed to the opium gatherings at Fyzabad, and may spread thence over the whole province. It is satisfactory that the careful sanitary arrangements of last year entirely prevented the occurrence of this terrible epidemic.

There are no communications, unless an unmetalled road made by Major Hill of the frontier police, immediately after the mutiny from Patkali to Tulsipur, which carts have here and there to take a circuit of miles

to avoid, be called a means of communication. The unusual height of the boundary ridges everywhere, and to the north the precipitous sides of the hill torrents, render locomotion very difficult, and the district officer would do well to ride himself on an elephant, and send his goods on camels. The grain carts which convey the large exports to Nawabganj wind painfully from village to village, and do not cross the Rápti till they have suffered many an upset and many a broken axle-tree.

The whole area of the pargana as originally constituted amounted to 324,583 acres, of which 200,435 were under cultivation. Within the last few years an area of 39,914 acres, of which 18,923 are cultivated, have been transferred from Gonda to Bahraich. Of the whole tilled area 119,495 acres are under autumn and 94,330 under spring crops. 33,030 bear a double harvest, leaving the large margin of 19,640 acres for new fallow. The minute rice fields are protected by high ridges of stiff clay to prevent the rain water being drained off into the Búrhi Rápti, but artificial irrigation is hardly ever resorted to, and wells except for drinking purposes are practically unknown.

The area in acres under each principal crop is shown in the following table:—

	Winter rice.	Autumn rice	Máh or urd.
Kharíf ...	54,330	18,680	10,220

	Wheat.	Barley.	Gram.	Láhi.	Masúr.
Rabi ...	14,570	10,615	15,425	12,520	5,255

Gram, peas, and masúr are generally sown in the outlying lands at a distance from the village site, the fields are roughly broken up with a spade, and the grain sown broadcast. As rents are taken in kind a return of anything above threefold of the sowing repays the cultivator, and the abundance of waste land is utilized for the minimum of profit.

The power of the rájas and their distance from the central authority kept the Government land revenue during native rule at a very low proportion to the real rent of the pargana. In 1800 A.D. it amounted to Rs. 75,649, and for the next 28 years it fluctuated between Rs. 42,000 and Rs. 70,000. In 1828 A.D. the rája got the grant of a perpetual lease at Rs. 62,759 from the Oudh Government, which remained in force, with the exception of two years (1854 and 1855), till annexation. The amount of the rája's profits may be conjectured from the fact that in those years, when the contumacy of Drigráj Singh induced the Lucknow government to attempt to collect the rents direct from the village heads, the pargana was assessed at Rs. 1,87,395 and Rs. 2,19,064. At summary settlement the revenue was fixed at Rs. 1,45,003, and at the revised settle-

ment in 1871 this was raised to Rs. 2,05,360, which as a special mark of favour to the Mahárája is to be confirmed for perpetuity. Of this Rs. 18,420 are assessed on the 32 villages which have been transferred to Bahraich. The revenue falls at the rate of one rupee to the acre of cultivation, and ten annas per acre of whole area, each head of population contributing nearly two rupees. The area under opium appears to be as steadily increasing as the average production is declining in quantity. From 1866 to 1870 the average area was 342 bíghas (226½ acres), while the average produce was 4½ sers per bígha, the area rose in 1871 to 470 bíghas and in 1872 to 550, and the average yield per bígha fell to 3 sers 13½ chhatáks.

The absence of any great market and the difficulty of communication renders grain very much cheaper here than in any other part of Gonda. The harvests of 1870 A.D. were about equally good all over the district, and in January, 1871 A.D., when the rice had reached the market, it was sold in Nawabganj at 100lbs., while at the same time in Tulsipur it varied from 145 to 150lbs. to the rupee. Nor is this to be wondered at as the cultivator sells from his threshing-floor to a small speculator from the south, who has to make his own profit and in addition pay for the expenses of his cart and cattle to and fro—a journey generally lasting about a fortnight. He sells to the Nawabganj grain merchant, and the price of money in grain at Tulsipur is compounded of the ordinary price at Nawabganj as settled by the supply and demand there, plus the Nawabganj dealer's profits, plus the interest on the capital of the small speculator, and the rateable expenses of keeping himself and his cattle for a fortnight, and the repairs to his cart. In spite of this, the richness of the soil, and the immense size of the individual cultivator's tenements, due to the sparseness of the population, result in a large export trade, which the tolerable certainty of the rain supply elevates into almost imperial importance. The rice is of the finest quality produced in India, and is famous from the bazars of Dehli to the cotton districts of the Central Provinces. The local markets are Pachperwa in the Bhambhár division and Tulsipur proper. At neither of these is there any great trade beyond what is sufficient to supply the neighbouring villagers with their coarse cotton clothes and pots and pans. Both were till quite lately resorted to by considerable numbers of hillmen from Naipál, but Sir Jang Bahádur makes a large revenue from market dues, and to increase that has forbidden exports. Now any small trade that exists between the two countries is transacted *vid* the Jarwa pass at Deokhar, or over the Parasrámpur and Tiknia Ghâts on the Ára nála and the Búrhi Rápti at Kaptángahj, both Naipálese bazars. The next import of any importance is the láhi, a good quality of oil seed, which is sent in considerable quantities to the Nawabganj bazar, whence it is conveyed by river to Patna and other Bengal markets. Cow hides are in the same way exported both by the Rápti and the Gogra to Lower Bengal, and there are depôts for this trade at Gonda and Nawabganj connected with leading native houses at Patna and Calcutta.

At the end of February parties of low-caste Hindus, generally Cháis, come to the forest to manufacture catechu. A khair tree is cut down,

and about three feet of the thickest part of the trunk fixed upright in the ground; the bark and outer part of the wood are then cleared off, and the heart cut up into small fragments. These chips are collected and set to boil in brick pans, built in rows of ten or twelve along the ground, and heated from underneath. When the water becomes sufficiently red the fibre is cleared away, and the juice allowed to thicken by evaporation. At the end of two days boiling nothing is left in the pan but a dark red sediment, which is formed into cakes about four inches square, and taken for sale to the nearest markets. The price at the place of manufacture averages a rupee for 4½ lbs., which is about a third of its ordinary bazar price in Oudh. A few professional dealers attend at the spot to make purchases, but the greater part is taken away by the manufacturers themselves,

There are no imports of any kind but salt, which is very expensive, and coined silver.

Owing to the thinness of the population which secures good terms for the agriculturist, and the large excess of production, the people are generally well to do, and beggary is unknown except in the case of professional mendicants who arrive from the southern districts. Crime is rare, the principal offence being adultery, the natural concomitant of the impotence resulting from the malarious air, the guilty couple generally manage to evade punishment by a voluntary expatriation, and small colonies of genial criminals on the other side of the Naipál frontier smile at the baffled efforts of deserted husbands.

The edge of the forest produces a small breed of cattle. Immense herds of these wander about under the charge of one or two shepherds, and do incalculable damage to the young trees in March or April. When the plains are dried up, and pasturage becomes scanty, the herds are driven into Naipál or to one or two small table-lands which exist on this side of the hills. At the commencement of the rains they return to their Tulsipur villages. In October and November they are generally attacked by disease, and after a heavy or late rainy season the victims are innumerable. The carcasses are left to the crows and vultures on the open plain, and the air is poisoned with the stench of rotten flesh. Only the oxen are sold, and they are rarely large enough for draught. Ordinary calves of a year to eighteen months fetch from Rs. 8 to Rs. 10, and the best Rs. 30 to Rs. 35 the pair, and are used for ploughing and stamping out the grain. The worst and most common form of disease is that known as "jhánk." It begins with violent diarrhœa, and the animal affected rejects food, but shows a craving for water. In two or three days it becomes unable to stand from weakness, worms are formed in its nostrils, eyes, and ears, and within four or five days of the commencement of the disease it dies. Recoveries are known, but they are exceedingly rare, and whole flocks will be carried off within a few weeks by this terrible pestilence.

The population numbers 104,454, which, excluding from the calculation the uninhabited tract of Government forest, gives an average of 206 souls to the square mile. It is distributed over 337 demarcated villages,

and census gave 128 hamlets and detached houses, whereas the settlement returns, which had the advantage of being compiled after the revenue survey, show no less than 252 separate hamlets in addition to the main villages; 13,774 or 13 per cent. of the whole population are Muhammadans, and the proportion of females to a hundred males is with the Hindus 93·6 and with the Muhammadans 93·9. There are no towns or considerable villages, the largest being Tulsipur with a population of 2,292. Of the Hindu castes the Ahírs, who in addition to field work tend the great herds of Tarái cattle, head the list; next to them and about half as numerous are the Kurmis; Brahmans and Koris are the only other classes which occur in any numbers.

The most singular tribe in this pargana are the Thárus, whose flat faces, scanty beards, and high cheek bones prove their Turánian origin. They arrogate for themselves a descent from the Rajputs of Chittor, and history acquaints us with more than one emigration northward from that fortress. The peculiar Mongolian physiognomy is not so strongly marked with them as with the lower classes of Naipálese and Thibetans, and it is very possible that they may be descended from a Chattri horde which intermarried with aboriginal women. It is said that they have a separate language, of which however I was unable to get any specimens, as those settled in the plains speak a bad Hindi. They are still the pioneers of civilization, and can never be induced to remain in fully cultivated tracts. The tilled plain is distasteful with them, and they retreat with the retreating forest. Legend ascribes to them the possession of the secret of treasures buried by their forefathers ages ago, and villages are pointed out in the southern parganas in which they and their forests have long given way to the agriculture of the Hindu, where vast amounts of the precious metals are supposed to be still concealed. It is even said that parties of Thárus have descended from the Tarái, and at the dead of night carried off their hidden inheritance; but of this I know no authentic instance.

Pork divides them into two classes, the Dangaria and the Kateria, of which the first indulges, the second refrains, but except this, and flesh of the cow, all meat is lawful to all the members of the community. Fowls are their favourite food, and they are famous for the production of fine capons, an art unknown in the plain. They are great drinkers, preferring a liquor distilled by themselves from rice, but I have seen quite a small party dispose of six bottles of rum and one of brandy undiluted in a very short time and with infinite satisfaction.

Their houses are built of screens of leaves and grass, and one house serves for one family, being easily enlarged to suit its natural increase. The beds are arranged in rows against each wall with a screen between each bed, and a path between the rows terminating in the door, of which there is never more than one to each hut. They build square wells to a considerable depth walled by strong plants of the sákhu wood, dovetailed at the corners, and the whole village joins in accomplishing this common benefit. Their only manufacture is strong coarse mats made of the fine bankas grass, which they gather in great quantities on the lower hills

from January till March, and which serves for a hundred useful purposes, forming excellent twine and rope.

Cheerful, brave, modest, and truthful, their character presents some pleasant contrasts to that of their more civilized neighbours. Their honesty is vouched for by a hundred stories, and it is said that when a family flies into the hills they will always leave any arrears of rent that may be due tied up in a rag to the lintel of their deserted house. Their bravery is proved by their love of the chase, though it does not appear in their singular contrivance for killing tigers. A trench is dug, and in this the carcass of a cow is placed, attached to the cow is a string, which is securely fastened at the other end to a plank laid across the trench. This plank supports a pile of heavy blocks of wood, and when the tiger pulls away the cow, the heavy booby trap descends, and if it does not kill sufficiently, disables him to allow of the Thárus coming up and despatching him.

The women of the Thárus are credited with the power of the evil eye, and the dread thus excited is most efficacious in keeping Hindus out of their villages. The magic is of two kinds or rather degrees, the major curse being known as "lohna," which commences with violent wasting away and results invariably in a rapid death. From the lesser, known as "bej," recovery may be expected; it displays itself in a low fever accompanied with diarrhœa. The fever and dysentery of the Tarái keep the superstition alive. Both men and animals are supposed to be subject to this malignant influence; but a handsome bachelor is considered the most likely victim,—a belief in which we see something of the love magic of the Thracian witches. The souls of those who are thus affected remain for ever in the power of the enchantress, and when she dies she becomes a 'bhukchm," a malignant demon commanding a troop of the souls she has slain. Among the lower castes of Hindus, and especially the Kewats and Cháis, whose traditional descent from the Kaivartas or Nishadás stamps them as non-aryan, are found individuals who possess the secret antidote to this fascination. At Pipra Ghát on the Rápti, between Utraula and Tulsipur, there is an especially famous "Jhari" or *exorciser* of the carpenter class, who has a large school of pupils. He receives patients every Tuesday, and by observing a grain of mustard seed placed in the open hand can at once detect the kind and the degree of the possession. His frequent cures are attested by the crowds which attend his receptions, and by the direct testimony of trustworthy witnesses. From the description given of his treatment, I should conjecture that he employed a kind of mesmerism, which would no doubt prove occasionally effectual where the natural virulence of the disease has been greatly aided by a superstitious terror of witchcraft.

Before leaving the subject of the women, it is curious to remark that a girl is considered to belong to no one till she marries, and a father is absolutely indifferent to what his unmarried daughters do or hear. One of the principal branches of Hindustani abuse has thus for him no sting. Girls are generally married at the age of sixteen or seventeen, and the marriage bond does not set heavy, as friends will often exchange wives

in a spirit of mutual accommodation. Their dance is national and peculiar. A boy of fifteen or sixteen is dressed as a woman, and his partner beats a small drum suspended from the neck. The pair advance and retreat with a gliding motion, and represent with coarse fidelity the advances of the lover and the coyness of the maid. As they proceed they warm to the work, and I shall never forget the ecstatic but somewhat ludicrous rapture which shone in the face and spoke in every limb of the drummer after two hours of the exercise, and the infusion of a large amount of raw spirits. Every now and then the dancing gives place to a dramatic interlude in which a dullard is made the butt of the rough and occasionally obscene wit of the leading actor. These scenes are invariably the vehicle of satire, and the Brahmans of the plains, and Sir Jang Bahádur of Naipál, were visited with unsparing ridicule. Women never take a part in the representation. Their fondness for dancing is shown at weddings. When the principal negotiator of the match dances before the train which fetches the bride to her husband's village. Their principal object of worship is Káli under various forms, but ordinarily as the goddess of demonical possession, with the title Sonmat Kálika, and to her they offer spirits and the young of pigs and goats. Next in popular estimation is Garur Bír, the ancient cloud god, an enemy of Vitra, the demon of drought, better known in modern Hindu legend as the bird-vehicle of Vishnu. To him they offer cocks, cutting of the comb and wattles and letting the bird loose in the forest. Raksha Gurú and Daharchandi are among the minor deities; the first receives offerings of goats and the second is the guardian of the village site, and is represented by a clump of low wooden crosses at the verge of the cultivation by the path where the cattle leave the village.

There is no peculiar religious caste, and Brahmans are held in no estimation, except that some of the Kateria division which claims superior respectability, have recourse to Pandits for fixing lucky moments. The whole family is represented in worship by its eldest member, who alone possesses the secret of the religious ceremonial, a custom which makes any enquiry into their rites somewhat difficult. Their Gurús or oracles are people of any class on whom Káli may have descended, and the presence of the deity is revealed by frenzied motions of the head or hands. They burn their dead, and, when the mountain torrents are swollen by rain, cast the ashes on the waters.

There can be little doubt that this interesting and peculiar race will soon disappear from this side of the hills. Their numbers in Gonda have already been reduced to barely three thousand, and yearly decrease through emigration into Naipál. Till quite lately the whole of the country between the Rápti and the hills was a vast sál forest, interspersed here and there with small colonies of Thárus, under their own rulers and peculiar laws, who preserved a semi-independence by paying a double tribute, the dakhinaha, to the southern authorities, the Rája of Balrámpur, or the Oudh government, and the uttarai to the hill rájas of Dáng, who afterwards were better known as Rájas of Tulsipur. Under hereditary chaudhris the original inhabitants had divided the pargana into the eight tappas of

Bhambhár, Bijaipur, Pípra, Dhondi, Garáwan, Dond, Chaurahia, and Dári, separated from each other by as many hill streams, and defended against aggression by strong mud forts. The first of the family of hill Chauháns, who ruled a vast ráj in Naipál covering three lower valleys of the lower Himalayan ranges, was Megh Ráj, who, if the legend connected with his name is of any value, must have lived in the latter half of the fourteenth century. It is said that as he was one day hunting in the forest he wounded a deer, who proclaimed himself to be the great Ratan Náth, third in descent from Gorakh Náth, the founder of modern jogism. In return for his profuse apologies the disguised saint prophesied that his offspring should rule for 84 kos, as far as his eye could stretch.

For many centuries his descendants ruled in the hills receiving their tribute from the plain Thárus. About a hundred years ago Rája Pirthipál Singh of Balrámpur died, and his rightful heir, Newal Singh, was driven out by his cousin, the Bhayyá of Kalwári, and took refuge in the hills. The Chauhán rája placed at his disposal a force of 2,000 Thárus, who drove out the usurper, and replaced Newal Singh on the gaddi of Balrámpur. Not many years after this the same hill rája was himself driven into the plains by the powerful ruler of Naipál, and found refuge with his old ally, Rája Newal Singh of Balrámpur, who requited his services by putting down the resistance of the Thárus of Tulsipur, and assuring the fugitive Chauhán in a chieftainship not inferior to the one he had just lost. In return for this, and in acknowledgment of some vague zamindari claims, Newal Singh of Tulsipur agreed to pay the Balrámpur rája an annual tribute of Rs. 1,500. His son, Dalel Singh, continued the payment, but when Dán Bahádur Singh succeeded to the chieftainship he asserted that it was due only as remuneration for military aid, which he could now dispense with, and declined to pay it any longer. This led to a long war with Balrámpur, which up to annexation was renewed with varied success whenever a favourable opportunity presented itself. As a general rule, as far as I can make out, the gratitude of the Tulsipur rája was stronger than his pride, and the subsidy was paid without demur. In 1828 A.D., the Governor-General made a hunting expedition in the Tulsipur Tarái, and in reward for the sport induced the king of Oudh to give the rája a perpetual lease of the whole pargana at a fixed annual rent. After a long reign, remarkable rather for its material prosperity than its wars, Dán Bahádur Singh died in 1845 A.D., not without suspicion of violence from his son, Drigráj Singh, who succeeded him in the chieftainship. The crime if committed was more than avenged, and the reign of Drigráj Singh was embittered and cut short by the rebellion of his son, Drig Naráin Singh, who in 1850 A.D. drove his father to seek refuge with the Rája of Balrámpur. The dispossessed chieftain sought and obtained assistance at Lucknow, and supported by the Government engagement and a small body of Government troops recovered his power for a few months in 1855 A.D. He was however unable permanently to resist his son, who defeated him, and, after a short imprisonment, had him carried off by poison. The unnatural conflict was brought about partly by the lust of rule, which would not let the younger chief wait till the succession became lawfully his, and partly by a disgraceful dispute between the father and the son for

the possession of a celebrated Lucknow courtesan. At annexation Drig Naráin Singh declined to pay his revenue, and was apprehended by the Commissioner and sent under guard to Lucknow, while the pargana was settled with the village heads, 10 per cent. on the collections being reserved for the rája's maintenance. In the meantime the mutiny broke out, and the captive was shut up with the British force in the Residency at Lucknow, where the hardship of the siege put an end to his life. His Ráni seized the reins of power, and her first act was to imprison Pirthipál Singh, the next in succession to the ráj, and Rám Singh, the general of her husband's forces, whom she suspected of having treacherously betrayed their master in order to secure the pargana for themselves, finding it inconvenient to keep a continual guard over them, she had the hut in which they were imprisoned set on fire, and they perished in the flames.

During the whole of the mutiny she remained in arms, and at the conclusion joined the broken forces of Bálá Ráo Marahta, the Begam, Rája Debi Bakhsh Singh of Gonda, and the Názim Muhammad Hasan Khan in their last futile stand under the hills. Driven with them across the Naipál frontier, she was unable to trust the promised amnesty of the British Government, and her contumacious absence was punished by the confiscation of her estates, which were conferred, in reward for his unshaken loyalty, on the Mahárája of Balrámpur. No changes have occurred since, except that the strip that runs under the Government forests between the hill stream known as the Hattia Kund, and the Bhagora Tál, has been transferred to Bahraich. It contains 32 large but thinly populated villages, and includes the old tappas of Chauráhia and Dári, and part of Dond.

The old Chauhán rájas seem hardly to have been recognized as pure Chhattris by their brethren of the plain, and though a daughter of their house on one occasion married a rája of Paráspur, such relations were almost always contracted with the inhabitants of Naipál. A peculiar family institution reminds us of the Thákurs of Rájputána, and each of the hill princes was surrounded by numbers of illegitimate children and connexions. These were known as Khetas and Khetis, and filled the principal posts in the army and private abode of their chief. A bloody, distrustful, and capricious race, the service was attended with considerable danger, and one head agent after another was murdered in cold blood, as soon as his wealth excited the cupidity or his influence the fear of his master.

In their dealings with the peasantry they seem to have been more enlightened, and the prosperity and wealth of the country, only now partially recovered from fire and sword of the fugitive mutineers, are recalled with enthusiasm, and may be easily believed. Absolutely independent, except for the payment of his annual tribute, the rája was able to make his own internal arrangements without the fear of seeing them upset by an extortionate Názim from Lucknow, and his object was permanent wealth rather than immediate profit. Each tappa had its separate

rent collector with his staff of only two chaprásis, and if he attempted any kind of extortion he was immediately exposed by the "Panches," of whom two or three were appointed to each division for the maintenance of order and decision of civil disputes. The unsatisfactory system of assigning land in payment of service was carefully avoided, and every retainer received his fixed and for the circumstances of the times liberal pecuniary stipend. Intermediate between the rája and the cultivator were the old Tháru chaudhris where Thárus yet existed, and in other villages the usually hereditary headmen who, besides slight privileges on their own cultivation, received a percentage generally amounting to one-tenth on the whole grain division of the village. Each member of the society was supported by fixed shares of the produce, the servants first taking their dues, and the remainder being divided into equal heaps—one for the cultivator, the other for the rája and village headmen. At the head of the servants came the ploughmen, who received one-fifth of the gross outturn of their master's fields. After them the blacksmith, who was paid 18 panseris (a panseri being equal to something less than 2lbs. avoirdupois) for each plough in the village, and selected and cut for his own use one biswa of grain at each of the three harvests from each cultivator's holding. The Ahír who had charge of the common herd, the chaukidar, who guarded the village site, and the carpenter, each got his 15 panseris per plough and biswa at each harvest per cultivator. The gorait, who watched the crops, was allowed 13 panseris and biswas, the pandit, who performed the marriage ceremonies, six panseris and biswas, while the lowest remuneration of six panseris and no standing crop was thought enough for the lessee's Kahár servant, the potter, the washerman, the barber, and the Gurú, or half-inspired half-insane soothsayer.

The lessee provided for his expenses undertaken on behalf of the community by a rate of between 4 annas and 8 annas per plough, and the cultivator was allowed to ensure himself good luck by cutting one biswa for himself from each crop, and exempting its produce from the general division. Money transactions are even now almost unknown, and the communities still retain their ancient customs.

Where money rents are taken they are generally fixed by the plough and not by the area under cultivation. Thus a four-bullock plough will be charged from Rs. 20 to Rs. 30 per annum, and its owner take the whole of the grain of his fields except what he must pay as servants' dues. It is still more common to find half plough rates and half grain rates, in which case the cultivator pays from Rs. 10 to Rs. 15 on each four bullock plough, and besides gives the village head a quarter instead of the ordinary half of the grain heap.

A number of taxes on trade—such as transit dues, fines on sales, fees for the establishment of stalls at the Debi Pátan Fair, and benevolences on every conceivable occasion—were levied by the rájás; but though the differed slightly in every pargana, these impositions were alike in character all over the district, and having described them in detail in the Utraula pargana article, I need not repeat the description here.

TULSIPUR*—*Pargana* TULSIPUR—*Tahsil* UTRAULA—*District* GONDA.—The capital of the pargana of that name, founded some 200 years ago by one Tulsi Dás, Kurmi, lies about 5 miles from the edge of the forest in full view of the hills, and is about equi-distant from Utraula and Balrámpur, the 15 miles of cart track being broken in the first case by the Pipra ferry, and in the second by the Sasái Ghát, where the Rápti is crossed during the cold and hot seasons by a bridge of boats.

It has no roads, no school, and no tahsil, but a mud thána about 200 yards to the south of the village preserves the peace of the neighbourhood; and not far from the thána the Mahárája of Balrámpur is building a good brick house in the Hind Teutonic style of architecture.

The village itself is a long bazar running due north and south for about half a mile, which the piety of a converted prostitute has adorned with a small mosque, and the gratitude of a Hindu money-lender with an unpretentious shiwála.

No octrol is levied, nor indeed is there more than a small retail trade in pots and pans, grain, and coarse cloths.

The population is 2,292, almost entirely Hindu.

The neighbourhood is a vast nearly treeless expanse of heavy clay soil broken up into small fields for rice cultivation, and cut by the deep hill torrents of the Siria nála to the west and Nakti to the east. The only objects of interest (except Debi Pátan *q. v.*) in the neighbourhood are the remains of the large mud fort of the rájas of Tulsipur to the south, and a few black buck to the north of the village.

UDHAULI—*Pargana* PARTABGANJ—*Tahsil* NAWABGANJ—*District* BARA BANKI.—On the main road to Fyzabad, 13 miles east of the sadr, chiefly inhabited by Kurmis. It is a fair village, and the surrounding land is rich and well cultivated.

Latitude 26°44′ north, longitude 81°30′ east.

UGŪ—*Pargana* SAFIPUR—*Tahsil* SAFIPUR—*District* UNAO.—This town lies four miles north-west from the tahsil station Safipur, 22 from Unao, and 5 from Fatehpur Chaurási. Rája Ugarsen, a Panwár Chhattri, of Kanauj, is said to have peopled the village; his descendants held it till 806 Hijri, when they were overthrown in a war with Ibráhím Sharqi of Jaunpur; then Kurmis took possession, and still hold it.

The site is level; there is no forest near, but many orchards have been planted round. Two temples to Mahádeo and one Thákurdwára, with a vernacular school at which 50 pupils attend, are the local institutions. There is an annual fair and two weekly markets. The remains of the ancient palace and court-house, where Rája Ugarsen used to dispense justice, are still to be seen.

* By Mr. W. C. Benett, C.S., Assistant Commissioner.

The population is composed as follows:—

Hindus ...	Brahmans		1,478
	Káyaths		20
	Pásis		122
	Others		2,669
			4,290
Musulmans			162
		Total ...	4,452

UL *River—District* KHERI.—A small river having its source in the Sháhjahánpur district in latitude 28°21′ north, longitude 80°27′ east. It takes a direction to the south by east, and after a course of 7 miles forms the boundary between the districts of Sháhjahánpur and Kheri; enters the latter district in latitude 28°22′ north and longitude 80°28′ east. It flows through that district in a south-easterly direction to its junction with the Chauka, on the left side of the latter in the Sítapur district in latitude 27°42′ north, longitude 81°13′ east. Its total length may be estimated at about 110 miles. It is liable to very great floods; its cold weather discharge is not more than 30 feet at Lakhímpur, and near Aliganj the channel is entirely dry in places, but during the rains the current is in places a third of a mile broad and ten feet deep in mid-channel. It is not used for navigation, and is of little service for irrigation, being 100 feet below the level of the adjoining country. It is bridged on the road between Aliganj and Gola.

UNAO DISTRICT ARTICLE.

ABSTRACT OF CHAPTERS.

I.—Natural features. II.—Agriculture and commerce. III.—The people. IV.—Administrative aspects. V.—History and antiquities.

CHAPTER I.

NATURAL FEATURES.

Boundaries—General mention of area and population—Soils—Table of subdivisions—General aspect—Fertility—Rivers—Streams—Canal—Climate—Rainfall—Medical aspects.

The district of Unao is bounded on the north by Hardoi, on the east by Lucknow, south by Rae Bareli, west by the Ganges. The area of the district is 1,765·50 square miles, with an aggregate population of 945,955, or 588 to the square mile. It lies between 26°6′ and 27°2′ north latitude, and between 80°6′ and 81°4′ east longitude. There are 1,697* towns, villages, and hamlets in the district, containing 3,120 masonry and 210,810 mud-built houses, which gives to each dwelling an average of 4 residents. The number of adult males in the district is 305,772, and that of adult females is 306,656. Children number 332,322. This is exclusive of the Europeans and the prisoners in the jail. The Muhammadan population is 6·7 per cent. to the Hindu 93·3 per cent.

The district is very flat, and has no features of particular interest. It is well wooded, which gives a relief to its otherwise uninteresting appearance. It abounds in lakes, and for sometime after the rains marshes spread far and wide; these however dry up during the hot weather months.

The Sai and the Loni run through the district; the latter is dry during a portion of the year.

The soil to the west and north is light and decidedly sandy and to the east containing laterite; here and there saline terrene but not sufficiently saliferous to make salt manufacture paying as a Government monopoly.

The area under cultivation is about 52 per cent. The present district is divided into four tahsils and twenty-one parganas given in the following table:—

* 1,706 according to Census Report.

Statement showing the Tahsil and Pargana arrangement also their area in acres.

Tahsil and Pargana.				
Name of tahsil.	Name of pargana.		Area in acres.	Jama including cesses.
Unao	Unao		40,693	54,109
	Pariar		22,586	27,985
	Sikandarpur		37,458	62,944
	Harha		143,649	1,83,919
		Total ...	244,386	3,28,957
Safipur	Safipur		83,937	1,08,358
	Fatehpur Chaurási		54,999	62,583
	Bángarmau		110,079	1,27,140
		Total ...	249,015	2,98,091
Mohán	Mohán		124,686	1,16,943
	Asfwan		62,104	84,969
	Jhalotar Ajgain		62,822	92,534
	Parsandan		28,051	35,503
		Total ...	277,463	3,29,819
Purwa	Purwa		69,830	85,712
	Maurawán		108,734	1,29,761
	Asoha		27,658	34,483
	Magráyar		19,485	26,932
	Panhan		12,204	16,140
	Pátan		6,913	8,008
	Bihár		14,634	19,824
	Bhagwantnagar		27,867	33,850
	Ghátampur		16,937	22,762
	Daundia Khera		39,508	51,552
		Total ...	343,780	4,22,504
		Grand Total ...	1,114,644	13,79,361

Formerly it only contained twelve parganas, but in 1869 one pargana, Mohán Autás, was taken from Lucknow and added to Nawabganj tahsil, the headquarters being at the same time removed and tahsil Mohán constituted. Seven parganas were taken from Rae Bareli and added to

tahsil Purwa. The population of the district was thus augmented from 724,949 to 945,750,* the area from 1,349 square miles to 1,7645

The land which has been added to the district is certainly superior to what formerly belonged to it in fertility. It forms in fact a large portion of the ancient province of Baiswára, including the earliest seats of the Bais clan. Still the general features of the district have not been much changed, and at any rate what is extracted from the settlement report is still true as regards the whole of the ancient district and two-thirds of the modern one.

General aspect.—Except where the country falls as it approaches the Ganges a uniform dead level prevails; rich and fertile tracts, studded with groves, alternate with waste and plains of úsar, the whole intersected here and there by small streams as the Sai, Loni, &c. Natural objects of interest or beauty are entirely wanting.

Fertility.—Though well cultivated, I do not think the district is at all distinguished for fertility. Of the total area 54 per cent. is actually under cultivation, 20 per cent. is recorded fit for cultivation, and 26 per cent. as unculturable. This is a large percentage of irreclaimable land, but I do not think the estimate is in excess of the real fact.

Production of cultivated land.—As regards the productiveness of the land under cultivation there can be no doubt, the estimated yield per acre being shown below; that from the first class land being almost equal to what is obtained in England:—

Land.	*Irrigated.*	*Unirrigated.*
1st class	Bushels 21	Bushels 11
2nd ditto	ditto 16	ditto 9
3rd ditto	ditto 9	ditto 7

Rich tracts, their situation.—The richest tracts, where the best and most valuable crops are produced, lie chiefly in the centre of the district in parganas Purwa, Harha, Unao, Jhalotar, and Asíwan. The prevailing soils are good, loom and clay; and water for irrigating purposes is for the most part abundant and certain, being obtainable at all seasons from considerable tanks and wells which are readily dug everywhere.

Poor tracts, and where to be found.—The inferior and poor tracts are found in the outer parganas of Safipur, Bángarmau, Asoha, &c., running generally in a narrow belt varying from one to six miles in width, round the district, where the chief soil is inferior loam or sand.

Marshes and tanks.—Though there are no pieces of water sufficiently large to be dignified by the name of lakes, there are in several parganas numerous sheets of water which deserve notice. The chief are found in parganas Jhalotar, Ajgain, Parsandan, Unao, and the northern parts of Harha and Mauránwán. They hold water all the year round, and afford ample and certain facilities for irrigation to the villages bordering upon them. In the Samundar Tál at Jhalotar and the Jalesar, and Bas-aha Tál

*Not including prisoners and Europeans.

in Parsandan and Harha, fish abound and the water-nut is extensively grown. From both these items the landowners derive a considerable revenue; the former being purchased by speculators from Cawnpore and Lucknow, and the latter finding a ready sale in the adjacent towns and villages.

Rivers.—The only river in the district is the Ganges, which forms the southern boundary. It is not however put to much use, either as a highway for conveyance of produce to Cawnpore or for irrigation. The people have a strong prejudice against using the water from the main stream for the latter purpose, though occasionally they will irrigate from the smaller channels or "sotas," which in some parganas run for a considerable distance inland.

CAWNPORE GANGES BRIDGE WORKS.

Water Level taken every day at 7 A.M., for the month of September, 1874.

Date.	Water level.	Date.	Water level.
1874.		1874.	
Sep., 1st ...	369·90	Sep., 16th ...	372·92
„ 2nd ...	369 60	„ 17th ...	372·88
„ 3rd ...	369 40	„ 18th ...	372 92
„ 4th ...	369·90	„ 19th ...	372 00
„ 5th ...	370·10	„ 20th ...	371·35
„ 6th ...	370 40	„ 21st ...	370 00
„ 7th ...	370·45	„ 22nd ...	369·35
„ 8th ...	370 70	„ 23rd ...	369·00
„ 9th ...	371·00	„ 24th ...	368 65
„ 10th ...	371·00	„ 25th ...	368·20
„ 11th ...	371·35	„ 26th ...	368 20
„ 12th ...	372·10	„ 27th ...	368·20
„ 13th ...	372·20	„ 28th ...	367 70
„ 14th ...	372·45	„ 29th ...	367·50
„ 15th ...	372·92	„ 30th ...	367·30

Highest flood-level, of which we have any record before 1874, was 372·28, and varied from this to 369 00. Last year's highest flood was 370·50, whilst that of 1874 was 372·92, the highest on record.

Streams.—There are, however, several minor streams, either bordering on or passing through the district, and the water they all hold the greater part of the year is extensively used for purposes of irrigation, the flow being regulated and equalized by numerous earthen dams which are erected at fixed places. The rules under which these dams are maintained and regulated have been carefully recorded in the administration papers of the several villages interested. Water in a dry season becomes so valuable that unless rules are distinctly laid down and agreed to by all, these dams would be a never-ending source of dispute and quarrel.

Minor streams detailed.—The chief of these streams are as follows:—

(1.) The Sú which, rising in the Hardoi district, enters Unao at Sultanpur, pargana Bángarmau, and after skirting the entire northern boundary, leaves the district at Rámpur passing into Rae Bareli. Though holding

water all the year round, it is readily fordable everywhere shortly after the rains have ceased, and there are bridges at all the main roads. The best specimens of native bridge architecture I have seen are to be found across this stream. The bridges at Mohán and Bani are well worthy of notice and preservation.

(2.) The Kalyáni, which also rises in Hardoi, enters the district at Lahramau, and passing through parganas Fatehpur and Bángarmau falls into the Ganges at Maraunda. It is readily fordable at all seasons.

(3.) Of much the same size as the Kalyáni is the Tinai which, rising in the Kutkari jhíl at Asíwan, passes down through parganas Asíwan and Pariar. Though holding water all the year round, it is not so much used for purposes of irrigation as the other two; the banks are high and steep, and the cost of raising the water to the fields absorbs the profit derived from the irrigation.

(4.) The Loni is a small stream which, rising in the Pawái tank in the Unao pargana, flows in a south-easterly direction, passing out into the Rae Bareli district. It does not hold water any length of time, and is chiefly noted for the beautiful crops of rice grown in its bed and on its banks in the autumn. In October it may be traced for miles by the brilliant green which marks its course.

Canals.—The only canal is that of king Nasír-ud-dín Haidar, which entering the district at Sultanpur traverses the north-western portion of pargana Bángarmau and a small corner of Safipur, joining the river Sai at Kursat. The original idea was to join the Ganges and Gumti, but the levels were so infamously taken, and the money granted so misappropriated, that after spending lacs of treasure, and injuring, more or less, every village through which the canal was driven, the king found himself as far off as ever from the object he desired. It has never done aught but harm. Its bed shelters wild beasts and bad characters in the dry weather, and drains off all the water from the adjacent villages in the rains, thus not merely depriving the land of the water which would otherwise fertilize it, but causing a continual cutting and ravining away of all the neighbouring fields.

Temperature.—The range of the thermometer is much the same as in other plains stations. In the hot weather it varies in ordinary years from 75° to 103°, and in the cold season from 46° to 79.° I note below the range for the last year.:—

Month.	Approximate mean temperature.	Range of thermometer.	Month.	Approximate mean temperature.	Range of thermometer.
January ...	60	27	July ...	86	15
February ...	63	32	August ...	84	11
March ...	77	24	September ...	86	9
April ...	81	25	October ...	79	19
May ...	89	28	November ...	70	27
June ...	92	23	December ...	61	20

The following statement shows the rainfall for eleven years ending with 1875. It gives an average yearly fall of 37·4 inches :—

Years.	*Inches.*
1865	26·0
1866	27·0
1867	75·7
1868	15·2
1869	41·2
1870	63·2
1871	42·0
1872	36·5
1873	27·1
1874	32·0
1875	26·0
Average for eleven years	37·4

The accompanying table exhibits the rainfall for the last two years of drought, 1868 and 1873, each of which was followed in 1869 and 1874 respectively by considerable scarcity.

It will be noted that the entire rainfall was scanty in 1868, the distribution was capricious and unusual, and there was no rain during individual months in which it is much needed for agricultural purposes in both years.

There are four rainfalls, each of which must be propitious to secure a good harvest. *First*, the June rains, the former rains as they may be called ; in 1873 and 1868 there was only about an inch, not enough to moisten the earth for the plough and to water the early rice. *Second*, the main monsoon which commences in July and ends at the commencement of October ; this was insufficient in the year 1868, and the fall in September, in both years, was only six inches, and it ceased too soon, *viz.*, on September 16th and 21st. *Third*, the latter or October rains, which are required to water the late rice and moisten the land for the winter ploughings, were wholly deficient in both years. *Fourth*, the January-February rains, which were wholly wanting in 1869 and in 1874, were less than a quarter of an inch.

Speaking broadly then, the rains commenced poorly in 1868, badly in 1873, they ended with six inches in 1868, but too soon ; in 1873 they were sufficient for the last month, and ended still earlier in September.

So far 1873 was much worse than 1868 ; then there was absolutely no rain in either year from October till January, but in February there was no rain in 1869, and in 1874 none of any value.

	1868.	1873.
Rainfall from June 1st to October 1st ...	12·7	25·1
From October 1st to December 31st ...	0·1	0·0
In June	1·1	0·8
In September	6·6	6·5
In October	0·1	0·0
Date of rain commencing	June 16th	June 20th.
„ of rain ending	September 21st	September 16th.
Rain in January and February of ensuing year,	0·0	0·2

Medical aspects.—The medical aspects are described as follows by the Civil Surgeon, Dr. Selous. No statistics as to the annual birth-rate in this district exist.

Returns of deaths were made up, but I do not think them trustworthy, inasmuch as they represent the death-rate for 1873 to have been 16·6 per mille—a number which must be too small, being less than that for the United Kingdom.

Death-rate.—The following table shows the deaths from all causes for 1872 and 1873. Prior to 1872 the method of collecting was more imperfect than it is at present. I have not therefore thought it worth while to give the statistics of former years. :—

	Caste.				Cholera.	Small-pox.	Fevers.	Bowel complaints.	Suicide.	Wounds.	Accidents.	Wild beasts.	All other.	Total.
	C.	M.	H.	O.C.										
1872 ...	...	1,909	13,464	10	1,060	369	6,265	417	32	14	137	51	369	8,153
					867	338	4,513	240	33	17	72	47	214	6,525
1873 ...	...	1,122	14,025	...	121	2,155	3,989	563	20	14	136	40	400	8,421
					105	1,429	3,957	433	42	8	112	46	394	4,726
														13,147

The mode of collection is as follows :—The village watchman reports each death as it occurs at the police station, where the officer in charge enters it in his diary, which at stated intervals is sent to the office of the District Superintendent of Police at the headquarters' station where the returns are compiled. There is no check upon the chaukidars who may frequently omit to report a death.

The prevailing endemic disease of this district is malarious fever, intermittent, remittent, and continued with its sequelæ, enlarged spleen, dropsy, &c. Dysentery, another disease of malarious origin, is also endemic, and prevails in the same places and during the same months as ague. Besides these leprosy is met with to a limited extent—not in my opinion greater than in this province generally. The special causes to which these diseases are to be attributed are those which are productive of malaria, *viz.*, the neighbourhood of marshy land and defective drainage. Rice cultivation is probably here as in Italy a cause of malaria, a rice field being an artificial swamp.

I do not think it likely that any improvement is taking place, although it is impossible (owing to the untrustworthiness of our mortuary statistics) to bring this to proof.

No swamps have been drained at any rate within recent times, cultivation has increased, but not in such a way as to have any beneficial effect on the public health, inasmuch as it has been at the expense of pasture

lands, not of marsh or forest, no forests have been cut down, there being none in the district, and sanitary efforts have been mainly directed to the removal of conditions favouring the development of such diseases as cholera or typhoid fever, not those producing marsh miasma. Something in the way of drainage has been effected near the station of Unao, but I am not able to say with what result.

Epidemics.—The epidemics, which usually are cholera and small-pox, visit the district yearly, but in addition dengue visited the town of Unao in 1872, but did not, as far as I can discover, pervade the district. Cholera generally commences in April or May, reaches its height about August, then declines and disappears at the end of the year. Its specific characters are purging and vomiting of a matter resembling rice water, followed by collapse in which the patient may die, and afterwards should he survive by a febrile state.

With regard to the cause nothing is known with certainty, some attributing its spread to contagion by means of the evacuation, others to atmospheric conditions, together with a peculiar state of the constitution rendering it liable to the disease. These different views are to be found in all standard works on medicine; there is nothing special in the disease as it presents itself in this district.

All classes of natives are liable to attacks of cholera, the poor perhaps to a greater extent than the more well-to-do, though this is doubtful. The rate of mortality among those attacked in 1873 was 53·07.

Small-pox prevails during the whole year, spreading throughout the district and returning on its traces by the time a fresh crop of subjects has grown up. The largest number of deaths occur in July, August, and September. Specific characters of small-pox are well-known and to be found in every work on medicine; there is nothing unusual in the disease as it is met with in this district.

The cause is contagion or infection. The disease attacks all indiscriminately, rich and poor, Hindu and Muhammadans.

No statistics exist showing the rate of mortality among those attacked.

Cattle plague.—The only cattle epidemic about which I can obtain any information occurred in 1875, and affected a few villages only. Mr. Ireland, Inspector of Police, was sent to make inquiries, and describes the symptoms as follows:—

On some part of the animal's body, generally the neck, a swelling formed which bursting left a sore, the skin around to a considerable distance being discoloured. At the same time diarrhœa set in, the bullock refused to eat, became extremely weak and died, or the symptoms abating slowly recovered. This description does not give a sufficiently clear notion of the disease as to enable me to offer any opinion as to its nature. In the opinion of the Deputy Commissioner cattle have suffered from the breaking up of pasture land, which is taking place to a considerable extent throughout the district.

Fairs.—The principal fairs and religious gatherings are the following :—

1*st.*—Pariar Fair. This is held at Pariar on the Ganges in the Unao tahsil, opposite Bithúr, in the North-Western Provinces, at which town a similar gathering takes place at the same time, the full moon of Kártik (October or November). It lasts 10 to 15 days, and is attended by about 200,000 people. It is the most important commercial fair, but the chief traffic is at Bithúr, whither a number of people from the Oudh side repair to make their purchases, though a good deal of business is done at Pariar chiefly in the cheaper articles of commerce. The staple articles of trade are cloth, blankets, silk and Amritsar goods, toys, &c. Besides being a commercial it is also a religious gathering, the principal ceremony being bathing in the Ganges, which is the object of adoration. No epidemic has of late years broken out among the pilgrims at this fair. It occurs at a season when cholera is not common, and sanitary arrangements are carefully carried out.

2*nd.*—Kolhwágára Fair, held at the village of that name on the Ganges, in the Unao tahsil, at the same time as that at Pariar. It lasts 7 to 10 days, and is attended by about 200,000 people. It is of the same character as the Pariar Fair; the staple articles of commerce are similar but adapted to the wants of a poorer class of frequenters; the ceremonies and object of adoration are also the same. No epidemic has visited this fair probably owing to the causes given above.

3*rd.*—Takia Muhabbat Shah, held at Pátan in the Purwa tahsil in March and December. It lasts 10 to 15 days, and is attended by about 150,000 people. It is partly commercial and partly religious in character, the staple articles of trade being silk, blankets, cloths, toys, &c., and the object of adoration the shrine of Faqír Muhabbat Shah. No epidemic has as yet broken out here.

4*th.*—Kusahri fair, held at the village of Kusumbhi, in the Mohan tahsil, on the day of the full moon of Baisákh, lasts 7 or 8 days, and is attended by 40,000 people. It is chiefly of a religious character, though some business is done in cloths and other articles of consumption of the poorer classes. Debi is the deity worshipped there. The worshippers ask some boon of the goddess, and in the event of its being granted sacrifice a goat at the next yearly gathering. No epidemic has broken out here.

About fever the Civil Surgeon reports as follows :—I had the opportunity of looking at the country, generally of examining the villages which lay near my route, and of questioning all persons I could find who had lost relatives from fever during the past two years, in order to ascertain whether the disease had been really fever or not. The inducement to this last proceeding was furnished by the mortuary returns which, as remarked by the Sanitary Commissioner, show that registration is still in an imperfect state. It appeared to me that errors would be found in the returns of the diseases to which deaths were due as well as in those of the total mortality and the proportions of the sexes.

I found the greatest difficulty in collecting evidence of this sort, the people seemed to imagine that some danger lurked under the interrogation to which they were subjected, and it sometimes happened that in a village of from two to three thousand inhabitants, I could not discover five persons who acknowledged having lost a relation during the past year. In the village of Atardhani, containing 250 houses for instance, which I visited with the Deputy Commissioner, although Mr. Dyson and myself used our utmost efforts at persuasion, only three men came forward to give evidence. In all the villages I visited I found, more or less developed, the causes which are well known to give rise to malarious emanations, the neighbourhood of low-lying, ill-drained lands, swamps, jhíls, rice fields, and excavations, particularly in the Safipur and Bángarmau thánas, which supply the largest numbers of reported deaths. This part of the district skirts the Ganges and is low, intersected by ravines and jhíls, connected during the rains with the river, and liable to floods. The villages themselves were generally speaking dirty and full of filthy pits and refuse heaps. I took down statements of 54 cases of fever from the lips of the relations of the deceased, taking care only to record the accounts of persons who, when asked what their relations died of, answered fever. The number is small considering how many villages I visited, but as I have said above, I experienced the greatest difficulty in getting men to come forward. Of these cases thirty seemed to me undoubtedly malarious fever, 14 not fever at all, and in the remainder I could not make up my mind as to whether the disease had been fever or no.

It appears then that of 54 deaths reported as having been caused by fever, 14 or 25·9 per cent. were not due to this disease at all, and that some doubt hangs over about 20 per cent. of the remainder. The number of cases examined was too small to enable one to generalize with safety, but when it is considered that they were collected from many villages scattered over a considerable area, I think they may be taken as affording an approximate notion of the ratio of genuine to spurious cases reported. I was also informed by several lambardars, patwáris, police officers, and chaukidars that when the relatives do not know what a man died of they return it as fever.

The conclusion I have come to is, that undoubtedly fever does cause a large proportion of the mortality, but not by any means to the extent which the mortuary returns indicate. Supposing that of every fifty-four cases reported fourteen were spurious, the mortality in 1873 from fever would be reduced from 8,939 or 52·4 per cent. to 6,624 or 43·0 per cent. The mortality in 1872 would in like manner be reduced of 10,386 or 70·07 per cent. to 7,697 or 52·4 per cent.

It is quite possible that owing to the small number of cases on which these calculations are based, the proportion of spurious cases is not so great as is shown here, but I think one can with safety assume that 20 per cent. of deaths returned under the heading "fever" are really due to some other disease. Even after making these deductions, the number of deaths from malarious fever is very large, but not sufficiently so as to place Unao under the category of fever-stricken districts.

CHAPTER II.

AGRICULTURE AND COMMERCE.

Agricultural statistics—Crops—Indigo and cotton—Irrigation—Wells—Rents—Prices—Famines—Food of the people—Fisheries—Markets—Commerce—Exports—Manufactures—Railway traffic—Roads—Cart-tracks—Ferries.

Soils.—There are in this district three kinds of soil, known to the people as dumat (loam) matiár (clay) and bhúr (sand). No doubt these might be easily subdivided into a considerable number of classes according to situation in the village and quality of soil; but it is as unnecessary as it would be tedious to descend into minute details.

The percentage each description bears to total area is as follows :—

Dumat	...	...	...	59 per cent.
Matiár	...	...	...	18 „
Bhúr	...	...	...	23 „
		Total	...	100

The barren waste is particularly bad, nowhere have I seen úsar plains of such extent and apparent unfruitfulness as in this district. They extend through the central parganas, forming in their waste and desolate aspect a marked contrast to the rich tracts with which they are mingled. Nothing will grow upon them, except here and there a weird-looking babúl tree (Acacia arabia). During the rainy months, it is true, the village cattle pick up a scanty pasture, but even this fails; shortly after the rain ceases to fall the grass withering away.

Amount of land which can be well cultivated by one plough.—It is calculated that from eight to ten bíghas of stiff soil, and from ten to fourteen of light, can be well and fully worked by one plough and a pair of bullocks. Taking the whole district through, there is an average of 9·6 bighas, or six acres of cultivated land per plough. Cultivation would appear, therefore, to be somewhat under what might be expected.

The ordinary crops of the district kharíf, henwat, and rabi are the same as are detailed at length in the account of the Partabgarh district.

Exceptional crops.—Sugarcane and sánwán are quite exceptional crops, and belong to neither of the three main divisions. The thin kind of sugarcane, known among the people as "baraunkha," is that which is generally grown in the district, the people being under the impression that it yields a better description and more abundant supply of saccharine matter than the thicker and apparently finer description of cane as "barangha" and "matra;" my own impression, however, is that the secret lies in their rude mill, usually nothing more than the sharpened end of a small tree, working with a rotary motion inside a partially hollowed log, being unable to express the juice from the finer kind of cane, while the inferior description yields readily to the pressure brought to bear upon it. Cutting usually commences early in January, but is not completed and the sugar made until the middle of February. The crop lies midway between the henwat and the rabi, but cannot be classed with either. In

the same way the sánwán is not sown until the middle of May, and is only cut just before the rains commence.

Dependence of cultivators on their Mahájans for seed.—For seed the majority of the cultivators are still dependent upon the mahájans, who usually take back the value in kind. As it is borrowed when grain is dearest and repaid when it is at its cheapest, the lenders usually contrive to get an exorbitant percentage out of the cultivator. It is a ruinous system, but no stop can be put to it until landowners become sufficiently unfettered to store up seed for themselves.

Quality of produce.—There is nothing grown in the district particularly deserving of notice: the crops are all of an ordinary description.

Soil not adopted for cotton.—Cotton does not appear to succeed well. During the American war when prices ranged high a good deal was grown, but as prices fell off its cultivation declined, and I do not think it will ever become a favourite staple.

Indigo extensively grown.—Indigo was formerly extensively grown in the parganas of Harha, Bángarmau, and part of Safipur. There were two large manufactories in the Nawabi; one near the Ganges in the Harha pargana and the other at Miánganj, established by Mián Almás Ali Khan; both went to ruin in the latter days of the Nawabi, and the people ceased growing the plant. But since the recent establishment of a manufactory at Muradabad, the people in the Bángarmau pargana, where the soil is suitable for it, have again taken to its cultivation.

Rotation of crop.—In rotation of crop I find the rule to be one exhausting crop as wheat, followed by two or three light ones. For instance a field of ordinary soil is this year sown with wheat, next year it bears a light kharif crop as kákun or mindwa, followed by a light rabi as barley or peas, the year following by a hemwat crop as juár, the third year with wheat again. Of course where manure is abundant the valuable crop would come round more rapidly, but the usual rotation is as above. When only one crop is obtained from the land each year an exhausting crop is always grown, but when two, care is taken to sow a light one at both seasons.

Cultivators' holdings are small, the average being as follows:—

	A.	r	p.
Resident cultivators	4	1	5
Non-resident ditto	2	1	20

Irrigation.—The chief sources of irrigation are wells, masonry and earthen, tanks and streams, the amount of land irrigated from either source being about equal as shown in the marginal note. There is thus irrigated from all sources a total of 210,656 acres, or 46 per cent. of the total cultivated area.

By wells 105,302 acres, from tanks 105,354 acres.

Wells: facility with which dug.—In nearly every pargana earthen wells, by which I mean those unsupported by masonry in any way, are freely dug at comparatively small cost, the average price in the upper lands being from four to six rupees, the well lasting from two to six years. In

many places they last much longer, while in others they fall in as soon as the rains commence. I therefore give the average of the district.

Average depth of water in wells.—The depth of water from the surface of the ground varies considerably, but the average may be set down at twenty feet, the depth of water in the well being about ten feet.

Mode of working wells.—The majority are worked by bullocks with the charsa, a leathern bag containing from 15 to 20 gallons of water. Where the water is not very far from the surface manual labour is substituted for animal power, as men work quicker, and can irrigate a larger extent of area in a given time. When labourers are employed they are usually paid in grain, but the common custom is for the cultivators to form themselves into co-operative societies, and help each other in turn to irrigate their fields, every man being bound to assist, until the fields belonging to all the cultivators in the society have been watered.

Average amount of land irrigated per diem.—The amount of land capable of being irrigated per diem from each kind of well I estimate as follows:—

Masonry	well worked by one pair of bullocks,	8	biswas per diem.	
Earthen	ditto	ditto,	8	ditto ditto.
Masonry	ditto	by human labour,	5 to 10	ditto ditto.
Earthen	ditto	by hand (dhenklis)	2 to 3	ditto ditto.

Sheogobind, taluqdar, has made ten wells in pargana Magráyar; they cost Rs. 1,700; the depth at which the spring is met with is 32 cubits; it was formerly 42 cubits; water lies in the well at 16 cubits or twenty-four feet. About 25 bíghas of spring crops can be watered in the season, but much less sugarcane. The four purs will water a bígha in a day with ordinary bullock power; the one pair of bullocks work all day, eating a mouthful of bhúsa at the end of each descent of the bucket. In April-May when the sugarcane is being watered there is about a two hours' cessation owing to the extreme heat. A pair of bullocks such as is required for well work will cost Rs. 30, if of less value they are useless and really more expensive.

Rents: prevalence of money payments: no fixed rents.—As a rule rents have for many years been paid in money and not in kind. But nowhere is there a trace of any fixed rate on the soil, classified either according to quality, or to position of the land in the village. The rule has always been for each field, to pay the price commensurate with its known productive capabilities, and the demand for land in the village; but as far as I have been able to ascertain, except in very rare instances, competition has not come in to regulate the price. During the cotton mania, I discovered competition in one pargana (Bángarmau), and rents rose considerably for land adapted to that class of produce, but on the termination of the American war, and the consequent fall in prices, the speculators were ruined, and the landlords lost considerably by them; the year following, they were glad to restore the land to the old cultivators, at considerably reduced rents.

Rents generally higher under native rule.—There is no doubt that rents as a rule, are lower now, than in the Nawabi, or perhaps I should say more equal. In the estate of a powerful landowner like the

taluqdar of Mauránwán they are much lower. He was able to protect his tenantry against outside oppression, consequently his land was at a premium, and he received higher rents than the petty landowner who could do nothing to protect his dependents, and whose land was consequently at a discount. In one village belonging to this taluqdar rents on annexation went down a third. It had been a harbour in former days for those who had to leave their own homes, to escape from the bullying they experienced in the independent villages, and therefore the cultivators were willing to pay almost any rent for the land. But annexation bringing peace and security brought the value of land to a level and equalized rents.

The prices of grain stuff in Unao for the ten years ending 1870 are given in the accompanying table. They are however only roughly correct. For instance in 1867 barley was more nearly 24 sers for the rupee than 14. Prices are undoubtedly higher in Unao than in any other town of Oudh. This is due to the neighbourhood of the great mart (Cawnpore) and to the proximity of the Ganges—a trade channel by which grain is conveyed to Allahabad and Patna.

We find from the table that the average price of wheat is 18 sers for the rupee, the average of the province being 22 sers, but the discrepancy is really hardly so great. Prices are rising with considerable rapidity, more so than in other districts; capital abounds in Cawnpore; there is also a great demand for labour; mills and leather manufacture flourish, so wages are high, and there is a good market for food grains :—

Statement showing the details of produce and prices for the following years.

Description of produce.	Averages.										Average of ten years.
	1861	1862	1863	1864	1865	1866	1867	1868	1869	1870	
Paddy...	25½	36½	34	23½	22	23½	23½	28	27	20	26 4/5
Common rice (husked) ...	13½	17½	16½	17½	13	14	14	9½	12	13½	14 1/5
Best rice (husked) ...	10	13	13	9½	7	8	8	7	7½	8½	9 1/5
Wheat...	17	31½	25	19	14	15½	15	12½	13	16	17 4/5
Barley...	22	43	34	24½	19	22½	14	27	18	26	25
Bájra	21½	39	28½	18½	20	21½	18	14	17	19	21 1/5
Juár	19½	34½	26½	19	19	21½	18½	14½	17	19½	20 1/5
Gram	18	30	27	21	16	24	24	14½	14	17½	20½
Arhar (*Cytisus cajan*) ...	86	43	44	29	14	16	21½	17	18	22½	26 1/5
Urd or Másh (*Phaseolus max*),	13	26	26	15	12	20	15½	17½	11½	18½	17
Mothí (*Phaseolus aconitifolius*),	19	29½	25	18½	17½	19	21½	26	12	13	20 1/5
Múng (*Phaseolus mungo*) ...	14½	23½	18½	14	11½	15½	13	11	14	14	14 2/5
Masúr (*Ervum lens*) ...	14	21	18½	15½	13½	13	14	11½	11	11	14 2/5
Ahsa or Matra (*Pisum sativum*),	...	...	...	...	...	...	...	...	...	...	...
Ghuiyan (*Arum colocasia*) ...	45	45	46	45	45	46	46	37	29	29	41 2/5
Sarson (*Sinapis dichotoma rozb*).	18	16	15	18	19	18	18	13	14	11	16
Lahi (*Sinapis nigra*) ...	21	20	18	21	21	20	19	16	16	12	18½
Raw sugar ...	3	3	3	3	3	3	3	3	3	3	3

Famines.—The famines of 1769, of 1783-85, and of 1838, all affected this district; the price of grain rose to 7 sers for the rupee. The subject is

referred to in detail in the article on the adjoining district, Lucknow. In 1861, 1865, 1869, and 1874, there have been high prices leading to considerable distress. Drought has been the principal agent in causing the bad harvests which led to these calamities, but floods have been in the long run equally injurious, although each was in itself a minor calamity; they were more frequent. The irrigation of Unao being largely from wells, minor droughts do not affect its harvests as the artificial supplies of water do not fail.

Little need be said here on this subject which has been already fully treated in the article on Fyzabad, whose situation upon the bank of a good navigable river is similar to that of Unao. The last real scarcity was in 1869, but in 1873 and 1874 grain has been at very high rates owing to bad harvests and the export to Bengal. Prices as in other districts are at their highest in January-February before the spring harvest is reaped, and in July-August before the autumn harvest is ripe. Barley is the cheapest grain in the latter period, kodo and bájra in the former. If the price of these cheapest grains exceed eighteen sers per rupee famine is to be apprehended. The people feed mostly upon juár, bájra, kodo, barley, gram, arhar, moth, peas, of which they make bread and pottage. Rice is the most satisfying but arhar and gram the most nourishing. If any of these grains rise in price above fifteen sers for the rupee, it will be abandoned for a cheaper and inferior one.

Food of the people.—The food consists of the cheaper grains of maize, rice, and kodo in the five months ending with March 1st, of peas, barley, gram, pulses during the rest of the year. They take two meals a day,—one at noon and one in the evening. Even the poorest do so; at any rate when working they could not labour properly without them. They economize not on the number but in the quality and quantity of their meals. A fair allowance for a working man is considered to be 12 chhatáks of rice, 14 of gram and peas, but a ser of maize, and a ser and a quarter of kodo are required. Fish are referred to as follows by Dr. Day :—

"The tahsildar of Unao considers the fishing population at about 1,000, but they also follow other occupations. They consist of Kaháts, Lodhas, and Pásis. The market is fully supplied with fish, the cost of the larger sorts being from one anna to one and a half annas a ser; of the smaller from 9 pie to one anna and a half. The first sort of mutton is two annas a ser, the second one and a half annas. About 85,000 people in this tahsil are reported fish-eaters. The fish are stated to have increased. About 10,000 maunds of very small ones are said to be taken during the rains. The smallest size of mesh of nets used is given at half an inch, and fish are trapped in the irrigated fields during the rains. The native names of the traps and nets used are—pandi, chhatta, lokari, chowruhi, bisari, or ulgi, kánta (hook), and tápa made of reeds and rushes, kurwar, and halka. Many fish are used as manure in the rains. There are said to be 2,000 fishermen in tahsil Purwa."—Para, 290, "*Francis Day's Fresh-water Fish and Fisheries of India and Burma.*"

"Ranjit Singh, taluqdar of Kantha, observes that cultivators and others catch fish, but are generally people of the following castes:—Kaháts, Pásis, Koris, Lodhas, &c. The market is not fully supplied. The price

of large fish is half an anna, and of small ones a quarter of an anna a ser. About half the population are fish-consumers. The supply has remained stationary. Small fish are taken, but not to any great extent. The mesh of the smallest nets employed is half an inch. Fish are trapped in the irrigated fields during the rains. The following are the nets and traps used:—Haluka, kurwar, tap, kuttra, jál, koena, khowra, phatka or supa, garie ulurana, kagurna, lokarel sahjurya, ghughuroah."—Para. 294, "*Francis Day's Fresh-water Fish and Fisheries of India and Burma.*"

Markets.—Besides the open markets, at the different bazars in the district, there are numerous smaller ones held once or twice a week at all the chief villages in each pargana for the convenience of the neighbouring villagers, who there dispose of their surplus produce and supply themselves with their few necessaries. The only one, however, worthy of note is that held for cattle, at the large village of Thána, about 8 miles from Unao; it is the chief cattle market in the district, and the only one to which cattle are taken from any distance.

Commerce.—The commerce of the district is small, and chiefly carried on by traders resident at Mauránwán, Purwa, Muradabad, Bángarmau, and some of the small ganjes scattered through the district.

Exports.—The principal exports are grain of all kinds, gur, ghí, and tobacco, a little indigo and saltpetre; the latter is almost entirely shipped to Calcutta. The other articles are, for the most part, sent across the Ganges either to Cawnpore, Bilhaur, or Fatehgarh.

Imports.—The chief imports are European cloth, salt, iron, cotton, spices, and similar necessaries, required for the consumption of a rural population. I do not attempt to estimate the amount of these imports and exports as there are no data available, from which reliable figures could be obtained, and statistics founded on insufficient data are worse than useless for they only lead us wrong.

Wholesale traders, bankers.—The great banking house used formerly to be that of Chandan Lál at Mauránwán, whose family rose to wealth and influence through money-lending. Latterly, however, they have greatly withdrawn from trade living chiefly on their estates, and only lending among their neighbours. Their place, however, has been supplied by several Cawnpore houses who have established agents at the station of Unao.

Manufactures—indigo and salt.—There are no manufactures to speak of. Formerly there were large indigo and salt works at different places in the district, but since annexation both have been closed. Saltpetre is still made for export, its manufacture being chiefly in the hands of the Lucknow house of Sah Makkhan Lál.*

Country cloth and other manufactures.—All the country cloth, agricultural implements, &c., made in the district are consumed by the people of the neighbourhood in which they are manufactured.

* Sah Makkhan Lál has now left Lucknow and the house is broken up.

According to the return of 1872 the principal exports and imports were as follows :—

	Exports.			Imports.	
	Quantity.	Value.		Quantity.	Value.
		Rs.			Rs.
Sugar	21,394	2,17,451	Cotton, cleaned ...	101,272	20,60,950
Gur	251,180	8,66,932	Spices ...	47,781	5,43,360
Tobacco, prepared...	3,220	25,047	Wheat ...	42,341	95,747
„ in leaf ...	20,292	1,61,088	Edible grains ...	83,727	1,31,961
Spices	35,161	3,17,181	Dyes ...	...	...
Wheat	49,875	96,873	Salt ...	634,339	31,55,084
Edible grains ...	341,751	6,74,056	Cattle ...	11,485	1,79,054
Oil seeds ...	32,326	91,587	Country cloth ...	...	1,30,114
Timber ...	...	2,70,672	Ghí ...	...	1,58,354
Country cloth ...	...	1,13,647	Metals and hardware ...	...	3,91,125
Hides ...	...	1,14,066	English piece-goods ...	...	26,49,354
Total ...	...	32,87,857		...	1,00,97,644

It will be observed that the imports vastly exceed the exports in value, but this is nominal. These returns only exhibit the foreign traffic of Unao, that which leaves the province at the ghâts and bridges on the Ganges which divides it from the North West Provinces. The greater part of the so called import only passes through the district to Lucknow and north Oudh generally. Nor do the railway returns—*vide* table—shed more light on the matter. The railway traverses the district for 26 miles; there are four stations, but one Kusumbhi is not entered in the traffic returns. The number of passengers amounted to 2,36,688 in 1873, of whom half came from the city of Cawnpore which is beyond the Ganges although the station is on the hither side. The railway goods traffic is mainly confined to grain.

In 1873 the traffic at the various stations on the railway within the boundaries of the Unao district was as follows :—

Stations.	Outward.				Inward.			
	Passenger.	Total amount.	Merchandise.	Total amount.	Passenger	Total amount.	Merchandise.	Total amount.
	No.	£.	Tons.	£.	No.	£	Tons.	£.
Kusumbhi ...	...	...	...	...	...	...	...	...
Ajgain ...	19,710	424	12	3	18,408	381	25	3
Unao ...	45,829	1,136	178	42	47,183	1,120	73	22
Cawnpore ...	171,149	10,441	23,897	11,155	173,861	10,931	18,499	10,136

Roads.—There are several main lines of communication traversing the district in all directions. The chief are:—

I.—From Cawnpore to Lucknow, the distance being in this district 22 miles. It passes through the station of Unao and the late tahsil station of Nawabganj, traversing two of the most fertile parganas in the district. It is metalled throughout and is in good order. On this road General Havelock fought some of his severest actions when advancing to the relief of the Lucknow garrision in 1857.

II.—From Unao to Rae Bareli *vid* the tahsil station of Purwa and considerable town of Mauránwán, distance 26 miles to the boundary. It is bridged and passable at all seasons.

III.—From Unao to Bihár and Dalmau in the Rae Bareli district, *vid* Achalganj, distance 16 miles to the boundary. It is only partially bridged and not much used.

IV.—From Unao to Sandíla *vid* the towns of Rasúlabad, Miánganj, and Haidarabad, to the boundary distance 36 miles. When once the bridge across the Sai river is built, this road will attract much traffic from the Sitapur and Hardoi districts. At present no carts can cross the river during the rains, and consequently other roads are preferred.

V.—From Unao to Hardoi *vid* the tahsil station of Safipur and the large towns of Bángarmau and Muradabad, distance 44 miles. This road is usually in capital order, and is frequented at all seasons by carts carrying grain from the western districts to Cawnpore. It is bridged throughout.

VI.—From Nánámau Ghát on the Ganges *vid* Bángarmau, Asíwan, and Miánganj to Lucknow, distance in Unao district 45 miles. Formerly under the native government this was the highway to Delhi; of late years however, this route has fallen into disuse, and the road is now only employed for local traffic.

Minor roads.—Besides these main roads there are several others of minor importance. They are aligned and partially bridged, but the traffic upon them is small:—

(1.)	Cawnpore to Purwa	...	...	26 miles.
(2.)	Rasúlabad to Pariar	...	...	15 ditto.
(3.)	Miánganj to Safipur	...	...	10 ditto.
(4.)	Purwa to Bani ...	...	...	15 ditto.

The following is an extract from the official route book:—

Roads.—The following is a list of unmetalled roads:—

I.—From Unao to Rae Bareli by Achalganj and Bihár. This is 32 miles long, and the following is a list of stages:—Achalganj 9 miles from Unao, Bigahpur 9 miles further, and Bihár 14 miles. The river is the Lon which is bridged. There are 7 nálas.

II.—From Unao to Rae Bareli by Chauki Dahi, Purwa, and Mauránwán. This passes for 38 miles within the boundaries of this district. The

stages are Bichhia 9 miles from Unao, Purwa 11 miles further, Mauránwán 7 miles, and Gulariha 11 miles. The river is the Lon, and there is the Bas-ha jhil. Number of nálas 7.

III.—From Unao to Hardoi by Safipur and Bángarmau in the Unao district. This road is 38 miles long and has the following stations on it:—Rau 8 miles from Unao, Safipur 9 miles further, Bángarmau 14 miles, and Muradabad 7. Tinai nadi, Bhadni nála, and Kurehra nadi, branches of the Kalyáni, are rivers on this road. Number of nálas is 31.

IV.—From Unao to Sandíla, district Hardoi by Aurás. This is 32 miles long within this district, and has the following stages:—Mákhi 5 miles from Unao, Miánganj 13 miles further, and Aurás 8 miles. The rivers are the Tinai and Sai. Number of nálas 15.

V.—From Chauki Jait to Purwa by Achalganj, district Unao. This passes, for 26 miles through this district, and the stages are Achalganj 11 miles, and Purwa 15 miles further.

The Badarqa nála and Lon nadí are the rivers. Number of nálas 6.

VI.—From Bikrampur on 16th milestone of Unao and Bihár road to Baksar. This is 16 miles long within this district. The stages are Bára 7 miles and Baksar 9 miles further.

VII.—From Bihár to Baksar. This road is 14 miles long. The stages are Bhagwantnagar 6 miles from Bihár and Baksar 8 miles further. Khurai nadi is the river on this road. Number of nálas 7.

VIII.—From Pariar to Hasanganj. This passes for 23 miles through this district. The stages are Chakhoni 8 miles from Pariar, Rasúlabad 6 miles further, and then Hasanganj 9 miles.

IX.—From Bángarmau to Lucknow by Mohán, dinstrict Unao. This passes for 34 miles through this district. The stages are Tikia 8 miles from Bángarmau, Miánganj 10 miles further, Mohán 12 miles, and Tikaitganj 4 miles. The Sai is the only river. Number of nálas 10.

X.—From Aurás to Mohán, district Unao. This road is 15 miles long and has the following stages: Tánda 6 miles from Aurás, and then Mohán 9 miles further.

XI.—From Mauranwán to Mánpur. This is 12 miles long, and has the following stages:—Khujauli 7 miles from Mauranwán, and Mánpur 5 miles further.

XII.—The minor roads are—

(1.) From Nawabganj to Kánta, 5 miles long.

(2.) From Mauránwán to Bichhráwán in the Rae Rareli district. This passes for 7 miles through this district.

(3.) From Bihár to Purwa 26 miles long; from Bihár to 20th mile Lucknow and Cawnpore road.

(4.) From Ajgain to Munshíganj, 11 miles in length.

(5.) From Safipur to Rasúlabad, 8 miles long.

(6.) From Safipur to Miánganj, 9½ miles long.

(7.) From Bángarmau to Sandíla in Hardoi district by Rám Kot, 9½ miles long.

Cart tracks.—Moreover in addition to these aligned roads, there are numerous cart tracks, leading everywhere across the district. These are readily traversable for certainly eight months of the year.

Facility with which the district can be traversed.—From experience I can speak of the facility with which the whole district can be marched over any time between October and June. Recently another road has been made running almost straight from Safipur to Pariar; two more have been sanctioned—one from Kusumbhi to Pachhán near Nawabganj, where a fair is held, another from Ajgain to Mohán; these roads bring traffic across country to the railway.

Railway.—In addition to these roads the Oudh and Rohilkhand Railway Company have a branch line between Cawnpore and Lucknow. The land was applied for early in 1864, and handed over to the railway authorities after payment of compensation to the zamindars by August of the same year. The engineering works were completed, and the line opened for traffic in May, 1867. Following the same line of country as the present Imperial road, the railway runs through two of the richest parganas in the district. The average price of the land taken up amounted to eight years' purchase, only here and there did it rise as high as nine years.

Ferries.—In addition to the railway bridge at Cawnpore ferries have been established under the Cawnpore authorities at Nánámau and Pariar Ghát; and all along the river the resident fishermen keep small canoes, in which they will convey passengers across the river; and in many places during the hot season the river becomes fordable, but few persons ever venture upon the passage.

CHAPTER III.

THE PEOPLE.

Towns and population—Manners and customs—Law of inheritance prevalent in the district—Tenures—Tables exhibiting the detail of ownership in the district of Unao.

Towns.—Population being to so large an extent agricultural towns of any size are not to be expected; there are however several with a population varying from 5,000 to 7,500 inhabitants as noted in the margin.* With exception of Bángarmau, Mauránwán, and perhaps Purwa, for in these alone is there anything like trade, these towns are rapidly falling to decay. Their prosperity was intimately connected with the native government, their inhabitants, for the most part in the civil or military service of the king, made a comfortable livelihood, and the Government establishments brought traffic and wealth into them; now these establishments have been removed, and the residents having lost their service, and having for the most part no property to fall back upon, are sunk in the deepest poverty and wretchedness.

Unao	...	5,376 souls.
Safipur	...	6,630 „
Bángarmau	...	7,266 „
Asíwan	...	4,923 „
Purwa	...	6,383 „
Mauránwán	...	7,460 „
Harha	...	5,490 „

Area and Population.

Tahsils.	Parganas.	Number of manzas or townships.	Area in British square miles.		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindus.	Muhammadans.	Males.	Females.	Total.	
Unao	Unao ...	38	64	31	30,256	3,469	17,328	16,397	33,725	378
	Pariar ...	24	36	19	15,383	234	8,176	7,441	15,617	434
	Sikandarpur ...	51	58	40	33,235	1,311	18,137	16,409	34,546	596
	Harha ...	177	227	109	113,349	2,980	58,390	57,939	116,329	512
	Total ...	290	385	199	192,223	7,994	102,031	98,186	200,217	520
Safipur	Safipur ...	132	132	79	62,179	10,140	37,690	34,629	72,319	548
	Fatehpur Chaurási.	90	90	49	40 624	1,087	22,038	19,673	41,711	463
	Bángarmau ...	149	173	103	76,945	12,651	46,707	42,889	89,596	518
	Total ...	371	395	231	179,748	23,878	106,435	97,191	203,626	515
Mohán	Mohán Aurás ...	205	196	102	89,574	6,951	50,544	45,981	96,525	502
	Asiwan ...	119	99	56	54,074	6,114	31,604	28,584	60,188	608
	Jhalotar Ajgain,	103	98	55	58,542	3,617	32,685	29,474	62,159	634
	Gorinda Parsandan.	53	44	25	21,103	665	11,326	10,442	21,768	495
	Total ...	480	437	238	223,293	17,347	126,159	114,481	240,640	599

* These populations are drawn from the Settlement Census of 1865, and differ much from those entered elsewhere which are borrowed from the 1869 Census.

Area and Population.—(concluded.)

Tahsils.	Parganas.	Number of mauzas or townships.	Area in British square miles.		Population.					Number of persons to each square mile.
			Total.	Cultivated.	Hindus.	Muhammadans.	Male.	Females.	Total	
Purwa.	Purwa ...	128	111	54	60,934	3,924	31,631	33,227	64,858	583
	Mauranwán ...	111	173	92	85,291	5,173	45,592	44,872	90,464	523
	Asoha ...	53	44	24	21,104	665	11,327	10,442	21,769	495
	Magráyar ...	31	30	10	16,840	470	8,384	8,926	17,310	573
	Panhan ...	23	19	9	7,769	228	3,985	4,012	7,997	421
	Pátan ...	15	11	4	5,893	174	2,863	3,204	6,067	552
	Bihár ...	26	24	11	13,458	423	6,749	7,132	13,881	578
	Bhagwantnagar	53	45	19	26,060	515	12,891	13,684	26,575	591
	Ghátampur ...	29	26	12	15,979	201	7,767	8,413	16,180	622
	Daundia Khera,	101	64	35	35,338	1,028	17,785	18,481	36,266	567
	Total ...	565	547	270	288,466	12,801	146,874	152,393	301,267	550
	District Total...	1,706	1,764	938	883,730	62,002	483,499	462,251	945,750	536
	Prisoner employés in Jail.	...	...	...	...	...	179	14	193	
	Europeans ...	...	...	...	...	...	6	4	10	
	Eurasians ...	...	...	...	...	...	2	...	2	
	Grand Total...	1,706	1,764	938	883,730	62,020	483,686	462,269	945,955	541

This statement is compiled from the Census report; later calculations make the total population 944,793, and the total area 1,746 square miles.

People.—The population of Unao is 945,955. Of these Brahmans form nearly 16 per cent., Chhattris, Chamárs, Ahírs, and Lodhs are almost equal in number being each about 9 per cent., and Musalmans 62,020 or 6 per cent. The distribution of property is as follows for the old district:—

	Villages.	*Percentage of the population to total.*
Musalmans	160	6
Brahmans	177	16
Chattris	550	9
Káyaths	67	1
Khattris	98	a fraction.
Nának Sháhi (faqír) ...	44	a fraction.
Kurmis	35	2
Total ...	1,194	34

The following list gives the castes in detail:—

Castes.	Their number.	Castes.	Their number.
Higher castes of Hindus.		*Lower Castes*—(cond.)	
Brahmans ...	148,321	Máli (gardner) ...	6,577
Chhattris ...	84,846	Kori (weaver) ...	24,552
Káyaths ...	11,395	Árakh ...	1,425
Vaishyas ...	17,730	Bári (leaf-plate maker) ...	2,146
		Bhangi (sweeper) ...	2,670
Lower castes.		Dhánuk, Bansphor (worker in bamboo).	3,168
Pási (watchman) ...	55,139	Mánjhi, Malláh (boatman) ...	12,436
Teli (oilman) ...	18,408	Goshaíns ...	2,357
Thathera (worker in metal vessels).	1,695	Sádhus ...	1,327
		Other faqírs ...	4,092
Chamár (tanner) ...	85,230		
Dhobi (washerman) ...	13,670	*Musalmans.*	
Kurmi ...	17,791		
Gararia (shepherd) ...	22,312	Patháns ...	12,880
Lodh ...	83.118	Sayyads ...	2,281
Lonia (salt-maker) ...	3,578	Milki Shekh ...	8,121
Lohár (iron-smith) ...	9,403	Manihár (glass bangle-maker),	2,676
Muráo (vegetable seller) ...	35,683	Ghosi (milkman) ...	1,443
Náo (barber) ...	22,430	Paturia (prostitute) ...	1,177
Ahír (milkman) ...	86,087	Dhunia (cotton-cleaner) ...	8,863
Bhunjwa (grain-parcher) ...	8,421	Dom ...	2,501
Bhát (bard) ...	6,860	Darzi (tailor) ...	4,686
Barhai (carpenter) ...	13,107	Kasái and Chakwa (butcher),	2,516
Tamboli (betel-seller ...	9,540	Juláha (weaver) ...	3,693
Halwái (confectioner) ...	3,877	Kunjra (greengrocer) ...	2,601
Kumhár (potterman) ...	10,944	Other Musalmans ...	11,440
Kahár (palki-bearer) ...	10,763	Persons whose castes are not known.	8,343
Kalwár (distiller) ...	7,472		
Sunár, Jauhari (goldsmith) jeweller.	4,001		

There is little to note about the manners or customs of the people as they do not differ from those already fully described in Lucknow and Partabgarh. A few remarks from the Settlement Report about inheritance may be appended:—

Musalmans: inheritance: division of property.—The custom, as to inheritance has superseded the written law, and though of course an exception may be found here and there to the customs detailed below, the great majority are guided by them but even where there is a difference the complicated division of the Korán law has been entirely set aside.

Where there are two or more wives: general rule.—Where there are unequal families by two or more wives the whole property is usually divided according to wives (mahrian bánt), and not according to the number of the children. For instance, if a man had three wives, one of whom had two children, another one, and the third six, the property would be divided into three equal portions, according to the number of the families, and then each portion would be subdivided among the children in each family.

Where there are sons, daughters, and widows.—Where there are sons and daughters the landed property goes to the sons, the daughters receiving nothing, and the widows only maintenance. In houses, groves, and moveable property the daughters and widows receive a share.

Where no sons, but daughters and widow.—Where there are no sons, but daughters and a widow, if the father before his death gives the share the daughter can inherit, otherwise it would descend to the widow or a nephew, but if there is no widow, or any near male relative, the daughters would inherit in preference to a distant collateral of the male line.

Where no children only widow.—Where there are no children, a widow inherits in preference to a male collateral, but should the zamindari be undivided the male cosharer inherits, the widow only receiving support.

Where neither children nor widow.—Where there are neither children nor widow, the nearest male collaterals inherit equally.

Illegitimate children.—Illegitimate sons are entitled to maintenance only, but if born and brought up in the house the father can devise them a share; and even when he does not do so, if the people are left to themselves, as often as not, a share is given to such children.

Hindus concubinage: and inheritance by illegitimate children.—Among all classes concubinage is common, and especially among the Rajputs who prefer this connection to a regular marriage. The consequence is that a great proportion of the Rajputs are really illegitimate, but it is hardly looked upon as a reproach, and hitherto, as often as not, the children were allowed to inherit. It is this, however, which has caused the Oudh Rajputs to bear so bad a name among the trans-Ganges clans.

Inheritance: school of law prevalent in district over-ridden by custom.—For the most part in this district the Benares school of law has been used as the foundation, on which to build the rules of practice now in force, but custom has so completely over-ridden this written law as almost to obliterate it; and in deciding cases, I should not be inclined to follow its precepts except in matters on which custom is silent, or has not declared itself clearly.

In custom much diversity of practice prevails: instances given.—As regards custom, however, there is the difficulty that it permits such diversity of practice—not only in regard to property of different kinds, but even families of the same tribe vary greatly in their rules of inheritance. As an illustration of this, I would mention the Dikhits of Jhalotar; in five of their Tarafs the sons inherit equally; in the sixth the eldest son gets a half share more than his brothers. Again among some of the Bais and Káyaths the same practice prevails of giving the elder brother a larger share. Among the Bais of Bisara, Sandana, and Indarna only four sons inherit at all mere support, being given to those beyond that number, whereas in all other families of the same tribe division is made equally, no matter what number there may be.

In some tribes again it is customary, where there are two or more wives, to divide first according to number of wives, the sons then dividing their mothers' portion—half, one-third, or one-fourth, as the case may be—among themselves equally; others, set wives aside, and share the inheritance

directly among the sons, while among the low-caste tribes no distinction between legitimate or illegitimate sons is ever thought of.

New Muhammadans.—Among the avowedly new Muhammadans, who turned from Hinduism but a few generations ago, to save either their lives or estates (among whom may be noted the zamindars of Rainapur, Umramau, Seora of pargana Jhalotar, and of Rikam in pargana Purwa), Hindu customs are carried on to even a greater extent; daughters are rigorously excluded from all participation in their fathers' property, sons inherit according to the custom of the Hindu clan from whence they sprang, and in some instances, as in the case of the zamindars of Mukdudpur, the practice of the rite of circumcision alone distinguishes them from the surrounding heathen population; they seldom or never repeat prayers, they wear Hindu clothing, and call themselves by Hindu names; in fact, they are at heart Hindus and, as far as practicable, keep up their old manners and traditions, but in some respects they have altered for the worse.

The people are not so truthful as they were when I joined the Settlement Department; an old zamindar would seldom tell a direct lie; he might say he did not know, but he would never deliberately state that black was white; but before I left the district, I regret to say, this had greatly altered for the worse, and men who but a few years before would have scorned to lie before their "panch" or a "hákim" came into court with a lie in their mouths as readily as the veriest bazar witness. I do not attempt to give the reason for this. I merely state the fact.

Proprietary tenures generally.—The tenures are for the most part simple; by far the greater portion of the district being held by independent proprietary communities, descendants of the original colonizers, who drove out and exterminated the aborigines. Notwithstanding the anarchy which prevailed for so many years previous to annexation, they have to a great extent held their own to the last, and though often deprived of the direct engagement of their villages by outsiders, favourites of the men in power, in the end always succeeded in re-establishing themselves and recovering possession.

Chief proprietary tenures.—The chief proprietary tenures, with the percentage each bears to the total number of villages in the district, are as follows:—

Tenures.	*No. of villages.*	*Percentage.*
Taluqdari	266¾	22
Zamindari	561¼	47
Pattidari	344¾	29
Bhayyáchára	21	2

Taluqas of three descriptions.—The taluqdars of this district are few in number and uninfluential; they may be divided into three classes—1st hereditary, 2nd purchasers at auction, 3rd recent creations of our Government for services rendered during the disturbances. The numbers of each description are as follows:—

	No. of taluqas.	*No. of villages.*	*Percentage.*
Hereditary taluqdars ...	5	51	19
Auction ditto ...	5	156¼	58
Recent creations ...	8	59¾	23

Hereditary taluqdars.—It will be seen that the hereditary taluqdars are few in number and not important as regards extent of their estates; the only ones who can lay claim to be so and require mention are Daya Shankar of Parenda, head of the Dikhits, Chaudhri Gulâb Singh of Sarausi, nominal head of the Parihârs, Chaudhri Dost Ali of Unao, and Chaudhri Gopâl Singh of Bângarmau.

In the accompanying tables a list of the principal tenures and of the villages held under each will be found. The zamindari is not generally found among the Rajput clans. Pattidari villages are found to abound among the Chhattri clans, the Dikhits, Chauhâns, Parihârs, Raikwârs. What is called the imperfect form of land division prevails. The cultivated land is almost entirely divided according to some standard fixed by the original dividers, this standard is usually a bígha, but in some villages an arbitrary standard has been fixed. In Kallia Utaura for instance the shares are divided by reference to an assumed total area of 158 bhayya-chára bighas as they are called. That is supposed to be the unit, and each man holds a multiple or a fraction of that area. In most of the villages the homestead, the waste, the water, are held in common by all, the cultivated land is divided off among the members of the commune.

Statement of Tenures, &c., in the old district.

Name of tahsil.	Name of pargana.	Tenures and number of villages, &c., of each kind.					Numbers of proprietors and sub-proprietors.				Average area of land per resident cultivator.
		Taluqdari.	*Independent.*				*Proprietors.*				
		Total.	Zamindari.	Pattidari.	Bhayyáchára.	Total.	Number of taluqdars.	Number of proprietors.	Number of lambardars.	Number of sub-proprietors.	
											Acres.
Unao.	Unao ...	8	16	14	...	30	3	383	77	13	3
	Harha ...	63½	76½	37½	...	113¾	5	1,714	293	357	3
	Sikandarpur ...	15	17	18	...	35	2	1,547	125	94	8
	Pariar ...	2	9	8	...	17	1	541	45	...	1
	Total ...	88½	118½	77½	...	197¾	11	4,185	540	464	4
Purwa.	Purwa ...	21	58	24	...	82	3	866	151	111	3
	Maurânwân ...	59	29	21	...	50	6	548	138	1,194	5
	Total ...	80	87	45	...	132	9	1,414	289	1,305	4
Nawabganj.	AsohaParsandan,	14	44	45	3	92	3	1,492	194	105	2
	Jhalotar Ajgain,	9	21	67	6	94	1	3,590	266	7	1
	Asíwan ...	14	69	29	7	105	1	1,632	199	80	2
	Total ...	37	134	141	16	291	5	6,714	659	192	2
Safipur.	Safipur ...	5½	78	43½	5	126½	4	1,883	252	6	4
	Fatehpur ...	24	53	12	...	65	4	470	140	4	4
	Bângarmau ...	32	90	26	...	117	3	2,567	401	120	4
	Total ...	61	221	81½	5	308½	11	4,920	793	130	4
	Grand Total...	266¾	561½	344¾	21	926½	36	17,230	2,281	1,991	4-1-5

List of Taluqdars.

Serial number.	Number in List I. under Act I. of 1869.	Names taluqdars.	Names of estates.	Number of demarcated villages.		Revised revenue. Of each estate.	Revised revenue. Of each taluqdar.	Remarks.
				Whole.	Patti.	Rs. a. p.	Rs. a. p.	
1	5	Thákur Baldeo Bakhsh,	Akohri ...	3	0	13,250 0 0	13,250 0 0	
2	12	Makrand Singh ...	Rampur Bilchauli.	9	0	6,129 0 0	6,129 0 0	
3	13	Sayyad Muhammad Ali and Husen Ali Khan.	Unchagáon ...	5	0	3,250 0 0	3,250 0 0	
	16	Mahipat Singh ...	Kántha ...	14	0	7,468 0 0	7,468 0 0	
	19	Rája Gauri Shankar Bahádur (deceased).	Mauránwán ...	80	0	66,615 0 0	66,615 0 0	Succession in dispute.
6	20	Mahant Harcharan Dás.	Maswási ...	42	0	33,043 0 0	33,043 0 0	
7	21	Fateh Singh *alias* Fateh Bahádur.	Sarausi ...	11	0	14,842 0 0	14,842 0 0	
8	22	Gopál Singh (deceased),	Mahmúdabad	22	0	14,589 0 0	14,589 0 0	
9	23	Balbhaddar Singh and Darshan Singh,	Gaura ...	7	0	4,159 0 0	4,159 0 0	
10	24	Mahipál Singh ...	Malauna ..	6	0	4,865 0 0	4,865 0 0	
11	25	Sultán Singh ...	Galgalha manzra Pipar Khera.	6½	19	11,833 0 0	11,833 0 0	
12	2	Dost Ali ...	Unao ...	4	4	8,558 0 0	8,558 0 0	
13	2	Daya Shankar ...	Parenda ...	9	0	6,062 0 0	6,062 0 0	
14	2	Daya Shankar ...	Kardaha Lohrámau,	6	5	8,350 0 0	8,350 0 0	
15	29	Beni Mádho Bakhsh ...	Akbarpur ...	...		...	...	All the rights of Beni Mádho Bakhsh, except 44 bighas of sir, have been sold. A relative and co-sharer, Mahábir Bakhsh, has retained his interests, but he is not a taluqdar under Act I. of 1869.
16	30	Arjun Singh and Maheshwar Singh,	Pátan Bihár,	25	1	14,822 0 0	14,822 0 0	
17	31	Bábu Rám Sahái ...	Banthar ..	35	16	42,961 0 0	42,961 0 0	
18	32	Moivi Habíb-ur-Rahmán.	Miánganj ..	7	7	5,908 0 0	5,908 0 0	Died on the 27th September, 1875. Succession in dispute.
19	33	Mahipál Singh ...	Jéjámau ...	1	0	4,000 0 0	4,000 0 0	
20	34	Rája Shiunáth Singh ...	Bithar ..	2	0	4,195 0 0	4,195 0 0	
21	279	Shingobind Tiwári ...	Behta share in Katra Diwan Khera (No. 131 of List VI.)	9	0	4,511 0 0	4,511 0 0	

As a rule the tenure is exceedingly simple, each village community being separate from the other. The complicated tenures, found in the eastern districts nowhere prevailing except perhaps in the old pargana of Ajgain now joined to Jhalotar. It contained 30 villages held by a family of Dikhit Thákurs, originally springing from the same head, but now divided into separate communities; instead, however, of each village being held separately as elsewhere, almost every one in the pargana holds a share in some of the neighbouring estates. It is not that the lands of one lie intermingled with those of another, but that the shares held are all regularly defined portions of each village; in most instances the cultivated land is alone divided, the waste, water, and townships being held

in common by all the shareholders. According to tradition, the intention of the founder of the scheme was to bind all his descendants together, and however much they might quarrel among themselves, give them all an interest in joining against outside aggression; this they have done, and not only against outsiders but against each other; no farmer or single member of the brotherhood ever had a chance of usurping the rights of others, and to this day the villages still remain intact in possession of their ancestral owners.

The number of divided pattis in villages held in severalty is very great, the average number being 10 per village, and as the average number of sharers in each patti may be set down at 4, we have about 40 sharers per village; taking the average size of villages this would give about 13 acres of assessed land per sharer. The majority of these men have nothing to live upon but their little property; it is not therefore to be wondered at that they get into debt, considering their previous habits and general dislike to work. The great majority keep ploughmen, and no man calling himself a zamindar would permit his family to work in his fields.

CHAPTER IV.

ADMINISTRATIVE ASPECTS.

Administration of the district—Thánas and police—Crimes and accidents—Infanticide—Revenue and expenditure—Education—Post-offices.

Administration.—The administration of the district presents nothing worth of comment. It is similar to what prevails elsewhere in Oudh. A Deputy Commissioner is aided by three or four native and European assistants, four tahsildars, three Honorary Assistant Commissioners—all of these have civil, criminal, and revenue powers. There are four revenue tahsils and nine police thanas, the names and populations or areas of their jurisdictions are given in the accompanying tables. The police is under a District Superintendent, it numbers 509 and cost in 1872 Rs. 63,048.*

Population of Thánas.

Name of Thana.	*Population.*
Unao	111,751
Purwa	81,356
Mauránwán...	104,789
Bára	98,364
Ajgain	109,982
Achalganj	75,899
Newalganj	109,842
Safipur	140,801
Bángarmau	112,009
Total	944,793

This is from later calculations, and differs somewhat from the total calculated from the figures given in the census report.

Statistics of Police for 1873.

	Total cost.	No. of European and Eurasian officers.	Native officers.	No. of constables.	Aggregate strength of all ranks.	Proportion of police per square mile of area.	Proportion of police per head of population.	No. of arrests made.	No. of complaints registered.	No. of cases sent by police to magistrats	No. of convictions obtained.	No. of acquittals.	Remarks.
	Rs.												
Regular police,	67,709	3	78	381	...	1 to 5·07	1 to 2746	1006	5055	1971	1503	466	
Village watch,	89,210	...	...	2353	...	...	...	...	...	...	...	...	
Municipal police,	1,239	...	...	21	...	...	...	...	...	...	...	...	
Total ...	154158	3	78	2755	2836	...	...	1006	5055	1971	1503	466	

* Annual Report.

Crime.—The criminal classes of Unao do not differ from those in the rest of the province. The crimes and accidental deaths of the district during the last six years are shown in the accompanying tables:—

Crime Statistics.

	Cases reported.						Cases convicted.					
	1867.	1868.	1869.	1870.	1871.	1872.	1867.	1868.	1869.	1870.	1871.	1872.
Murders and attempts ...	5	10	12	14	15	10	4	10	9	12	12	5
Culpable homicide ...	1	3	6	8	5	5	1	2	6	7	5	2
Dacoity	2	2	3	...	1	1	...	2	...	...	1	...
Robbery	2	2	10	4	4	11	1	1	5	1	4	2
Rioting and unlawful assembly.	12	11	15	17	21	3	12	10	13	16	19	31
Theft by house-breaking or house-trespass.	1388	1861	2922	2182	2804	3702	127	149	328	141	162	196
Theft (simple). ...	553	1064	1937	796	888	1210	151	83	355	225	265	381
Theft of cattle. ...	115	40	67	54	100	174	18	16	46	34	43	55
Offences against coin and stamps.	...	...	16	11	5	6	...	...	10	7	2	6

Memo. of accidental deaths.

	Suicides.		*By drowning.*		*By snake-bite.*		*By wild quadrupeds.*		*By fall of buildings.*		*By other causes.*		*Total.*	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1867 ...	...	...	85	104	18	28	7	7	26	37	49	29	185	205
1868 ...	...	...	76	89	27	36	5	5	4	...	60	18	172	148
1869 ...	...	...	108	117	20	19	10	6	6	12	88	22	232	176
1870 ...	18	38	118	134	19	30	5	10	23	26	77	24	260	262
1871 ...	25	29	103	154	27	42	...	1	31	46	75	51	261	323
1872 ...	19	39	137	126	46	53	...	1	14	8	73	24	270	213

The Imperial expenditure of the district amounted to only Rs. 1,01,526, but this sum does not include the cost of the police or other matters transferred to local funds. The revenue amounted to Rs. 15,25,283, or a little over £1,50,000, fifteen times the expenditure. This does not include the tax on salt, opium, or the customs duties—all of which are paid by the residents but credited to Imperial funds. Land revenue in Unao forms ⅓ths of the whole. Income tax in 1873 yielded Rs. 5,850 paid by 184 persons, of whom 102 were proprietors of land.

The following tables exhibit the detail of the Imperial receipt and expenditure of the district in 1872 :—

Receipts.

		Rs.
1.	Recent settlement revenue collections	13,45,075
2.	Rents of Government villages and lands ...	14,077
3.	Income tax	14,432
4.	Tax on spirits	59,491
5.	Tax on opium and drugs	17,018
6.	Stamp duty	67,649
7.	Law and justice	7,541
	Total	15,25,283

Expenditure.

Revenue refunds and drawbacks		961
Miscellaneous refunds		1,394
Land Revenue, Deputy Commissioner, and establishment		49,961
Settlement		...
Excise or Abkári		5,013
Assessed taxes		193
Stamps		1,066
Law and justice,	Service of process ...	5,211
	Criminal Courts ...	33,387
Ecclesiastical...		...
Medical		4,340
Total		1,01,526

The following tabular statements show the receipts and charges of the local funds :—

Receipts.

One per cent. road cess		13,841
¾ „ „ school cess		13,843
¼ „ „ district dák		3,459
2¼ „ „ local and margin cesses ...		37,869
Education fund		1,757
Dispensary		1,452
Pound		3,358
Nazúl fund		885
Total		76,464
Provincial Allotment		64,143
Grand Total		1,40,607

Charges.

Education			26,014
Hospitals and dispensaries			3,839
District dák			2,475
Pound			613
Nazúl			386
Public Works—			
Communications	...	72,840	
Civil Buildings, &c.	...	18,498	
Establishment, &c.	...	15,611	
			1,06,949
Total			1,40,276

Education.—According to the following return, furnished by the Deputy Inspector of Schools of the Unao district (6th March, 1877), the schools are divided into three classes. In the first of which there is only one; of the 2nd there are 11; and of the 3rd 116—a total of 128. The average daily attendance in these is 57,147 and the total cost per annum 21,115-4-10. There is also a girls' school, attended on an average by 19 girls, and costing Rs. 80-12-0 per annum.

Statement showing the average daily attendance of scholars and cost.

	No. of schools.	Average daily attendance.	Total cost per annum.	Funds from which the schools are supported.	
			Rs. a. p.		Rs. a. p.
1st Class ...	1	166	3,603 0 0	Imperial funds	6,917 0 0
2nd „ ...	11	1,128	6,092 5 7	District cess	12,351 8 10
3rd „ ...	116	4,420	11,419 15 3	Local subscription and fees	1,027 8 0
				New local rate	900 0 0
Total ...	128	5,714	21,115 4 10	Total	21,196 0 10
Female school,	1	19	80 12 0		...
Grand Total ...	129	5,733	21,196 0 10	Grand Total	21,196 0 10

The ensuing tables have been furnished by the postal department:—

Statement showing the working of the district dâk for 1876-77.

No. of miles of dâk line 128.
„ of runners 30.*
Cost for the year Rs. 2,461-13-8.
No. of covers delivered 16,048.
Ditto returned undelivered 1,260.
Total number of letters sent to district post-office 17,308.

Statement showing the number of articles received for delivery and those returned undelivered during 1877-77.

	Letters.	*Papers.*	*Packets.*	*Parcels.*
Given out for delivery ...	16,362	320	18	608
Returned undelivered ...	1,248	1	0	11

* Three runners have worked for a part of the year.

CHAPTER V.

HISTORY AND ANTIQUITIES.*

The aborigines of the district—Late colonizers—The Janwárs—The Gautams—The Raikwárs—The Gaurs—The Dikhits—and Dikhitána—The Chauháns—The Mahrors and Ráwats—Proprietary castes of the district as recorded in the Ain-i-Akbari—The Muhammadans—Battles fought within the district during the mutiny of 1857—Legends and traditions—Archæology.

History.—In this chapter I propose to give a short account of the principal tribes and families found in the district, and for much of the information contained in it, I am indebted to my friend Mr. C. A. Elliott's most interesting work on Unao, his researches having been so complete as to leave me little or nothing to add.

Aborigines: speculation regarding them.—Of the races inhabiting the country previous to the main Rajput colonization but little is really known; the traditions extant among their conquerors being the sole guide. According to these traditions Mauránwán Purwa and the northern part of Harha may be assigned to the Bhars, and the rest of the district to the low-caste tribes of Lodhs, Ahírs, Thatheras, Lonias, Dhobis, &c. They appear to have been a pastoral race, herding their cattle in the forests which then covered the country, and raising a scanty crop of grain in the cleared patches of land about their villages.

Though having recognized chiefs residing in mud forts, whose sites are in many places still pointed out, there appears to have been no unity among them, otherwise they would hardly have been overrun so easily.

Parallel with Bhíl country.—I should imagine the Bhíl country in Rájputána presented a very fair picture of this district in the age of which we are now treating.

Appear to have been exterminated by the conquerors.—As a rule a war of extermination appears to have been carried on, and in one village only, Kántha, pargana Asoha Parsandan, is there any trace of these people. There, however, an old Lodh was pointed out as the last representative of the ancient landowners.

Trace of Rajput colonization previous to authentic history.—The first historical event of importance is the colonization of the district by the Rajpúts. Previous to the dawn of authentic history we find a trace of Rajput dominion. The Gautams of Árgal holding in the east, the Bisens about Unao in the south, and the Chandels of Shiurájpur in the west. But the Bisen alone appear to have had actual colonies, for they alone left a distinct trace of the estate they held. The others would appear to have merely exercised a nominal authority over the aborigines. For we find the Árgal Rája gave numerous villages to his son-in-law Abhai Chand, which he could not have done had they been in the occupation of hi clan; and among the colonizers of the western parganas there is no tradi-

* The history is chiefly taken from Mr. Maconochie's Settlement Report.

tion of the Chandels having opposed their occupation of the country. It is true that in Akbar's time there was a large colony of this tribe in pargana Asíwan, but they have all disappeared, and from their situation, and the absence of all tradition respecting them, I believe they arrived later with the Chauháns and Dikhits.

Colonizers divided into two bodies.—The real colonizers may be put into two classes. The 1st are those who, after their defeat by the Muhammadans under the Ghoris in Upper India, fled across the Ganges into the then almost unknown country of Ajodhya, rather than remain servants in their old homes where they had hitherto ruled as masters.

The 2nd class are those who as time went on entered the service of the Delhi Emperor, and acquired tracts of country either by direct grant from the ruler or by the sword.

1st class of colonizers: their advent.—Of the 1st class the Chauháns, Dikhits, Raikwárs, Janwárs, and Gautams are the chief, and their advent may be set down between 1200 and 1450 A.D.

2nd class of colonizers and probable date of settlement.—Of the 2nd class the principal are the Sengur, Gahlots, Gaurs, and Parihárs; their colonization dates from 1415 to 1700 A D. A glance at the map will show how completely the warlike Rajput overran the district, and how tenaciously he held to the lands he then acquired.

Account of the several clans.—With these preliminary remarks, I will now give a short account of the principal clans.

Janwárs: their arrival under Súraj and Dásu.—Shortly after the taking of Kanauj, the Janwárs under their leaders Súraj and Dásu migrating from Ballabgarh near Delhi settled in a tract of country lying in Hardoi, and partly in pargana Bángarmau; Súraj, however, and his followers went on further, and crossing the Gogra founded the Ikauna ráj, of which the Mahárája of Balrámpur is now the head.

Dásu settles down.—Dásu remained and founded 24 villages; his successors divided into four tarafs, each taking six villages, and these their descendants for the most part retain. They were ever a blood-thirsty race, and are the only clan I have met with where the cadets as possible sharers in, and rivals to, the management of the estate were systematically murdered or driven away.

Conquest of pargana Fatehpur.—From them are descended the Janwárs of pargana Fatehpur Chaurási, who settled in the pargana about 200 or 250 years ago, driving out the then inhabitants, which some traditions assert were Thatheras, and others Muhammadan Gaddis.

Clan divides into tarafs.—They divided into three tarafs, *viz.*, the Saráe, Takhtia, and Markaha; but the eldest soon asserted its superiority and finally subjugated the other two.

Rise of Samal Singh.—Early in this century Samal Singh, the chief of Taraf Saráe, was in high favour with the Lucknow court; he was made at various times chakladar of his pargana, and gradually acquired at the expense of his neighbours a large estate. After his death his son, Jasa Singh, succeeding both to his estate and influence, diligently followed in his footsteps. Cruel and unscrupulous, Jasa Singh early became one of the most notorious men in the district; while ever ready to fight, he contrived to keep on good terms both with the high officials in Lucknow and the local officers of Government, and consequently was allowed to do very much as he pleased. Dividing the pargana between himself and his cousin Bhopál Singh, he set to work to stamp out every vestige of a former right. The villagers whom he turned out received the choice of service or death if he caught them. The majority fled, and not until annexation did they venture to return to their homes.

The fall and extinction of the family.—The end of his whole family, however, has been an evil one. On the breaking out of the disturbances he was the first to turn against us; he seized and sent into the Nána at Cawnpore the Fatehgarh fugitives, and his followers were prominent in opposing General Havelock's forces. At length he was wounded in the hand at Unao, and of his wound he died on the fourth day. One of his sons was hanged, the other is still a fugitive, and his cousin, Bhopál Singh, with his whole family, died in 1861 of cholera. The whole of their estates were confiscated, and the villages either restored to their original owners or given in reward for good service. The family has thus disappeared, and their ill-gotten wealth has been scattered to the winds.

Other small colonies.—There are one or two other colonies of this clan in the district who trace their descent from Gonda, but none are worthy of note. In the whole district the clan hold in zamindari right 73 villages.

Gautams.—The Gautams formerly held 15 villages in parganas Bángarmau and Safipur; they claim to be descended from the Árgal Rája, but have no clear tradition of their arrival and occupancy. They now hold but 9 villages having lost several.

"The Raikwars inhabit twelve villages in pargana Bangermow, and their colony is well known by the name of Shadiepoor Gouria. They claim kindred with the Raikwar Rajas of Bondee and Ramnugur in the Baraich and Derriabad districts, and assert that at the same time that those larger colonies were founded their ancestors settled down in the twelve villages they now hold. The Bondee raja's ancestor immigrated to Oudh from the hill country about Cashmere eighteen generations or 450 years ago—that is about 1400 A.D., and it is more on account of this date than from any distinct details preserved in the local traditions of these and other Raikwars that the colony is included in the first class. "The connection of these Raikwars with the great rajas on the banks of the Gogra had been entirely broken off, but when they began to rise in political importance they sought to renew it. About sixty years ago, Mittoo Singh and Bukht Singh, two of the leading zemindars, went to Ramnugur and claimed brotherhood with the raja. He heard their

story and entertained them with hospitality, and sent them out food, and among other things tooth-brushes made of wood of the nim tree. All other Rajpoots place a special value on this wood, but the Raikwars alone are forbidden to use it, and the rejection of these tooth-brushes proved to the raja that his visitors were truly of his own kin.

"Shadiepoor Gouria was a name that had an evil savour in the nostrils of the provincial authorities of Oudh. It was a cave of Adullam, which every desperate and turbulent spirit, every outlawed or impoverished man, made his resort, so that it became a proverb in the country—'Great dacoits to Jussa Singh, and petty robbers to Shadiepoor Gouria.' They had numerous conflicts with the forces of Government, and though often defeated, with their villages destroyed, and their groves (more sacred than all) cut down, the rebellious spirit was never extinguished."

"There is another colony of Gours who inhabit twenty-eight villages (the Tappah Bunthur) in pargana Harha, and who are claimed by the above race* as an offshoot from themselves. They also are Bumun Gours of the same Gotr, but give a different account of their origin. According to them Bunthur was formerly inhabited by a race of Guddies or cowherds, who lived by pasturage and paid an annual tribute of ghi to the Government. One year, whether with intent to defraud or to show their insubordination, they filled the vessels in which the tribute was sent with cowdung, and covered it over with a small quantity of ghi. The fraud was discovered at Court, and Garupdes Gour, who held a military command at Dehli was directed to raise a body of followers and extirpate the offenders. After performing this service, he received a grant of the conquered villages, and settled there with his clan. This event is generally supposed to have taken place in Akbar's reign.

"The Gours rose to a very prominent position under Kesri Singh, who from about 1820 to 1845 exercised great influence in the country. Though not the eldest branch of the house, all the clan acquiesced in his headship, and his sagacity and prudence made him very useful to the chukladars, and gave him great influence. He not only included all the twenty-eight Gour villages in his talooka, but also got possession of several neighbouring estates, and his revenue for many years was more than a lac of rupees. He died about 1845. From the time of his death the estates he had acquired beyond his natural boundary were lost to his heirs, who had neither ability nor united spirit to maintain the position he had acquired. The twenty-eight villages were again split up into several estates, the owners of which have been engaged in incessant disputes with each other."—"*Elliott's Chronicles of Oonao, p.p.* 44-45."

The Dikhit.—This clan whose greatness has now faded resided in Dikhitána a province of ancient Oudh, whose boundaries are uncertain. It appears to have been mainly included in the present district of Unao, to have extended from the Ganges to Nímkhár in Sitapur and from Baiswára on the east to the dominions of the Janwárs in Fatehpur. The

* The Gaurs of Maila in Bángarmau pargana.

Dikhits are described as follows by Mr. Elliott, but first it may be remarked that the pargana of Jhalotar Ajgain was the nucleus of their dominions :—

"*Dikhits.*—Next in order among the colonists we may probably place the Dikhits who, though still inhabiting a compact and extensive tract of country, have now but a meagre shadow of the power they once exercised, when the name of their country Dikhtheana was as widely renowned as that of Baiswara is still.

"The traditions of the clan relate that the Dikhits are descended from the Soorajbuns rajas, who for fifty-one generations ruled over Ajoodhia. In the fifty-first generation from Jeshwara, Raja Doorgbow left Ajoodhia and migrated to Guzerat, where his descendants took the title of Doorgbunses or children of Doorg. In the twenty-fourth generation from him Kulian Sah Doorgbuns went to pay homage to Raja Vikramajeet, the great Rája of Oojein, the supreme monarch of India. From him (about 50 B. C.) he received the title of Dikhit, which his descendants bore instead of that of Doorgbuns. For many centuries they remained stationary in Guzerat, till, at the time when the Raj of Canouj was at its zenith, Balbhuddur Dikhit, the younger son of Sumurpurdhan, entered the service of the Rahtore Raja. From him he received as a gift the Sumonie pargana which lies across the Jumna in the Bánda district, and he settled down in this estate with his family and his followers. But the Hindoo monarchies were already drawing to their close, and the grandson of Balbhuddur, Juswant, saw the death of the Raja of Canouj, and the destruction of the power and the family of his benefactor. Sumonie was too near Canouj not to be affected by this great dynastic revolution, and the Dikhit colony was disturbed and broken up by these disastrous events. Juswant Singh had four sons. The eldest remained in Sumonie, and his descendants possess the estate to this day. The second, Udebhan, migrated into Oudh, and colonized the district of Dikhtheana. The third, Bunwarie, went still further north, crossing the Ghagra and the Raptee, and choosing a safe retreat in the Sub-Himalayan forests founded the great Sirneyt raj of Bansie. The fourth, Khyraj, migrated to the east, and settled down in the district of Pertabgurh, and took the town of Bilkhur whence his descendants are called Bilkhureas. Udebhan is said to have established his authority from the borders of Baiswara on the east, to Sandee Palee on the west, and from the Goomty to the Ganges embracing fourteen pergunnahs under his sway. The traditions all differ in the lists of these pergunnahs which they supply, and there is no independent evidence by which the statement can be supported. On the contrary, all other Rajpoot tribes reject the story as a mere fable. The Dikhits, however, assert that Udebhan buried charcoal at Neem Sarung as the boundary mark of his dominions in that direction. Considering the tenacity with which old boundaries are remembered and claimed, this story is not likely to be a pure invention. But as the Dikhits occupied the country earlier than almost any other clan, it is highly probable that they were unable to defend this boundary against the powerful immigrants who subsequently arrived and colonised those parts. The Malihabad Puthans

must have settled there about 1300 A.D., and as in 1400 A.D. they were strong enough to raise a barrier against the great Raja Tilockchund, and beat back his victorious forces, it must have been still easier for them to abolish from the territory they occupied the weak remains of Dikhit supremacy.

"The country which Udebhan and his followers occupied was thinly populated by Lodhs, who offered no resistance which tradition has cared to record. He founded a village on the banks of the Sai river in uncultivated land, and called it Neotinee from the 'tin' grass which flourished there, and was cleared away preparatory to cultivation.

"With the consent of his brotherhood, Udebhan assumed the title of raja which descended in a direct line through the eldest son for six generations. Whatever be the foundation for their claim to an extensive dominion in the west, there can be no doubt that during this period the Dikhit Raja held a very high position in the country, and that this was the time when Dikhtheana became famous as a geographical expression. The list of marriages preserved by the bard proves this, containing as it does the names of the daughters of the Jangra Raja of Dhourera, the Goutum of Argul, the Bundulgotie of Gurh-Amethie, the Buchgoti of Korar, and the Bisein of Manikpore. With an Oudh Rajpoot it is always an object of ambition to marry his daughters into a family of higher rank or position than his own, whatever the attendant expenses may be. The chiefs of eastern Oudh make it their ambition to marry their daughters only into the great Cuchwaha and Chouhan clans of Mynpoorie and Etawah; that they should have chosen the raja of Dikhtheana for their son-in-law is a proof that at that time his rank and influence were as great as those of the older western rajas are now.

"Runa Singh was the last ruler to whom the ancestral inheritance descended undivided. He has six sons, and they partitioned out Dikhtheana between them. The eldest, Beernath, settled in Chumrowlie; the second, Puthemul, in Putheora; the third, Beersah, in Bholie; Sudan occupied Sunana, Gunduraj Mushkabad, and Goodut Goura. The Purenda family, who are at present the head of the tribe, descend from Puthemul, the second son, and it is his fortunes that the bard of the clan loves to chronicle.

"When Hemow, the vizier of Mahomed Shah Adily, led his forces to oppose the return of Humayun, all Hindoostan was moved to see a Hindoo once at the head of affairs, and combating a Mahomedan in the field, and a vast army flocked to his standard. This feeling gave to the campaign something of the nature of a religious war, and as a natural result the victory of Akber spread over all the country the fear of a forcible conversion to Islamism. This fear was probably the immediate cause which prevented Puthemul from obeying the summons of Akber's General, Mahomed Ameen Khan, who was appointed to the Government of the province of Oudh. Though treated with the greatest courtesy, and repeatedly called on to submit, he refused to return any answer whatever to the summons, but sent his four ranees to their fathers' homes, and called a

council of his feudatories and followers to discuss the conduct of the war. The council was attended by the Cour of Bunthur, the Bisein of Unao, the Chouhan of neighbouring Chouhan, and the Chundele mercenary, leader of a quota of horse. Some counselled him to meet the enemy in the field, and others warned him to keep within the ramparts of his fort, but not one spoke of surrender. Meanwhile the Delhi force had crossed the Ganges by a bridge of boats below Kanauj, and encamped before the fort of Putheora. Then was seen the resolution which the council of war had decided on. Clad in full armour, and followed by all his captains dressed in their saffron robes, the raja issued into the plain, and drew up his forces for the battle. The Moghal yoked his guns together to withstand their impetuous charge, but twice his staunchest battalions were driven back, and twice a shameful route was imminent, till fresh reserves came up. But the unequal contest was now all but over. Bhagwant Singh, the Chouhan had already fallen, other chiefs were wounded, and the Rājputs were weary and dispirited. Then the Moghul cavalry were brought up fresh to the attack. Lalla Singh Chundele headed one desperate charge, and fell drowned (as the bard phrases it) in that sea of horsemen. The enemy swept on in one irresistible wave over Puthemul and his captains who fell each in their places, and the power of the Dikhits was for ever broken. When the Moghul army had done its work, and had passed onward towards Ajoodhia, and Dikhtheana was left without a head, the Chundele Raja of Shurajpore thought to annex it to his own dominions, and ordered a Pundit to consult the stars and fix an auspicious day for the expedition. The Dikhits heard of it, and the elder or Chumrowlie branch of the brotherhood bestirred themselves to avert the danger. When Puthemul sent his wives to their homes, one of them, the daughter of the Dhourera raja, took her young son with her. They sent for the child, and with the consent of all the brotherhood, made him raja;—and then strengthened by possessing this point of union they hastened to the banks of the Ganges to oppose the invasion of the Chundeles. By mutual consent the issue was referred to single combat, and in the first onset the Dikhit champion shot his antagonist through the forehead with an arrow. Then the Chundele Raja desisted from his attempt.

"The name of the child who was thus made raja in his infancy was Nirbuhun. He lived at Unao, and did not rebuild the ruins of his father's fort. His grandson, Beersinghdeo, founded the village of Beersingpoor, and his son Kheerut Singh removed thence and built the fort of Purenda which his descendant inhabits. But fortune did not deal well with this house, and the fame of the Raja was no longer what it had been. They never recovered the position they enjoyed before Puthemul's defeat; and what estates remained to them after that were rapidly divided and subdivided among the numerous sons, who according to Hindoo law could each claim an equal portion of the inheritance and separate himself from the parent stock. Thus the power of the eldest son dwindled away, and the title of raja brought but little substance with it. They seem, too, to have had no able or energetic men in their number. Hurrie Singh, great grandson of Kheerut, rebelled against the Government, and his fort was taken and his lands harried by Sherundaz Khan,

Foujdar of Baiswara, about the year 1700 A.D. This was the finishing blow to their ill fortune, for Subuns Rai, the son of Hurrie, was too poor to be able to afford the ceremony of having the* tilok affixed to his forehead on his father's death. Without the performance of this ceremony, so important in a Rajpoot's eyes, it is almost impiety for any one to assume the title of raja, and far beneath the dignity of the brotherhood to sanction it. From this fact, and from their poverty, the later rajas have lost their influence among the brotherhood, as well as among neighbouring clans, and are now looked on only as the elder brother where all are equal.

"The degradation of the family culminated in the person of Chundie Bux who died ten years ago. He was an exaggerated specimen of a character which appears occasionally among the Rajpoots to ruin the worldly prospects of a family, and to disgrace the memory of a long line of ancestors. His distinguishing, indeed his sole quality, was a laziness which was so overpowering that it assumed gigantic proportions. He professed to be a devotee, but the profession was but a cover for his desire to sit still. Neither intellectual pursuits nor manly exercises could tempt him. In his youth he was never seen on horseback, in later years never outside his house. He was too lethargic even to be stirred by hunger, and it is related on one occasion that he was forgotten by his servants, and remained for two whole days without food, too torpid to get up and fetch it. Now, if there was one thing on which the officials of the Oudh government insisted more than any other, it was that while they were engaged in their yearly revenue settlement as they traversed the country, every landholder in whose neighbourhood they were should present himself and remain in attendance on them while they were in that part of the country. Hence it became the established formula for a man who wished to show disrespect, or to assert independence to signify it by remaining in his house or fort when the chukladar approached. Chundie Bux, who would not get up to save himself from hunger, could not be expected to attend a chukladar's levee, and the natural result of this lethargy would be that the chukladar would attack him and confiscate his estate. The brotherhood therefore assembled, and unanimously deposed Chundie Bux, and elected Dya Shunkur, his first cousin, in his place. The title of raja thus for the second time fell to the younger branch as it had done in the case of Puthemul.

"Raja Dya Shunkur has shown himself superior in bility to most of his ancestors, and has done much to restore the prestige of his house, so that, though not beloved, and though considered close and grasping, he is influential and respected. He has shown himself to be brave when fighting was the wisest policy, and prudent and sagacious when he judged

* "The tilok is a streak of paint marked on the forehead. The ceremony in one point answers to that of coronation in that it has a religious value, and till the proper authority has affixed it, no one can truly be called raja; it is a social ceremony, as all the brotherhood and the leading rajas and chiefs of the neighbourhood are summoned, and their presence is supposed to attest the fact of the new raja's legitimacy and right to the succession. As all these guests have to be entertained, and presents have to be made to them besides the ordinary gifts to Brahmins which are an essential part of every festival the ceremony is very expensive."

it better to temporise. He not only increased his estate by redeeming several villages from mortgage, but also got them assessed at a very low rate, and represented his poverty and difficulties with so much pertinacity and success that a large sum was remitted annually from his payment on account of armed men whom he was supposed to entertain in order to keep the neighbourhood quiet.

"He has had four great fights with chukladars. In 1248 F.S., Reoteeram, chukladar, besieged him in his fort for several days, but at last they came to a compromise. In 1251 F.S. Ahmed Ali attacked him, and the raja escaped from the fort at night. In 1255 F.S., Bux Ali, Chukladar (the Dome who married Mrs. Walters), swore to him on the Koran that he would not hurt him, but when he came in put him in prison. The rája escaped after four days to his fort, and was attacked by the chukladar, but beat him off, took two guns from him, and killed his tehsildar. Bux Ali retreated and got assistance from Lucknow, when the Raja evacuated the fort, In 1261 F.S., Heera Lal Misr, Nazim of Baiswara, had a quarrel with Rao Ram Bux of Doondea Khera. The Rao fled across the Ganges (this family were notorious for running away), and his Naib, Tukut Singh, took refuge in a village close to Purenda, in the house of a Dikhit, into whose family he had married. The nazim pursued him, when Raja Dya Shunkur took him under his protection, sent an escort with him, and kept the Nazim at bay till Tukut Singh had safely escaped. In the rebellion Dya Shunkur remained loyal to Government. His second cousin, Jeet Buhadoor, had always been at feud with him and claimed a share of the estate, and as he joined the rebels heart and soul, that was sufficient reason for Dya Shunkur's taking the other side. When Feroze Shah, Munsub Ali, and Jeet Buhadoor, were encamped at Russoolabad, Dya Shunkur gave great assistance to the Civil Officers at Bunnee and Nawabgunge by keeping them constantly informed of the movements of the rebels.

"The list of marriages from the time of Puthemul clearly shows the decadence of the house. The rajas have formed connections only with the clans which inhabit the neighbourhood of Dikhtheana, such as the Sengur, Sukurwal, Raikwar, Junwar, &c. As to daughters infanticide has been the rule, and not a single daughter has ever been allowed to live."—pp. 34-42, "*Chronicles of Oonao.*"

No villages lost to the clan.—Of the villages divided among the sons of Ran Singh, Dikhit, none have been lost. At present 95 villages are held by the clan.

Chauháns: their chief colony.—Next in importance to the Dikhit come the Chauháns, who also follow closely in order of colonization. Their chief colony, which is known as the Chauhára, lies at the junction of the Unao, Asíwan, Safipur, and Pariar parganas; the tract is said traditionally to have contained 92 villages, but many of these have been absorbed in others, and now there are in this iláqa but 67 demarcated villages. Some tribes whose origin is remarkable may be mentioned.

Mahrors: their origin.—The first of these are the Mahrors, who hold five tappas in pargana Harha; they assert that their ancestor, Shiu Ráj

Singh, came to this part of the country in consequence of his relationship with the great Bais Rája, Tilok Chand, and settling in Beorájmau gradually colonized the adjacent country. On the other hand, the tradition current in the district is that when Tilok Chand was defeated by the Malihabad Patháns his followers fled, leaving him to his fate. The bearers of his litter, however, beat off his pursuers and carried him from the field in safety; for their bravery he made them Rajputs on the spot, changing their names from "Mahra" or Kahár (palki-bearer) to that of Mahror. The change has been accepted, and they now intermarry with the smaller clans; they hold 22 villages.

Ráwats: their origin.—The second are the Ráwats, who formerly held three tappas in pargana Harha; tradition calls them illegitimate sons of Tilok Chand by an Ahír woman. They themselves assert, they are pure Bais, and explain their title (Ráwat) in this way. About 250 years ago or thereabouts the aborigines (Sunárs) taking advantage of festivities at Bithar rose and massacred the whole race; one woman who proved pregnant alone escaping. She was protected by an Ahír, and in gratitude called her son "Ráwat Beni Singh." On growing up to manhood Beni Singh entered the service of the Emperor of Delhi. There he rose to favour, and obtaining permission to recover his ancestral estate led a force against the Sunárs, and taking advantage of them when they were keeping up the festival of Bhadr Káli Debi massacred the entire tribe, re-establishing himself at Bithar, which had always been the headquarters of his family. After this he acquired the property, a part of which his descendants still hold; they formerly held 31 villages, but now only 14.

It has not been considered desirable here to give any detailed account of the Hindu history of Unao since it came under Musalman ascendency. During the time of Delhi dynasty it formed a part of Sarkár Luckonw. The following mubáls and their proprietors are recorded in the Áin-i-Akbari:—

Names of parganas.	*Proprietors.*
Unám (Unao)	Sayyads.
Asíwan	Bais, Chandels.
Asoha	Ahírs.
Bángarmau	Gahlots.
Panhan	Bais
Parsandan	Rajput, Kunbis.
Pátan	Brahmans, Kunbis.
Ranbírpur (Purwa)	Bais, Brahmans.
Sáipur or Safipur	Chandels.
Fatehpur Chaurási	,,
Mohán	Bais.
Mauránwán	,,
Harha	,,
Magráyar	,,
Sissaindi	Rajputs.
Ghátampur	Brahmans.

On the whole property has not changed very much up to date. The Bais Chhattris are still the chief proprietors in the district; their earliest settlement was in Daundia Khera formerly of Rae Bareli now of this district; but their history has been given under that district because the greater part of their possessions lie there.

Muhammadans: their division into two parties.—The Muhammadans may be divided in two classes—colonists and converts. The former are gathered together in a few large towns; the latter, few and far between, are found in the villages occupied by their Hindu ancestors.

Converts.—These latter may be dismissed with a few words. The chief are the zamindars of Rahnapur, Seora, Simra, and a few other villages of pargana Jhalotar, of Unwár and Gulzárpur in Safipur, and Rikka of pargana Purwa. They have no history worth recording, and are Muhammadans in little more than name.

Colonists.—The colonists are of two kinds: first those who settled after conquest, of which the Muhammadans of Safipur and Unao are the chief examples; and those who settled on lands granted them in jágír as in Bángarmau and Asíwan.

The first invasion of Oudh.—The first invasion of Oudh by the Muhammadans was under Sayyad Sálár Masaúd, nephew to Sultán Ma'múd of Ghazni, about the year 1030 A.D.; but this expedition was most disastrous to the Moslems, as hardly a man returned to tell the tale of their defeat and death. Along the route taken by this army the graves of Sálár's followers are still pointed out in this district, but principally at Bári thána and Asíwan; in the latter place the ganj built close to these tombs still bears the name of the martyr's market.

The end of the expedition was disastrous. Masaúd himself and the remnant of his host falling by the hands of the Ráj Bhars of Bahraich, where his shrine is still extant, built about 200 years later when the Musalmans under the Delhi Emperor had acquired a permanent footing in the province.

The earliest settlement by colonization at Bángarmau.—The earliest settlement in the district dates from the end of the 13th or beginning of the 14th century; tradition relates that a saint, Sayyad Alá-ud-dín, coming from Kanauj, where numbers of the conquering Muhammadans had settled after its fall, to settle in the city of Newal, was not permitted to do so by the rája of the place, Newal Singh, who turned the Sayyad out of his territories. The saint in his anger cursed him and all his people for their inhospitality, and as a punishment turned the town upside-down, destroying the inhabitants at a blow. It is a singular circumstance that all old vessels of domestic use and other articles are invariably found topsy-turvey in the ground; and it is even asserted that the foundation of houses have been found the same way; unfortunate however for the tradition, all the old wells, of which several are still pointed out, are the right way upwards. After this Sayyad Alá-ud-dín founded the town of Bángarmau at a short distance from Newal. The shrine built over his grave bears date 702 Hijri, or 1302 A.D.

The next Musalman conquest is that of Safipur. In 819 Hijri a saint, Maulána Sháh Akram, was insulted here when travelling to Jaunpur. He complained on arrival to the king, Ibráhím Sháh, who sent an army to avenge the insult and conquer the country. Asíwan was colonized from

Safipur probably in the 16th century, but the more remarkable settlement of the Musalmans at Unao may be related at length:—

"Sayyad Baha-ud-dín, son of the Sayyad Alá-ud-deen, who was killed in the taking of Safeepur, was the conqueror of the Biseins of Oonao and the founder of the Mahomedan family who have large estates in that pargana. They are Zaidie Syuds from Wasia, and relate of themselves that they are descended from one Syud Abdul Furah of Wasia, whom political troubles forced to quite his country and to flee into Hindostan. From him are descended the most renowned Musulman families in Northern India, the Barhah and Belgram Syuds, and in Khyrabad, Futtehpore Huswa, and many other places branches of the same stem are found. A young son of this race, by name Baha-ud-deen, had fallen in the taking of Kanauj by Shahab-ud-deen Ghori (1193 A.D.), and it was said that he was slain by the very hand of a Bisein Raja of Oonao, who as vassal to the rája of Kanauj had come to do him military service in that battle. Other members of the Syud family had taken up their abodes in Kanauj, and it was from here that the Ala-ud-deen above alluded to had proceeded to join the Jeunpore force in assisting whom he met his death. The conquest of Safeepore having proved so easy, the spirit of further acquisition was awakened, and Baha-ud-deen set out, about 1450 A.D., at the head of a party of his relations, with view at once to avenge their old blood feud with the Biseins, and to annex a valuable estate. They went craftily about their design and represented themselves as horse dealers. Their Persian and Cabulee studs were much valued in a country which produced nothing bigger than ponies, and the raja was easily induced to buy so large a number of horses from them that he was unable to pay in ready money, and was obliged to make over to them a portion of the estate, out of the profits of which they could gradually repay themselves. This was what was wanted to enable them to get a footing in the country. They sent for their families, and along with them obtained the assistance of several more of their party, who came under the pretence of escorting the women. Their arrival was timed so as to synchronise with the celebration of a marriage in the raja's family, and before their increased numbers could spread abroad any suspicion of their intentions, they obtained the raja's permission for their wives to enter the fort in order to visit his wife and congratulate her on the happy event. In each of the covered litters, which were supposed to contain the women, an armed man was concealed, and arms were hidden about the bearers of the litters. The fort was open to all comers, and its defenders were off their guard, and most of them intoxicated, when the Syuds throwing off their disguise, fell on the unsuspecting Biseins, and slaughtered every man within the fort. Only one son of the raja's escaped the massacre. He was out hunting when it occurred, and fled to his kin at Manikpur. The raja of that place took up his quarrel, and sent a force to reinstate him, but was defeated at Raithan and again at Kwelaghara. The Syuds, however, did not win the victory without great loss on their side, and felt that they could not long afford to continue such a combat. At this time the great Bais Raja, Tilokchund, was enjoying undisputed supremacy over the whole Rajpoot community of the south of Oudh. But the defeat he had experienced at the hands of the Mulhiabad Puthans had probably taught him that

these new invaders were dangerous to meddle with. In token of respect and submission, the Syuds sent a present to him, which after some deliberation he accepted, answering those who wished him to assist his brother Rajputs by the arguments, that the Syuds had taken Oonao in pursuance of a blood feud, which it was their duty to prosecute, and he swore not to attack them himself nor to suffer any other Rajpoot to do so. They were to keep the Oonao pargana as their own zamindari, and charcoal was buried in the village of Kwelaghara to mark the bound.

"The Dehli king on hearing of the success of the Syuds gave them a sanud for the zamindari, and made them chowdris of the pargana, on condition that they should sound the 'Azan' and have prayers five times a day; that after each prayer they should shoot off ten arrows from the musjid, and should accompany the foujdar or chief government official whenever he went to fight any rebel in Baiswara.

"Nothing is recorded of the Syuds till two or three generations after we come to another Syud Baha-ud-deen, who is distinguished by the cognomen of Oonamy. He had singularly fallen off from the purity of Muhammadan tenets; for he had a Purihar mistress whose descendants are called Mirdahas, and inhabit the Mirdaha mohulla in Oonao. An Afghan of Mow Mahomdabad had been foujdar of Baiswara, and had acquired great unpopularity by his severity in putting down rebellion. After losing his appointment he married in Shahjehanpore, and was returning home when the zamindars of pargana Bijnour attacked and stopped him. Syud Baha-ud-deen Oonamy went to his assistance, conveyed his bride through Mohan to Lucknow from whence her road was clear, and then returning attacked and was killed by the Bijnour zamindars. Thus the generous daring of his death compensated for the irreligion of his life, and for many years flowers used to fall upon his grave thrown by unseen hands.

"His great grandson was Syud Gudun, during whose life the celebrated saint Shuruf-ud-deen Yehia Munery came to Oonao on his travels. Some miracles which he performed are recorded by the credulous chronicler of the house. He chose out a little square plot of ground, and had mud walls built round it, with no door, to the height of ten feet. Here he performed a 'chilla' or forty days fast, sitting inside his little castle and holding no communication with the world outside. At the end of the time he gave a signal that he wanted to come out, and on the wall being knocked down he walked forth rather thinner than before, but otherwise much as usual. On one occasion he saw some children pelting each other with unripe plums, and promised to supply ripe ones if they would shut their eyes for a minute. They all did so, but one little urchin peeped through the corner of his eyes and saw the holy man take off his cap and walk three times solemnly round it, and then take it up and shake the ripe fruit out. So when they had eaten all the plums the boy told his companions how the miracle had been performed. On this the saint cursed him, saying that his descendants should always be one-eyed. There was a man named Jafir also against whom the saint uttered this imprecation that his family should be always unsuccessful, and that sweep as they might their houses should never be free from spiders. Both these curses, Talib Ali

says, were in force against the families of the original offenders in his day.

"Syud Gudun married first a Syud's daughter from Mohan, and when she died, leaving a young child, Shah Mahomed, he married a Pathan girl of Moradabad. Shah Mahomed was very sickly, and a fakeer predicted that if any woman would wave a vessel of water round his head, and give the water to another child to drink, the sickness would pass to that child, and Shah Mahomed would recover. The Puthan woman did this, and gave the water to her own son who died, and immediately afterwards Shah Mahomed recovered.

"When Syud Gudun died his son was a child, and his brother Gul Ali managed the estate. He was mortally wounded at Mohan in a fight with the Amil, who wanted to seize the daughter of the widow of a Syud there. Gul Ali had seven sons and died exhorting them to acknowledge Shah Mahomed as their head, and to have no quarrel with him. This exhortation they at once disregarded, and claimed a separate share in the estate. The case was referred to the Lodh zamindars of Dhora Muntria (pargana Mohan), who had a neem tree of such peculiar virtues that no one sitting under it could decide unjustly. The Lodhs heard their several arguments, and adjourned the case till next day. Then offering hospitality to the litigants, they sent them out some cooked food, one brass and seven earthen plates, one chair and seven bundles of grass. The seven brothers unanimously gave up the brass plate and the chair to Shah Mahomed, and took the others themselves. The Lodhs then said,—you have yourselves decided the case by allowing Shah Mahomed's superiority—how then can you sue for equal shares.' So they decided to give two-thirds of the estate to him, and the remaining third to his seven cousins remarking that Shah Mahomed would still have the expense of feeding all the travellers, fakeers, &c., and keeping up the credit of his house. The cousins were dissatisfied, and appealed to the Syuds of Suffeepore, but got a similar decision.

"Shah Mahomed's son, Syud Talib, had the misfortune of being a henpecked man. He married in Fatehpur, and was regularly driven from his home by his wife's violent temper. He wandered about the world till she died, and then he came home again, after which as this misfortune was his sole claim to a place in history, he very appropriately died. Syud Talib had three sons, who increased their estates by acting as security for defaulting zamindars, and if they were not paid taking the village. They seized on the village of Rao in this way, but the Bisein zamindars attacked and murdered them. On this Mohabut Khan, Governor of Oudh, and Tahowur Khan, Foujdar of Baiswara, and Syud Anwar, Jagheerdar of Rasoolabad, received orders from Dehli to punish the murderers. They did so, utterly destroying the village, and leaving in its place merely the great mound which now stands to the north-west of the present village of the same name.

"Mahomed Mah succeeded to the estate. His younger brother, Noorood-deen, took service in the Deckan, and received the parganas Oonao,

Suffeepore, and Jajmow in jagheer. When he was getting old and weary of the labour of managing this estate, he bribed the Canoongoes to draw up a certificate of his death, and sending it in the jagheer was transferred to another person, and he returned to his home to spend the rest of his days in peace. Mahomed Mah built the large house in Oonao, with the pillared verandah, which belongs to his descendant Dost Ali.

"His son, Dost Mahomed, accompanied Nawab Khwaja Bakur Khan, Naib of Sadut Khan, to the great fight at Sichendie (in Cawnpore) with Hindoo Singh, Chundele, and there he was killed. There are Biseins living in four or five villages of pargana Unao who are descendants of Raja Unwant, and it is said that when Mahomed was lying under a tree, badly wounded in that battle, some of these Biseins came and cut off his head in satisfaction of the old feud which belonged to thirteen generations ago. A relation of his, Gholam Rusool Ali, was in Ismail Khan's Resala, and crossed the Gogra with Sufdur Jung, and took part in his fight with the Gonda Raja. But happening to displease Ismail Khan he was beaten so severely that he died.

"Dost Mahomed's son Talib Ali, (the author of the chronicle before alluded to), was in the Dehli service, but on hearing of Gholam Rusool's fate threw it up in disgust and came home. From that time no member of this family entered the military service of Dehli or Lucknow. They confined themselves to their duties as zamindars and chowdries.

"Talib Ali had five sons, two of whom were childless, and two died before their father. He was succeeded by Badshah Ali, and on his dying childless the estate passed to Farzand Ali, son of Talib Ali's youngest son. He was the father of Dost Ali, the present talookdar."

The following account of the military operations in Unao prior to the relief of Lucknow in September, 1857, is based on the official reports quoted or abstracted in Ball's Mutiny in India, Vol. II., page 16.

"On the 28th July, 1857, General Havelock, who had crossed the Ganges at Cawnpore, and advanced six miles to Mangalwar, telegraphed as follows:—

"Our losses from cholera are becoming serious, and extend to General Neill's force as well as my own. I urgently hope that the 5th and 90th can be pushed on to me entire, and with all despatch, and every disposable detachment of the regiments now under my command may be sent on. My whole force only amounts to 1,500 men, of whom under 1,200 are British, and ten guns imperfectly equipped and manned."

Carrying out the intention expressed in the preceding telegram, Brigadier-General Havelock, on the morning of the 29th, commenced his march towards Lucknow. The force moved off their camping ground at Mangalwar as the day broke, aware that opposition awaited them at a village called Unao, about three miles from their starting point, and consequently they were not surprised when, on nearing the place, three guns opened upon them. Two field-pieces were immediately brought forward and silenced them; but as the troops moved on a line of white puffs of

smoke from the orchard and garden walls surrounding the place indicated that the matchlockmen intended to stand their ground. On this the skirmishers rushed forward, and drove the enemy out of the orchard into the village, leaving the three guns in the possession of the British, who pushing forward attempted to clear the village, but met with a resistance they were not at the moment prepared for.

The mud-walled villages of Oudh and their fighting inhabitants are among the peculiar features of the country. Every hamlet is at chronic feud with its neighbour; and all of them look upon open rebellion against the farmer of their taxes as a sacred duty. The consequence is that a century of practical experience in the art of self-defence had converted those villages into almost impregnable fortifications, and the villagers themselves into excellent garrison troops. A hundred Oudh men would flee from the attack of ten English soldiers on an open plain; but if ten Oudhians are placed behind a loopholed mud-wall, they will hold their position without shrinking and not consider it much of an achievement. Such was the case in the petty village of Unao. The enemy were completely hidden behind walls; the British troops were in the place and all round it, and yet they could comparatively do nothing, and were dropping fast under the bullets of their unseen foes. Thrice did a portion of them charge a mud-walled enclosure filled with men, and thrice were they driven back with heavy loss. At length it was determined to fire the place; the artillery drew back, portfires were laid to the thatch, and the men of the light companies stood waiting around the outskirts, with eager eyes and rifles cocked, like terriers waiting for the rats to rush out.

Just at this moment, while the thatch was crackling amidst the spreading flames, the field engineer of the force, who had gone round to the front of the village by himself to reconnoitre came spurring back in hot haste with the information that a very large force of infantry, cavalry, and guns was rapidly advancing from the other side upon Unao. Upon this, the task of finishing off the rebels in the burning village was left to the Sikhs, and the whole British force was ordered to turn the position by the right, and move on to the front as quickly as possible.

This, however, was no easy matter as far as the artillery was concerned; for the ground was heavy, and the guns frequently stuck fast in the swamp for five minutes together under a galling fire of matchlocks. At length the main road was reached again, and the force pushed on through the groves which encircled the place.

Beyond the trees lay a level swampy plain of vast extent traversed by a main road, along which was seen approaching a force of about 6,000 men, bearing down on our right and left flanks, with their guns in advance; the distance between the opposing columns being about 1,500 yards. The leading gun of the English troops was immediately unlimbered and opened upon the insurgents, with a view to arrest their progress, and give the infantry time to deploy; while the other guns, as they came up one by one, went into action in line with the first. By this time the enemy's artillery had closed to within a thousand yards, and

opened fire. The sun fortunately was at the back of the English gunners, and they could distinctly see the objects they were to fire at; and consequently in about ten minutes they had silenced the enemy's leading guns, and the whole of the English force moved forward with the artillery in the centre. The immense disproportion between the attacking column and the force of the enemy was a subject of hilarity among the troops, as their small thin line struggled forward knee-deep in swamp, with sloped arms, to encounter the vast masses of infantry and cavalry that swarmed in front of them. Not one of those grim and bearded Englishmen but felt confident of victory, and a groan ran through the line, "Oh that we had cavalry to cut the dogs up!"

During this advance, the artillery came into action as opportunity occurred, and, still pressing forward, gun after gun was abandoned on the road; while those in the front and on the left flank stuck in the swamp, and were left to their fate. At last the English artillery got up near enough to tell upon the rebel infantry; while the saddles of the cavalry began to empty rapidly under the fire of the Enfield rifles. Presently the enemy's horsemen went thre 3 about; there was a wavering among the infantry; and then, as if a sudden panic had seized them, they rushed off the field to a village in the distance across the plain, where they were afterwards discovered huddled together like a flock of sheep leaving the British in possession of the road and of fifteen captured guns. It was now past 2 o'clock P.M., and the troops halted where they stood for a couple of hours to cook and eat.

After this refreshment the force again marched forward about eight miles to a large walled village named Bashiratganj, also surrounded by swamps to which the enemy had retired, and where they showed an intention to make a stand. On approaching this place three more guns were found to be in position; two behind a mud-wall built across the road and one on an elevated mud bastion. The two guns on the road were quickly silenced by the fire of the English artillery; but the one on the bastion continued to give some trouble until a well directed 9-pounder dismounted it and prevented further annoyance from that quarter. The sepoys at this place made but a feeble defence, and were quickly driven out of the village; but the matchlockmen, on the contrary, fought boldly and well, although uselessly, for Havelock's men had now become fierce and flushed with success, and nothing could withstand their impetuosity as house after house was stormed and carried, until the village was finally evacuated.

The pertinacity of one of the villagers at this place was remarkable. He had stationed himself in a little mud fort at the entrance of the place (which was almost the first position carried), and had contrived to hide himself, thus escaping the fate of his comrades in the general bayoneting. As soon as the main body of the English had passed on this man emerged from his shelter, and plied his solitary matchlock with effect at the guns, the baggage, the elephants, or anything that came within range. His bravery amused the men of the rear-guard, who, as he was not a sepoy, would have spared him if possible, and they

repeatedly called to him to desist; but their humanity was thrown away, and the result was that a party of Sikhs went and smoked him out of the fort, and the poor wretch was shot through the head as he was crossing over the parapet for a last hit at his enemies.

The loss of the enemy at Unao is estimated by native report at 1,500 killed and wounded. It might in truth amount to 500; it was lighter at Bashiratganj. In these two combats nineteen guns were captured from the enemy.

"I must praise the conduct of all my staff officers. Lieutenant-Colonel Tytler, hardly able from indisposition to sit on his horse, set throughout the day an example of daring and activity; Lieutenant Havelock, Deputy Assistant Adjutant-General, had a horse shot under him; Lieutenant Seton, my acting Aide-de-camp, was severely wounded; Major Stephenson, at the head of the Madras Fusiliers, showed throughout the day how the calmest forethought can be united with the utmost daring."

The victorious troops encamped on the night of the 29th on the causeway beyond the village of Bashiratganj, having fought from sunrise to sunset, with an interval of three hours during the heat of the day, and captured nineteen guns, amongst which were two complete 9-pounder English batteries, new from the Cossipore foundry.

The loss during the day's fight was heavy for the small force engaged, namely, 100 men killed and wounded; and as the number of wounded took up nearly the whole available sick carriage of the force, considerable embarrassment might have arisen on account of the wounded in a future action before the supply had been augmented. The contingency was, however, foreseen and guarded against.

The next battle took place in the ensuing month. General Havelock left his fortified camp at Mangalwar on the 4th August, bivouacked for the night at Unao, and on the following morning received intelligence that the enemy had re-occupied the town of Bashiratganj in considerable strength. He immediately commanded the advance, and on reaching a serai about six miles distant from the bivouac found the information correct. Two heavy guns and two 24-pounder howitzers were at once pushed forward by the road, while six guns, with the 78th Highlanders and Sikhs under Colonel Hamliton, proceeded to turn the left of the village; and the 1st Madras Fusiliers and 84th Foot covered the turning column with the heavy guns. By this movement the enemy was speedily expelled from the serai, but still obstinately held the villages on the other side of the street beyond it. At length they were driven out by the artillery, and the troops advanced, the heavy guns silencing some guns of the enemy posted on the right and left of the road, which were, however, withdrawn by the rebels, who retired slowly—forced back but not beaten. The troops then passed through the village and came to the causeway crossing the swamp, from the other side of which a hot fire of matchlocks and guns was kept up both on the causeway and on the right wing of the English force which returned their fire across the water with interest. Taking advantage of the diversion thus made, the 84th dashed across the

causeway, and began skirmishing on the other side. The heavy guns followed and opened fire at grape range on the enemy's cavalry who were scattered to the winds by four volleys.

The troops were now in a richly cultivated country, studded with hamlets, every one of which swarmed with matchlockmen. Crossing the causeway, the whole force spread out to the right and left engaging the villagers and driving back the sepoys in front, and thus passed through the belt of cultivation, emerging upon an extensive open plain, on which were half a dozen different camps crowded with troops, and as many fortified villages occupied by matchlockmen. The artillery immediately opened fire on a camp in which a large red and white striped tent rose above the rest, surrounded by a strong body of cavalry and infantry with several guns, the whole of whom made a precipitate retreat the moment the 24-pounder grape-shot and shrapnell began to drop amongst them. Unfortunately the British guns were too far in advance of the infantry, and could not venture to follow without support. A halt was therefore sounded, to allow the remaining troops time to come up, and when the whole had joined, the men were ordered to cook and eat, while a consultation was held as to the expediency of pursuing the advantage already gained or of returning to Mangalwar. The result of the deliberation was an order to return thither without delay.

From the evening of the 6th until the morning of 11th of August the troops remained in camp at Mangalwar, during which time a council was held as to the expediency of re-crossing the Ganges and falling back upon Cawnpore. That measure was ultimately decided upon, and arrangements for the purpose were made by the field engineer, who selected a spot for the embarkation considerably lower down than the place formerly crossed by the troops. The river at this place was much narrower; but to reach it a succession of swamps and creeks had to be crossed. Causeways were thrown across the former, and the latter were bridged with boats in an incredibly short space of time considering the amount of work to be done, and the very inefficient means at the disposal of the engineer officers. The commissariat stores and baggage were sent down daily and passed over; and finally, on the morning of the 11th, an order was issued that all the bedding (the only article of baggage the troops had been allowed to keep) was to be sent across the river immediately. The troops consequently anticipated that they would have to follow during the night; but their astonishment may be conceived when, at three o'clock in the afternoon, the bugles sounded "the turn-out;" and they learned that they were for the third time to advance to the front, in consequence of information that the enemy had come down to Unao, with the intent to attack them during their passage across the river. The troops accordingly marched off with their arms in their hands and their clothes on their backs, and not another thing. When they reached Unao it was found that the information was false, and not a single rebel was to be seen. During the halt, however, preparatory to retracing their steps, information reached the General that the enemy under the impression that the British troops had actually crossed the Ganges two days previous had come down in force to Bashiratganj; and that 4,000 infantry and 500 cavalry, with

one horse-battery and some guns were then lying encamped in front of that place. Having now advanced so far, it was felt to be impossible to retreat in the face of the enemy without exchanging shots; and accordingly the troops, after a scanty supper, bivouacked that night on the plain, and with the first streak of dawn marched to the encounter.

Meantime the enemy having intelligence of the advance had worked hard all night intrenching themselves; and when the troops arrived in front they were found strongly posted; their right resting on the village of Bourse-ki-Chauki in advance of the town, which they had strongly fortified; their left on a mound about 400 yards distant, which they had cut down into a battery and mounted with three guns; the interval between being connected by a ditch and breastwork, lined with infantry, having cavalry massed on their left flank to act as opportunity might offer. To oppose the troops thus strongly posted, the British force did not consist of more than 800 effective men in the field, 200 having been left behind to guard the approaches to the river.

The plan of battle was soon formed. The 78th Fusiliers and four guns moved off on the right to attack the left of the enemy's position, the heavy guns on the left, supported by the 84th, went along the road to engage the enemy's right battery, and the remaining part of the force and guns took the centre. General Havelock was much retarded in bringing his battery and supporting troops across the deep and wide morasses that protected the enemy's front; during which operation the shot and shell of the rebels caused him severe loss; but on the right of the column the ground was good, and the men being fresh moved fast, and soon came into collision with the enemy's left. This movement appeared to annoy them much, and they turned the principal part of their guns in that direction. An officer writing of this engagement says:—"I certainly was never under so heavy a fire in my life. In five minutes after we came into action every man at the gun I was laying was wounded with grape, except the sergeant and myself; and four of our gun cattle were knocked over by round shot. The other three guns suffered nearly as much, and we found our fire had little effect on the battery in front; their guns were too well protected. So we limbered up and got away as fast as we could, taking ground more to the right, and then found it was possible to move still more forward and take the adverse battery in flank. This was accordingly done, and then we had our revenge, for they could only bring one gun to bear on us, while we, with our four, enfiladed their whole position. At this time we were within 500 yards of the enemy's cavalry, who, if they had had one atom of pluck, could have charged and taken our guns with the most perfect ease; but a handful of fusiliers, with their Enfields, lying down on our right, and the small body of volunteer horse drawn up in our rear, made us feel perfectly secure, and so we went on pounding the battery without paying the slightest attention to the horsemen. Presently an artillery waggon was seen creeping out of the battery—that was instantly knocked over; and soon after a lucky shrapnell silenced the one gun which was firing direct at us. Our fire grew hotter than ever, and at last a swarm of men was seen rushing back in confusion from the trenches. Hereupon a cheer ran along the whole of our advancing lines.

The 78th quickened their pace before breaking into one of their magnificent charges, and the fusiliers on our right dashed forward with a yell in loose skirmishing order at the left flank of a large grove which extended along the rear of the enemy's position and was full of men. The 78th went straight at the battery, which still remained crowded with men, the gunners working their two remaining guns to the last, and only bolting when our men were at the foot of the slope, carrying off with them one gun, the team of which had escaped the shrapnell of our artillery. After bayoneting all they could catch, the 78th turned the two captured guns on the enemy. Some artillerymen came into the battery immediately after, and we had the intense satisfaction of giving the flying foe three rounds from each of their own guns."

The position was carried about the same time at all points, the enemy flying in headlong haste from the chastisement they had provoked. On the left of the position, as they had the advantage of the road, they managed to carry off their guns, the cavalry being unable to pursue them through the swamps, and the infantry were too much exhausted by fatigue and hunger to follow them up. Having contented themselves, therefore, with driving the enemy clear through and away from the village, the force halted for a short time to breathe, and then leisurely marched back to Unao where they cooked some food, and in the cool of the evening retraced their steps to Mangalwar. On the following morning (the 13th) the troops moved down to the river, and, owing to the excellence of the arrangements by the engineer, they were all crossed over and housed on the Cawnpore side by nightfall of the same day.

Legends and traditions.—The principal legends and religious traditions connected with the district of Unao are concerned with the following places:—

Purwa, where stands the great temple of Billeswar Mahádeo. Parsandan, where Paras Rám is said to have been born to the holy sage Jamdagn.

Sarwan, where Rája Dasrath of Ajodhya killed the holy Rishi Sarwan; he shot him by night as he stooped to drink at the edge of a tank.

Pariar, where Sita is said to have been cast forth, when Rám Chandr, king of Ajodhya, divorced her. Here she gave birth to her son Lava, and here her adopted son Kus founded the city of Kusumbhi, long afterwards described by the Buddhist pilgrims. The great jhíl, which almost surrounds Pariar, is called Mahna, a corruption from Maháran, the great fight in which the sons of Rám Chandr, unaided, vanquished the mighty armies sent by their father.

At Mauránwán is said to have formerly reigned Múraddhuj, who celebrated the Ashwamed simultaneously with the Pándus at Hastinapur.

At Asoha Ashwastháma, the Brahman, who murdered the five young children of Draupadi in their sleep, and whose life was spared because he

was a Brahman, stayed for a time in his Cain-like wandering over the world, and here he is still worshipped.

The river Loni in Unáo is said to have first commenced to flow in the following mysterious way:—The great magician Dhanattar was proceeding to cure king Parichhit, when a snake demon, Takshak, who was predestined to kill that king—in other words the Scythian to conquer the Arian—met him assuming the form of a man and asked him, "whither goest thou?" He said, "I go to Lomas Rishi who has called me, for the Takshak will bite Rája Parichhit, and I am to heal him." Then the Takshak said, "I am the Takshak, and whatever I bite that I destroy. I will bite the rája, and who is there that can cure the wound?" And Dhanattar answered, "whatever I look at I restore it even as it was, and my sight is the only limit to my power." The Takshak said, "see there is a pípal tree with birds on it," and he touched it, and the birds died and the tree fell away into a heap of dust. The Baid then looked upon the tree, and instantly it became tall and green again as it had been before, and the birds were alive in its branches. On seeing this the Takshak departed, and made himself into a little rod of gold, and laid himself down in the path by which the Baid was to come. Dhanattar saw the stick, and wondering at it took it up. As he went he carried it now in this hand, and now in that, and at last he laid it across his shoulder. Then the Takshak, who was the stick, bit Dhanattar behind on the back of his neck, so that he could not see the wound to cure it.

When he was bitten, Dhanattar knew that he had been deceived, and he went home again, and told his sons that the Takshak had bitten him and he must die, for he could not see the wound. But he said, "when I am dead take you my body, and roast the flesh and eat it; then shall my skill, and all the learning that I have learned, descend to you, and your name shall be great. But be not deceived if any forbid you this, and answer that it is my order." Having said this he died, and his sons took his body, and cut the flesh from off the bones, and cooked it in a caldron, and prepared to eat it. But the Takshak took the form of a Brahman and came to the house, and said, "what is this that you mean to do? Was ever such a thing heard in the land, that a son should eat his father's flesh? Are ye utterly without religion? Or do ye think that the words of a man in whose blood the poison is running, and who is at the point of death, should be obeyed in such a thing as this?" Then they were ashamed, and taking up the flesh they placed it in the caldron on the water of the Ganges, and left it there. It floated down the river, and Ganga watched over it that none should do it harm, and cast it gently ashore beneath the sacred temple of Pariar. A woman of the Chamár caste named Lona who lived at Unao was washing there, and seeing that there was meat in the vessel she took it and began to eat. And as she eat the wisdom of Dhanattar passed into her, and she became skilful in cures and medicines, and if any was bitten by a snake she healed him.

There came a day when all the people of Unao were transplanting the young rice plants from their seed bed into the wider fields in which they were to grow. Every man brought the plants in a basket, and threw

them out in one place where Lona Chamárin was standing, but when they came back with another basketful, they found that Lona had already planted out all the plants which were in the heap. When they saw this they wondered greatly, and said "we are two hundred men bringing baskets of plants—how can one woman plant out so many all alone." So at last when the rest went away after emptying their baskets, her brother-in-law stayed behind and hid himself. He watched and saw that when all were gone, Lona stripped herself naked, and took up the heap in her hands, and muttered words and cast the plants into the air, and all the rice plants planted themselves out in order, each in its proper line and place. Then he cried out in his astonishment, and when she saw that she was watched, she was overpowered with shame, and crouching down tried to escape. Her brother-in-law followed to reassure her, but she fled the faster, and as she fled the earth opened before her, and behind her all the water from the rice fields collecting in one wave flowed down the channel which she made. At first she crouched as she ran, but when she saw she was pursued she rose up, and the channel became deeper, and the wave behind her rose higher, and fear added wings to her flight.

So she sped along, carrying destruction through the country as she ran, passing through the town of Newáyan, till at last reached the Ganges at Dalmau, and rushed into it, and hid her shame in its water. The channel which she made is called the Loni nadi to this day. The flood destroyed the town of Newáyan, and left nothing but a high mound which stands close to the brink of the stream. The rája of Newáyan was named Ranbír, and he escaped with his life from the submerged city, and most of the people escaped also. He sought a place wherein to inhabit; and one day as he was hunting his dogs pursued a hare, and the hare turned on them and drove them off. Then he said "there must be some strange strength in this place, since even the most timid animals if they live here become bold and fierce;" so he built a city there, and called it Ranbír-pur, and established his kingdom there.

In those days the town of Bángarmau was not, and the surrounding country took its name from the city of Rámkot. Little is known of the early history of this town, but its ruins, which lie in the north-west corner of this district overlooking the river Sai, still testify to its grandeur and extent. Some of the mounds which mark the site of the ancient buildings are still one hundred feet in height, and the ruins extend over a circumference of several miles. This was the seat of the Rájpási power, which extended far to the west and north of Rámkot. The Rájpási is still found in great numbers through all the Hardoi district, and in parts of Sitapur. The last of the lords of Rámkot, Rája Santhar by name, threw off his allegiance to Kanauj, and refused to pay the annual tribute. On this Rája Jai Chand gave to Álha and Udal the grant abovementioned of all the Gánjar country, and they attacked and destroyed Rámkot, leaving it the shapeless mass of ruins which we now find it. The streams which run between the various mounds cut away the débris, and lay bare at times the massive walls made of enormous bricks uncemented, or some times turn up relics of the past, caskets full of dust which once was embroidered apparel, but which crumbles to the touch, or gold coins and

jewels with quaint and uncouth legends. But to those that find them such treasures ever are as fairy gifts, bringing misfortune and misery into the family, and dragging the possessors down to irretrievable poverty.

Billeswar.—In days so ancient that no record of their antiquity remains, and men are in doubt whether it were the golden or the second age, a herdsman pastured his cattle in the plains and forest glades where Purwa now stands. The pasturage was rich and fertile, but day after day one of his cows came home with udders all drawn dry. His suspicion fell on a boy who herded the cattle, and he threatened him with grievous punishment if it were he that daily drank the milk of the cow. The boy sought to clear himself of the suspicion, and watched the cow carefully. One day as he followed her he saw that at noontide she stood still, and her milk fell on the ground. He told his master, and he also came and saw the wondrous sight, that no one milked the cow, but the milk ran down of itself. Then going closer to the spot he saw that it was an image of Mahádeo on which the milk was falling. He took the image up and worshipped it; and as days passed on, the fame of it was noised abroad, so that men came from afar to adore it, and one built a temple to place it in, and one dug a tank close by the door of the temple, and the tank is there to this day.

Sarwan.—To worship at this temple and to shoot and hunt in the wild forest country around came Rája Dasrath from Ajodhya, the father of Rám Chandr, the fifty-seventh Rája of Ajodhya in direct descent from its great founder Ikshwáku. He was encamped at Sarwára on the edge of a tank. By night came Sarwan, a holy Rishi from Chaunsa (near Adjodhya), by caste a Banián. He was going on pilgrimage and was carrying his blind father and mother in a kánwar slung over his shoulders. Reaching the tank he put his burden down and stopped to drink. Rája Dasrath heard a rustling noise, and thinking it was some wild beast took up his bow and shot an arrow which struck Sarwan and he died. Then his blind parents in their misery lifted up their voices and cursed the man who had done that thing. They prayed that as he had slain the son who was the delight of their hearts, so he might have trouble and sorrow from his own children, and might die of grief, even as they were dying. Having so said they gave up the ghost, and from that day to this no Chhattri has lived in the town which is founded on the spot and is called Sarwan. Many Rajputs have tried it, but evil has overtaken them in one way or another. The tank remains to this day, and by it lies under a tree the body of Sarwan, a figure of stone; and as he died with his thirst unquenched, so if water is poured into the navel of the stone figure, the hole can never be filled up, but is inexhaustible in its demand.

It then appears that the religious traditions of the place are connected with Mahádeo who has three great temples. Billeswar at Purwa, Ajleswar at Panhan also in this district, Khereswar near Shiurájpur and Cawnpore. At Pachhán and Kusumbhi there are temples of Debi, but no trace whatever exists of the matrimonial alliance which is said to have existed between the two divinities.

Unao is no doubt fortunate in the numerous visits paid by divine or semi-divine beings to it. No other district in Oudh except perhaps Sitapur can boast such a galaxy of places enlightened by divine halos. On the whole it is most probable that the events which constituted the germs of the miraculous tales now current really did occur in this district which no doubt served for centuries as the dark forest land of myth, of fable, and adventure for the more civilized regions on the west of the Ganges.

Archæology.—In November, 1874, a large number of coins were discovered in the village of Simri, in pargana Asoha Parsandan, near the river Sai, tahsil Purwa. They were in an earthen pot just buried under the surface on the site of an old village. The finders were three labourers; they reported that there were a great number of small cubical gold coins about the size of gram seeds; the police authorities on making a search could only recover from the landlord who had removed them to his premises about eleven hundred silver coins, the finders allege that there were above four thousand of these. What are left are of considerable interest; twenty-seven carefully weighed by myself weighed 6¼ tolas or an average of 41½ grains each. They are of alloyed metals, Apparently silver and tin, while some of them exhibit large traces of copper. Without an exception almost they exhibit the Buddhist prayer wheel (or as some think the sun), the other symbols are the sacred tree, and the Chaitya emblem; the type is that shown in Plate XX., Thomas Prinsep's Antiquities, but many are found other than those then engraved. The deer often appears, the taurus sign, and many mysterious symbols of which I can discover no interpretation. The large majority are only stamped on one side, but a few have apparently been cast in a mould; there are no inscriptions or traces of characters whatever; there is no trace of the Swastika emblem either, and for these reasons we may conclude that some of them are very early specimens of the Hindu mint, probably 300 years prior to the Christian era, and that even the latest date before that epoch.

Asoha pargana is one of the ancient centres of myth and tradition in Oudh. Here Ashwasthama, the Brahman who came by night and cut off the heads of Draupadis' five children, is said to have paused in his pilgrimage of expiation, and the pargana is called after him.*

These coins are certainly, though of allied type, earlier than those engraved by Prinsep, which he places at the commencement of the Christian era.† The fact that all the coins in the large hoard are Buddhist, and the infinite vanity of the type, would indicate that a continuous dynasty of many Buddhist kings had governed the country around for many generations; this we know from Hiouen Thsang to be probable enough. We hardly want this evidence to show how completely the Hindu faith had been banished from Oudh; on none of these coins do we find a ling or any of the boars or first emblems of Mahádeo and Vishnu, which afterwards became so common. Not a trace of anything which the Hindus now hold sacred appears in these relics of a past which, compared

* Elliott's Oonao, pages 14—15.
† Thomas Prinsep, Vol. I., page 217.

to the alleged antiquity of the Hindu faith, is modern. Antiquarians regard this type as the earliest of pure Hindu coinages, and the specimens in question are apparently about the most rude and ancient yet discovered in India.

UNAO *Pargana—Tahsil* UNAO—*District* UNAO.—The history of the pargana is given under that of the town. It lies north of the Ganges; its area is 64 square miles or 41,081 acres, of which 20,281 are cultivated and 11,663 are barren; most of this is irrigated, only 6,849 acres being unirrigated. The population is 33,725 or 328 to the square mile; of these 2,049 are Chhattris, 3,580 Brahmans; there are only 116 Kurmis, but 6,100 Lodhs—a curious feature. The Government revenue is Rs. 53,663, which falls at the rate of Rs. 2-10-4 per acre on cultivation and Re. 1-13-4 on arable land. There is probably some mistake in the census, as otherwise this revenue would be a strangely high one compared with pargana Sikandarpur or Safipur for instance.

There are no local traditions connected with the Mahábhárat or Rámáyan in this pargana. The earliest settlement of Muhammadans in the Unao district dates from the end of the 13th century or the beginning of the 14th, and that was in the Bángarmau pargana. "Sayyad Bahá-ud-dín, son of Sayyad Alá-ud-dín, who was killed at the taking of Safipur, was the conqueror of the Bisens of Unao, and the founder of the Muhammadan family who have large estates in that pargana." The members of this family (of which the present head is the taluqdar Chaudhri Dost Ali) have long confined themselves to their duties as zamindars and chaudhris. There is a shrine in the village Gujauli to the memory of a saint who accompanied the army of Sayyad Sálár. There is a fair held in the month of June, but it is only attended by about 500 pilgrims. The earliest zamindars known in pargana Unao were Bisens. They were annihilated by the Zaidi Sayyad from Wasit, of whom Bahá-ud-dín above-mentioned was the leader. These Sayyads still retain the zamindari of 9 villages out of 38 in the pargana.

The pargana is of an irregular shape, 10 miles long (east and west) and 3 miles broad. It abounds in mahua and mango groves. Its soil is principally loam and clay (matiár); a fine friable mould of a dark slate colour. Water is found at an average depth of 40 feet. Sugarcane is not largely grown; tobacco, wheat, and rice thrive well.

The land is held thus :—

Taluqdari	...	...	8,497 acres.
Sub-settlement	...	...	1,489 ,,
Zamindari	...	...	13 124 ,,
Pattidari	...	...	17,470 ,,
		Total	41,080 acres.

UNAO—*Pargana* UNAO—*Tahsil* UNAO—*District* UNAO.—Unao, a town in the pargana of the same name, is the headquarters of the tahsil and district authorities. It lies nine miles north-east from Cawnpore, from which city a railway and a metalled road pass through it to Lucknow.

Unmetalled roads are constructed to Hardoi and Rae Bareli; there is no river in its vicinity. There were formerly extensive jungles on the site of the present town. About 1,100 years ago Godo Singh, a Chauhán Thákur, an officer in the army of a Bengal rája, cleared off the jungle and founded a town which he called Saráe Godo. He left it shortly afterwards, and the place passed into the hands of Rája Ajipál, a prince of the Chandrbansi or Lunar race of the Chhattris reigning at Kanauj. Khánde Singh was made governor. His lieutenant, Unwant Singh, a Bisen, murdered him; built a fort here, and having acquired independent authority renamed the place after himself. About 1450 A.D. a great battle was fought here. Rája Umráwat Singh, son of Rája Jagdeo Singh, and descendant of Unwant Singh, was a bigoted Hindu, and would not allow the Musalmans to sound the azán or pray in public. Some Sayyads organized an expedition against him, got into his fort by stratagem during a feast, killed him, and took possession of the estate. The present taluqdar, Chaudhri Dost Ali, is descended from their leader. Among his ancestors Bahá-uddín and Sayyad Husen distinguished themselves; they were entrusted with the government by the Delhi sovereigns, and founded several villages, among others Dostinagar and Baida Abbáspur. In the reign of Shah Jahán Fateh-ulla, of a Shekh family, settled here and was made governor. Some fine buildings of his erection still remain. One of his descendants, Molvi Ihsán Ali, a poet of repute, was attached as such to the court of Nawab Saádat Ali. One Gopál Dás was appointed qánúngo by Sher Shah, and his descendant Rája Nand Kishore was chakladar for some time. A battle was fought here in 1857 on July 29th between General Havelock's forces and the mutineers who were defeated with loss.

The town is pleasantly situated, the soil is loamy, to the west lie many picturesque groves and gardens; the water in some of the wells is brackish; it is met with at a great distance; some of the wells being 112 feet deep. There are the usual buildings for administrative purposes. The school is well attended by 234 pupils, of whom only 36 are Musalmans; nearly half of those attending learn English. There are no manufactures of note except one of pera—a kind of sweetmeat.

The population is 7,277, as follows:—

Musalmans	2,554
Brahmans	609
Chhattris	60
Káyaths	325
Pásis	173
Ahírs	443
Other Hindus	3,122

There are 1,895 houses, of which 150 are of masonry. There are two Thákurdwáras or temples to Vishnu, 12 to Mahádeo, and 10 mosques. The annual value of the sale in the daily market is Rs. 33,000. It is a prosperous and improving place, but during some part of the year is reckoned unhealthy; the water stagnates round the town, being pent up by the railway embankment.

Latitude 26°34′ north; longitude 80°32′ east.

UTARDHANI*—*Pargana* BÁNGARMAU—*Tahsil* SAFIPUR—*District* UNAO.—This village is 8 miles north-west of Safipur, and 25 miles in the same direction from Unao. The road from Lucknow to Hardoi passing through Bángarmau is one mile from it towards the north. The date of its foundation is not known, but it is certain that at the time of Sayyad Sálár's invasion, one Mián Gházi of Dohni, a respectable and rich merchant, came here, got the jungle cleared, and settled Musalman Káchhis at this place. The soil is mostly loam with some clay. It is on a plain. No jungle, scenery ordinary, climate excellent, water good. Population 1,349—Hindus 999, Musalmans 350. There are 284 mud-walled houses.

UTRAULA *Pargana*†—*Tahsil* UTRAULA—*District* GONDA.—Bounded on the north by the Rápti, on the south by the Kuwána, on the west by the Balrámpur pargana, and on the east by Basti, from which it is divided by the Rápti and Suwáwan rivers along a part of its frontier; this pargana is a rough oval, containing an area of 200 square miles. The banks of the Rápti are from ten to twenty feet high along the greater part of its course, and the high land is succeeded at a distance of a few hundred yards from the river by a low clayey hollow. The water which overflows in the rains runs off the high bank into the hollow beneath, and settling there makes grand rice fields when the rains are moderate or a lake some feet deep when they are excessive. To the south of this the land becomes again a few feet higher and produces all kinds of crops, but particularly winter rice in great luxuriance. The Suwáwan river runs through the centre of the pargana, and the tract between that and the Kuwána forms the commencement of the uparhár, or slightly elevated table which occupies the centre of the district. Except on the edge of the rivers, which are fringed with a jungle now rapidly disappearing, the whole of this part is under very high cultivation, and the soil is the finest loam. The violent and capricious stream of the Rápti has along the north-eastern frontier scooped out from time to time a number of deep beds, which it has since deserted leaving long narrow ponds. One or two of these have islands in the centre and present a very remarkable phenomenon. Every bush on them during the cold season is covered so as to hide the foliage with countless swarms of cormorants, cranes of various kinds, and other aquatic fowl. On the discharge of a gun they rise with a deafening clangour cloud after cloud sweeping round and finally crossing to the other bank of the Rápti. What the special attraction may be I have not been able to ascertain, but I have never seen anything to compare with the spectacle in other parts of Oudh. The small streams which flow into the Rápti are well stocked with fish, and all along their banks may be seen the hurdle huts of the fishing classes who hang the produce of their sport along lines to dry in the sun, and finally carry it to the north to barter with the hillmen, who have as strong an appetite for stinking fish as we have for well-kept venison. The neighbourhood of these manufactories may be detected at some distance by the pestiferous stench and swarms of flies. Along the river banks the jungle are full of spotted deer, wild pig, and nil-gáe, and an occasional panther haunts the cane-brakes

* Should be Atardhani.

† By Mr. W. C. Benett, C S., Assistant Commissioner.

at the edge of the Kuwána. The plains by the Rápti maintain a few black antelope, and are covered during the cold season with swarms of the small hill pigeon and ortolan. Wild fowl and geese occur in every jhíl and in great numbers.

Excepting sheep there are no strains of domestic animals; horses and cattle are almost invariably imported, and are said to degenerate in the second or third generation if allowed to breed on the spot. Of the total area of 126,438 acres, 10,836 were found completely isolated jungle at the first summary settlement, and divided in twelve grants between as many Government grantees. These have not yet been assessed for the land revenue, and the cultivation is still in its infancy. Of the remainder 74,957 acres or 64½ per cent. are under cultivation. Rabi covers 44,180, and the autumn and winter crops 47,350 acres, while 25 per cent. of the cultivated area is under double harvest. Irrigation where wanted is generally done from natural ponds of which 1,231 water 12,582 acres, whereas only 4,791 acres are indebted to the 597 brick and 158 mud wells. Water is always quite near the surface being at its greatest depth of about 15 feet along the southern boundary.

The settlement returns show a total of 9,363 separate holdings and 11,549 ploughs, giving an average of little more than eight acres to the cultivator and between six and seven to each plough. The principal crop—which if it does not cover the greatest area is of the most pressing importance to both cultivator and proprietor—is the winter rice, which is sown in the end of June, transplanted in the last fortnight of August, and cut in the end of November, and beginning of December. Taking very little seed (one maund under favourable circumstances will suffice for four standard bíghas) it returns a very heavy crop, and from measurements made by myself, I should say that 15 maunds to the bígha was not above an average outturn. A further advantage is that the rice is of exceptionally fine quality, and commands a higher price in the market than the kinds cut in September. Almost the whole of this crop is exported, and the proceeds go to pay the Government revenue. It covers 13,799 acres, while autumn rice, sown at the same time and cut in September, occupies the larger area of 25,532 acres. The latter kinds are also largely exported, but much is also kept for local consumption. There is no other autumn crop of any importance. Urd or másh and kodo come next with areas of about 3,000 acres each. In the winter, shortly after Christmas, láhi, a kind of mustard of which oil is made, is harvested. It only covers 1,860 acres, but the large outturn in proportion to the seed, and the high price it commands, make this too very valuable to the rent payer. In the spring the centre of the pargana grows very fine wheat, while the edge of the jungle, still rich with its unexhausted deposit of leaf mould, yields the most superb grain and arhar crops that I have ever seen. The areas under the different spring crops are as follows:—

Wheat.	Gram.	Peas.	Alsi.	Barley.	Arhar.
10,425	13,263	2,885	2,820	4,720	3,120

The chief locale for peas and barley is the heavy loam, often submerged by floods along the banks of the Rápti.

The Government land revenue in 1797 A.D. stood at Rs. 35,590, and three years later at Rs. 30,974, from this time it rose gradually but steadily to Rs. 64,528 in 1826; Rs. 71,858 in 1836; Rs. 89,859 in 1842; and Rs. 94,242 in 1843 A.D. This was the highest point ever attained under the native government, and from that year till annexation the highest demands were Rs. 71,020 in 1846 and Rs. 67,276 in 1848 A.D. For the remaining years the collections ranged within a few thousands on one side or the other of Rs. 60,000. In the last few years of native rule the western parts of the pargana were regularly harried by predatory bands from the neighbouring pargana of Balrámpur, and when we took over the Government we found the demand at Rs. 50,781. A native staff was sent out to make a summary assessment, and returned the area under cultivation at 28,440 acres, with an admitted rent of Rs. 73,938, giving an average rent of Rs. 2-8-6 to the acre. Allowing for misrepresentations the Government demand was fixed at Rs. 43,965, or 50 per cent. of the assumed rents, giving an average revenue rate per acre of Re. 1-8-5. In 1870 A.D., when the pargana was resurveyed, it was found that in the fifteen years of peaceful government the cultivated area had increased by the surprising proportion of 153 per cent. Much of the land newly brought under cultivation was paying very low rents and much more none at all, and it was not thought judicious to take the full increase in the land revenue at once, so a progressive demand was proposed amounting in the final year of increase to Rs. 1,15,745, a rise of 163 per cent. on the summary assessment, giving a rate of Re. 1-8-8 per acre of cultivation, and Re. 1-2-6 per acre of assessable area. The rise was distributed as follows:—

1672-73	A.D.,	...	...	Rs. 98,355
1677-78	,,	...	...	,, 107,085
1879-80	,,	...	...	,, 108,710
1882-83	,,	...	...	,, 1,15,745

The following table of the prices of agricultural produce was compiled from village papers produced by claimants to proprietary rights, and from the old accounts of the chief local grain merchants; rents were always taken nominally in kind. A servant of the landlord used to go out and divide the crops, and often instead of taking the actual grain heap converted it into money at the ordinary price in the neighbourhood, and received the value in money from the headman of the village. These accounts are exceedingly common, and of unquestionable authority in determining what the real price of grain was. I have not been able to procure them for every year, but they were produced in sufficient numbers to enable me to strike a fairly trustworthy average. The table shows the number of pounds avoirdupois sold for the rupee, not in the bazar, but what is a very different thing at the village threshing floor:—

	Average price.		Highest.	Lowest.	Average.	Highest.	Lowest.
	1800-1830.	1830-1857.	1800-1857.	1800 1857.	1857- 871.	1857-1871.	1857-1871.
Wheat ...	102	90	204	47	70	94	43
Rice ...	145	120	204	78	116	152	65
Gram ...	148	116	294	58	108	145	58
Kodo ...	204	145	340	116	147	182	130
Láhi ...	87	80	160	50	50	80	36

The pargana is intersected by three unmetalled roads, one running from Materia Ghát through Utraula to Balrámpur, which is in fair order to the west of Utraula, but to the east of that town passes through low country, and is regularly swept away every rains. Carts have to go a circle of miles to avoid the swamp which is left, nor will it be passable till a few thousand rupees have been spent in making bridges and culverts. The other two connect Utraula with Gonda and Nawabganj, and the latter is especially important as the main channel of the great rice trade of the Tarái. A rough and very difficult cart track continues it to the Pipra Ghát on the Rápti, half way between Utraula and Tulsipur. The chief bazars are at Utraula itself, Chamrúpur, and Bánk, and the latter village contains a small sugar manufactory. The trade is simply a retail one in grain, pots, and pans and coarse cloths, and requires no detailed description. A great quantity of rice and oil seed is exported to the Nawabganj market and exchanged against coarse cloths, salt, and coined silver. No mineral products of any importance are known, but kankar is quarried in considerable quantities along the banks of the Suwáwan.

The population by the census return was 72,464, giving an average of 367 to the square mile. The settlement returns almost exactly agree with this, showing a population of 69,830 for the 116,845 acres of assessed area excluding the grants. These are distributed in 266 revenue paying villages and 12 grants. The census returns show only 290 outlying hamlets and 30 isolated houses, but as they were taken before the revenue survey, the settlement returns, which show 684 hamlets and outlying houses, are perhaps more trustworthy. The Muhammadans, of whom the greater number are either Pathán or recent converts, number 20,077, or the high proportion of nearly 28 per cent. of the whole population. The percentage of males to females is 91·3 among Hindus and 92·8 among Muhammadans. There is not the slightest suspicion of the practice of infanticide. The most numerous Hindu castes are of the working classes—Kurmis, Ahírs, and Koris, who number respectively 6,597, 8,586, and 6,302 souls. At the time of the census there were 2,866 Bhars; but this singular caste never remain long in one spot, and will disappear as soon as the jungle is cleared, and full rents are demanded. Utraula is fortunate in owning only 3,023 Brahmans and 625 Chhattris, and it is obvious that the Pathán rájas did not care to encourage classes which prefer to consume rather than to pay rents. There are a few monasteries of Gosháins, who though scanty in numbers are almost invariably well to do, and are among the largest village proprietors and dealers in gold, jewels, and asafœtida. Occasional bands of wandering Nats, Siyár-khawwás, Khas-bandhias, and Qalandars, and other varieties of gipsy are to be met with, but the English rule is not favourable to their existence, and they are not nearly so numerous as they used to be.

The early history of this pargana is an absolute blank, though a few remains of ancient forts attest an extinct civilzation, and the village divisions and most of the names are almost certainly older than the local Musalman conquest. The first of the present family of rájas was Ali Khan, a member of the widely spread Kánkar clan, who, like all Afgháns, claim descent from Khálid, son of Wálid, the uncle of the Prophet. He first

appears as accompanying Humáyún in his expedition to Gujarát, where he incurred the displeasure of his sovereign by conniving at the escape of a rája of Bikanere from his beleaguered fort. Being threatened with execution he openly cast off his allegiance, and joined the old Afghán party which for a time drove the house of Taimúr from India. For some years after the expulsion of Humáyún he seems to have led an unsettled life at the head of a band of predatory horse, and finally occupied the r j of Nagar in Basti, having defeated the chieftain, a Gautam Chhattri. He was not destined long to enjoy his conquest, and after a ten years' usurpation was forced to fly before a rising of the Hindus, headed by a son of the late rája. He next attacked Utraula, which was then a semi-independent principality, governed by a Rajput named Uttara Kunwar, of whose family and tribe tradition is wholly silent. The town, with its large brick fortress, on the ruins of which the present rája's house is built, and four outlying defences, facing each point of the compass, proved too strong for his force, which must have consisted almost entirely of cavalry, and he formed a permanent camp at Chitar Pára, a village about two miles to the south-east of Utraula. Here he remained two years, plundering the country and doing his best to blockade the Hindus shut up in the fort. Uttara Kunwar's position at last became intolerable, and he led out his garrison to do battle with the invaders. The final engagement which took place to the west of the city, where the Gonda road now passes, through a large grove of mangoes, resulted in his utter defeat and death, and in 1552 A.D., two years before the return from Cabul of the enemy of his race, Ali Khan found himself in undisputed possession of the ráj, which is still held by his descendants. To pay revenue was naturally distasteful to him and particularly when the Mughal was lord, so he kept himself aloof from the new court, absolutely refusing to recognize its authority. For some time the more pressing necessities which occupied young Akbar, the distance of Utraula from the seat of empire, and its forest fastnesses, served to protect him; but in 1571 A.D. the power of the rising dynasty could no longer be disputed, and Shekhan Khan, the only son of the old freebooter, determined to save his inheritance at his father's expense. The imperial subahdar of Oudh accepted his submission, and put him at the head of a sufficient force, on the understanding that he would prove his loyalty by bringing in his father's head. The old man marched out to meet him, and the unnatural battle was fought at Saráe in pargana Sadullahnagar. Shekhan Khan was victorious, and true to his word of honour, had his father's head cut off and embalmed, and hastened to present it in person at Delhi, where it for some time formed a conspicuous ornament of the Ajmer gate. His services were rewarded with the sounding titles of Shri Khan Azam Masnad Ali, and he was after a time allowed to return to Utraula with his father's head, and a farmán conveying him the zamindari of the pargana. He discharged the claims of filial duty by raising a handsome tomb over the long suffering remains of his parent, whom he joined after an uneventful reign of twenty years. His successor Dáúd Khan was a man of war, and a quarrel about the possession of a noted courtezan gave him an occasion for attacking Janwár, lord of Bhinga. It is said that he was so powerful an archer that an arrow which he shot into the gateway of the Bhinga fort defied all efforts to extract it, and it remained a trophy of his prowess

till Mendú Khan, a General of the Begam of Oudh, had it dug out during the late mutiny.

Of his two sons, Aláwal Khan was the eldest, but he preferred sport and fighting to peaceful rule, and gratified both tastes by wresting the forests of Búrhapára from the Kalhans rájas of Babhnipáir. Adam Khan, the younger brother, remained at Utraula, and exchanged the old title of Malik, which had hitherto been borne by his ancestors, for the more sounding one of rája. Rája Salem Khan succeeded his father in 1659 A.D., and during his long reign of forty-seven years raised the Utraula house to the zenith of its power. His descendants boast that his alliance was secured by his marriage with a daughter of the great Chhattri family of Ikauna, and the services he rendered to the rájas of Gonda in their disputes with the Kalhans of Guwárich were recognized by the concession to his standard and camel drums of the first place in the joint armies, while the ensign of Gonda, and his drums mounted on horseback, followed after. He was further held entitled to an honorary allowance of Rs. 151 for every day that he stayed in Gonda territory. The end of his life was embittered by domestic dissensions, and after having quelled the rebellion of his nephew, Bahádur Khan, in Búrhapára, he was put in peril of his life by the unnatural conduct of his sons. Feeling that he had not much longer to live, he proclaimed the eldest, Fateh Khan, as his successor, and was proceeding to provide for the remaining three—Pahár Khan, Rahmat Khan, and Mubárak Khan—in the usual manner, by the rent-free assignment of a few villages. This they declined to accept, claiming each an equal share in the patrimony with their elder brother, and they warned their father of what might possibly be the result to himself of undue obstinacy, by murdering Níl Kanth, the most trusted of his servants. The rája was convinced, and secured peace by dividing Utraula into five equal shares, one for each of his sons, and one for himself. The claims of a child of his old age, Ghálib Khan, do not seem to have recommended themselves with equal force to the mutinous brothers, and he was provided for by the allowance of five villages only. Búrhapára, as the separate heritage of the elder branch of the family, was left out of the division, and some notion may be gathered of the state of the rest of the ráj, which included the present parganas of Utraula and Sadullahnagar, by the fact that its rent was assumed to be 29,70,555 dáms or Rs. 74,264. Rája Darshan Singh's assessment of the same area for 1843 A.D. was Rs. 1,17,525, and the late revised demand at half assets has risen to more than a hundred and seventy thousand rupees. Of the four sons of Salem Khan only Pahár Khan and Mubárak Khan left offspring, and the shares of Fateh Khan and Rahmat Khan, as well as the villages reserved for himself by the old rája, reverted to the head of the family in whose possession they remained, at any rate nominally, till annexation. Pahár Khan was engaged more than once in boundary disputes with his Janwár neighbours, and as they do not mention them in their annals, it is possible that the victory claimed by the Patháns had some foundation in fact. Pahár Khan's son, Purdil Khan, died leaving only an infant son, who subsequently became Rája Tarbiat Khan, but in the meantime affairs were conducted by his elder cousins, Mahábat and afterwards Diláwar Khan. The latter joined the great Rája Datt Singh

of Gonda in his war with the Rája of Bánsi, and contributed considerably to his success. After several battles the Rája of Bánsi was completely defeated, and acknowledged the Rápti and Suwáwan rivers as the boundary between his territories and Utraula. Two drums and the gates of the Bánsi fort were carried as trophies to Gonda, and a horse-drum was kept at Utraula.

Tarbiat Khan was very nearly embroiled with his old ally by the turbulence of one of his subjects, Ghulám Ali Khan, a Pathán of Sadullahnagar, who collected a band of congenial spirits and harried the neighbouring villages of Gonda, driving their cattle off into the jungles of the Bisúhi. The offended rája asked Tarbiat Khan to bring the robber to justice, but the request was not attended to, and the Bisens marched in force into Sadullahnagar. They were at once joined by the soldiers of Tarbiat Khan, who never had any serious intention of opposing his powerful neighbour, and Ghulám Ali was compelled to restore the stolen property. Spared for the time he eventually met with a terrible fate; for resuming in the time of Sadullah Khan his old practices, he was apprehended and dropped alive into an old dry well just outside the rája's gateway, where he was left to die of hunger, the sweepings of the city being emptied on his head every morning. Sadullah Khan, who succeeded his father Tarbiat Khan, was a man of some learning, but of weak character, and quite unfit for the difficult position in which he was placed. His people were ground down by the exactions of a Lucknow official, Khwája Ain-ul-Haq, and the exhausted pargana was visited in 1783 A.D. by the most fearful famine that has ever been known in this district.

Barley was sold at 3lbs. for the rupee, and even wealthy people subsisted on the seeds of grass and bamboos. Men still repeat the stories told to them by their grandfathers of parents devouring their children, the whole framework of society was broken up, and bands of starving peasantry wandered about the land plundering any stock of grain which might have remained. Numbers died, and numbers more left the pargana, which was almost entirely thrown out of cultivation, and has perhaps hardly yet recovered from the effects. The forest gained rapidly on the deserted villages, and became the favourite home of bands of wandering Banjáras, who in the cold weather spread themselves for plunder and slaughter over the more populous neighbouring districts, returning for the rains to their refuge in Utraula. Added to these were a number of naked fanatics known as Nágas, who joined in large parties to subsist on the pillage of the peaceful inhabitants. The desolation was so complete, that eight years after land had to be offered at the rent of two Gorakhpuri paisa for the bígha in order to secure cultivators, and I have seen it entered in leases of villages on the banks of the Suwáwan, that the previous year's rent was remitted in consequence of the damage which herds of wild elephants, an animal now never heard of within forty miles of the spot, had done to the crops. His son, Imám Bakhsh Khan, had acted as rája for many years during Sadullah Khan's lifetime, but died of cholera three months after he had actually succeeded to the dignity. As he had no children the heads of the house met, and at first offered the succession to a distant relative, Máli Khan, but as he refused the honour,

Muhammad Niwáz Khan, a first cousin of the deceased rája's father, was placed upon the gaddi. A drunken mad man, he was utterly unfit for the position, and the village heads were admitted to hold direct by the Lucknow officials, nor, except for a very few years, did the rájas of Utraula ever regain the collection of the revenue of their ráj. Lutf Ali Khan, who succeeded his father in 1804 A.D., had to contend with the turbulent opposition of his distant cousin Karím Dád Khan, descendant of the Mubárak Khan who at the great division received one-fifth of the pargana. The share had been generally disregarded by succeeding chiefs, and Karím Dád Khan proceeded to recover it by the well-known method of firing the villages, plundering the cultivators, cutting down the crops, and in fact rendering the collection of rent impossible. Caught once and imprisoned by the Názim, his relative the rája had compassion on him, and lending an over easy ear to his promises of future obedience, interceded for his release. The first use he made of his liberty was to carry off the wealthiest grain merchant of the Utraula bazar into the neighbouring jungles. Hunger and fear produced a handsome ransom, which enabled his captor to engage a small band of desperadoes and recommence his career of plunder. His efforts were not unsuccessful, and when, in 1831 A.D., he was surprised and cut down by a party of Government soldiers, he had put together a small estate of twelve villages, which served as a nucleus round which his surviving brother was able to collect nearly all the villages to which he conceived he had a hereditary title. At about this time the pargana was twice invaded by the Súrajbansis of Amodha and the Gargbansis from Fyzabad. The former were easily defeated, but the latter, who came in at the instigation of Raghú Bhárthi, a Gosháín, and large village proprietor in Búrhapára, offered a stubborn resistance. Besieged in the Baizpur fort, they managed to give their besiegers the slip, and marched direct on Utraula. The rája pursued them, and drove them into the Rápti, cutting off the noses and ears of such as were unfortunate enough to fall into his hands. Muhammad Khan commenced his unhappy rule in 1830 A.D., and was incessantly employed in defending himself against enemies both from within and without. The old pargana chaudhris at Achalpur defied him, and he burned their fort; the surviving descendants of Mubárik Khan, in spite of all he could do, continued to recover village after village of their old share; the zamindars of Itua declined to pay him revenue, and when he sent his brother, Amír Ali Khan, to coerce them shot him; and finally he died of a broken heart when his ancestral enemy, the Rája of Balrámpur, surprised Utraula by a night attack, burning it to the ground, and carrying away as a trophy its rája's Korán. His son, Umráo Ali Khan, was half an idiot, with an impediment in his speech, which made his conversation almost unintelligible. He lived to see the English rule after having spent eighteen years in a wearying and monotonous border warfare with the Rája of Balrámpur. In the mutiny his son, Riásat Ali Khan, a lad of about twenty years of age, took the lead, and engaged for the whole pargana from the rebel Begam who assessed it at Rs. 82,000, and in return for his support allowed him to write down half as paid, as well as offering him a handsome share of Balrámpur, whenever she should be in a position to get it. Both Riásat Ali Khan and his father died shortly after the end of the mutiny,

and the present Rája Mumtáz Ali Khan was a posthumous son, and is under the guardianship of the Court of Wards.

At annexation the pargana included Sadullahnagar and Búrhapára, and its area of 380 square miles was divided into the eight tappas or revenue subdivisions of—

1. Bánk.	Now in Utraula.
2. Haweli.	
3 Dhua Dabár.	
4. Sanjhual.	
5. Pehar.	
6. Bhairámpur.	
7. Sadullahnagar	
8. Búrhapára.	

In consequence of the largeness of the area, and the difficulty of crossing the Kuwána in the rains, it was thought advisable to split this up, and the last two tappas now form separate parganas.

The history would hardly be complete without a short sketch of the society, with the rája at its head, the village headmen, the village servants, and the cultivators.

In 1785 A. D. the rája's claims in the pargana were settled by the absolute grant to him in revenue-free tenure of twenty-four villages, yielding an estimated annual revenue of Rs. 4,185. Besides these, which he held till annexation, but which are now assessed for the Government demand, he was allowed one-fourth as his zamindari share of the two transit duties levied by the Lucknow officials. The first of these was the khatti, levied in the Utraula bazar on all goods, whether sold there or passing through to other markets. Each cart paid two annas, each beast of burden one anna, while cloth (each piece of which was stamped with the rája's seal) and brass vessels were charged an *ad valorem* duty of five per cent. The second was the mírbahar or Government ferry dues on the Rápti, Kuwána, and Bisúhi. The rája kept a gomáshta for the realization of these fees, and received a fourth of the gross collections. Besides these, in which he only took a share, there were numerous small cesses which he kept entirely to himself. To continue with, transit dues, khemt, or road cess was taken at Baibhit on the Balrámpur and Kulhú on the Basti frontiers and at Sadúllahnagar. It amounted to one anna per cart and ½ anna per beast. The low streams of the Kuwána and Bisúhi during the hot weather were crossed by faggot bridges. The contracts were let by the rája to the neighbouring villagers, who were allowed to take ½ anna per cart, a paisa from each beast, and as much as they could extort from foot passengers. This was called puláhí.

Wood merchants had to pay 10 annas on each load of wood floating by the Materia Ghát, besides a lump nazarána according to their circumstances.

The boatmen at the ferries, whose charge was exclusive of the Government duty levied on passengers, had to pay a yearly nazarána. Those at Materia Ghát alone paid Rs. 25.

All merchants coming into the pargana for the purchase of hides were mulcted of a heavy nazarána. One Dinapore Jew, whose name I can't make out, paid in one year Rs. 300.

No one might set up a spirit shop without the rája's leave, which was purchased at sums proportionate to the anticipated value of the trade. Six shops in Utraula paid Rs. 150 per annum.

Tangarahi (tangára an axe) was charged on the neighbouring villages of other parganas, whose inhabitants came to Utraula for wood, at fixed annual sums. Natives of the pargana were not charged for fuel, but paid 1¼ or 1½ annas per cart-load of building wood. The owners were charged 8 annas per annum for each cart, and the same sum for each loom.

In case any one should escape paying his due share of the taxes, lump sums generally of several hundred rupees were demanded from the tradesmen in each bazar. They were compelled to appoint a chaudhri, who was responsible to the rája for the amount, and apportioned it among the several payers according to their ability to pay. This ingenious tax was known as subáhi. At the head of the rája's miscellaneous dues was his bhent (feudal tribute) of Rs. 2 per annum, and Rs. 3 for nawa (first fruits) and náchna (dancing at the holi) levied from each village. Each party to a boundary dispute paid Rs. 22 (mendiáwan) for the rája's decision. In ordinary suits each party bound himself to pay the rája a considerable fine if he lost his case.

Bunda was as much as could be extracted from an adulterer. It came to the ear of Rája Sadullah Khan that Sálik, a rich Kurmi of Kirman, had formed a connexion with the wife of one of his ploughmen. He was immediately fined Rs. 27,000, and had to fly to Naipál leaving all his property behind him in the rája's clutches.

Gayári denoted all property which in default of natural heirs devolved on the rája as escheat.

If the rája bought a horse or an elephant he divided the expense among the inhabitants of the pargana, and called it ghuráhí or hathiáhí, and if his fort needed repairs he levied kutáhí in the same way. If a son was born to him he demanded a general contribution under the name of kapráhí (clothes money), and a similar levy was enacted on the occasion of the first shaving of the head of the heir apparent (múndan).

Finally mourning and rejoicing (ghami, sháđi), births, deaths, and marriages among the subjects, all had their appropriate fees. It is unfair to blame native finance for want of ingenuity or comprehensiveness. For long after the establishment of the Pathán raj the chieftains continued to collect the Government share of the produce, paying nothing but a fixed tribute to the central authority. The villages were held by communities of cultivators, and the headman received some small dues in recognition of his position, and as wages for collecting the rája's revenue. When the division of the pargana took place in the time of Rája Pahár Khan, the same state of things continued, each member of the ruling house exercising

the same rights in his own share, and contributing his own proportion of the Government tribute. Besides the villages held by cultivating headmen, there were a number assigned in jágír or retained in practical independence by the descendants of the old Muhammadan soldiers who had helped to establish the ráj, and nothing was expected from these but that they should pay a small yearly tribute as an acknowledgement of the feudal superiority of the rája, and be ready to provide one or more horsemen to accompany their chieftain in war. Before the beginning of this century the rája had lost his hold on the pargana, and the Lucknow Government, no longer contented with taking from him a lump tribute for his entire ráj, had made up its mind to collect the revenue itself from the several villages. The rája's entire profit was valued at little over Rs. 4,000 per annum, and for this he was assigned the revenue of twenty-four villages. But while he was debarred from any direct interest in the village collections, his power as suzerain remained substantially intact, and nothing illustrates more clearly how little the Muhammadan Government cared for any of the functions of sovereignty beyond the receipt of revenue. As head of the pargana, the rája still succeeded to all escheats, his sanction was necessary for all transfers of property, his feudal tribute of a few rupees a year from each village was never withheld, he was head of the clan forces in war, and in peace chief judge in its disputes; and more important than all, he retained the power of appointment to the headship of villages even after he had ceased to draw any rent from them. In fact, of all the tributes of Hindu government, he lost none but his title to the government share of the produce. The fact that the villages ceased to have any pecuniary value to him induced him to have recourse to an expedient for raising money, of which a few instances had occurred in the times of Tarbiat Khan and Dilawar Khan, but which now for the first time became extremely common.

Villages had till quite lately been held almost universally on grain rents, the principles of which are elsewhere described, and when hard pressed for money, the rája would sell the complete zamindari right in the internal management of a village, with all zamindari claims in waste, wild fruits, and fisheries, with the further stipulation that instead of the old muqaddami dues, amounting generally to one-tenth, the purchaser should deduct for himself one-fourth from the government grain heap, the largest proportion ever allowed by any native government to any village proprietor. The title thus created was known as birt zamindari, and speedily became very prevalent, being the ordinary means by which the rája replenished his purse.

The purchasers paid what were for the time rather high prices, rarely giving less than Rs. 500, even for small tracts of pure jungle. Their rights were recognized by the Lucknow officials, in as far as they were confined to simple possession, but the one-fourth of the government share was never remitted, the birtia was assessed at the supposed money value of the whole of his share of the produce, and received a deduction of a fixed nánkár or money allowance, apportioned to the position of the receiver, and bearing no relation whatever to the rental of the village. His position as regards the tax gatherer became in fact exactly similar

to that of the small village proprietors in the district to the south of the Gogra. Some few birt villages were included in the small estates put together within the ten years preceding annexation by the rája and his relations. In these the terms of the original deed were nominally acted on, leases being given to the birtia at the estimated value of the net produce, and one-fourth being deducted as the birtia's right. As a matter of fact, however, the rent paid by the birtia to the taluqdar corresponded very nearly to the government demand on the village, being sometimes a little more sometimes rather less, as the demand changed with the charging officials during the term of the lease. The taluqdar's advantage lay in being better able to exact irregular cesses in his own than in villages held directly from the názim, in his having a stronger hold on contested manorial rights, such as jungle fruit and fisheries, and what he perhaps valued more than all, in the fame of holding the villages of his ancestors and excluding from their immediate management the Lucknow officials. Another tenure was the sewá birt or cession for service. This was generally of small patches of land, but occasionally of whole villages. The grantee paid no rent, and the grant as a rule was resumable at the pleasure of the landlord, and rarely lasted beyond one life.

Differing from these was the jangaltaráshí birt or cession for forest clearing. The birtia held on this rent-free for varying lengths of time, but generally for seven years. After a short further period at favourable rates, he held on the same terms as non-favoured cultivators, with this difference that, instead of the labourers expenses being first deducted, and the balance of grain divided equally between himself and his landlord, the grain was at first divided into three equal heaps, of which the landlord took one, leaving the remaining two to the birtia, who out of his share defrayed all the customary expenses. Highly manured lands in the immediate vicinity of the village site are generally held at money rents, in the rest of the village division of the grain prevails, except occasionally where a money rent is levied, not on the soil but on the ploughs; each four-bullock plough paying the landlord from Rs. 20 to 30. As a rule the grain heap forms the basis of the whole of the internal economy of the village, and the rights of the several classes of inhabitants are measured by the share in the gross produce of the land assigned to each by immemorial custom. The first great division is the hissa sarkári and the hissa raiati, the share of the landlord and the share of the cultivator, and independent of these are the dues of the various village servants, as much of the grain as is left after deducting the shares of the slave ploughmen (*vide* Gonda district article) and the village servants, is collected in a heap, which is then divided between the cultivator and the landlord in different proportions according to the character of the cultivation. The government share covers the whole dues of every one interested in the village of a higher rank than the cultivator himself, and theoretically, as the name indicates, belonged wholly to the government, where the Lucknow official or the local rája was regarded in that light. In practice it was subject to deductions in favour of the village headman or birtia proprietor—a subject already treated of. The division is made by large baskets holding as much as two men can lift,

Where land has been just reclaimed from the forest nine baskets are given as the cultivator's to one as the government share. Every year one basket less goes to the cultivator till the proportion remains at two for the cultivator and one for government. Out of the government share one ser in each maund is refunded to the cultivator, and one ser set aside for the village accountant's pay. In land not under tree jungle, or where fields, after falling out of cultivation, are again brought under the plough, the cultivator's share of the produce amounts to two-thirds or three-fourths for one or two years, according to the circumstances of the case, but the ordinary division is half and half, government and cultivator taking equal shares. As has been said, the grain heap does not contain the whole produce of the land, and practically the cultivator gets one half independently of the whole of the expenses of cultivation not comprised in his own labour and that of his family. The deductions made from the total produce are of two kinds, either certain small patches of land are set aside, and the grain raised on them separately cut and stored, or, after the grain has been harvested, fixed proportions of the whole are deducted before the main division takes place. The principal of these deductions is made in favour of the slave ploughman, who takes one maund in every six before the division, and after it one ser in every maund from his master's share. These dues are known respectively as bhátá and ser. The carpenter is allowed one and a half local maund for each four-bullock and 30 sers for each two-bullock plough; in addition to this he selects a biswa of land from the fields of each of his employers at each harvest, and cuts and carries off the produce for his own consumption. When the grain is removed from the threshing-floor after division, fifteen sers more are handed to him from the share of each cultivator, and he is besides presented with a large armful of unthreshed ears. His dues before division are known as jaura at the carrying off of the grain pharjaggi. The local maund is equal to 14½ standard sers. The blacksmith receives exactly the same dues as the carpenter, with the exception of the biswa of land, which is not given in his case.

The Ahír who tends the village cattle is remunerated on two different principles, according to the service taken from him. Ordinarily he only tends the cattle at pasture during the day time, returning them to their master's custody at night. In that case he takes one biswa of land and thirty sers of grain before division for each bullock at each harvest, and on the removal of the grain from the threshing-floor five sers pharjaggi from the cultivator's share.

It is however not uncommon for him to take entire charge of the cattle, feeding them in the hot weather, and assuming the responsibility of their safe keeping at night. He then takes a kachcha bígha (varies slightly in different villages, but is about one-third of the standard bígha) for each beast at each harvest, one and a half maund jaura before division, and fifteen sers on the removal of the grain.

The barber, the washerman, and the watchman are allowed one and a half maund before division for each four-bullock and thirty sers for each two-bullock plough.

The pandit, or the village astrologer, may cut one biswa of land at each harvest from the fields of each of his constituents, besides his anjuri, or one or two double handfuls of grain from each heap.

When the grain is removed the beggar is allowed one or more double handfuls from each heap.

When the grain is cut the whole village joins in the work, and the labourers are repaid in the case of rice by dividing among themselves one maund out of seventeen of the gross produce after it is threshed out, but before the main division. With other crops the fattest sheaf out of thirty is set aside for them.

Among the cultivators themselves two singular customs are deserving of record :—

Small bodies of cultivators hold land in common, and reproduce on a small scale many of the features of regular zamindari village communities. Thus, in the same village there will be found paying rent to the resident village proprietors three or four communities of non-proprietary cultivators, who always hold the same fields, frequently scattered over every part of the village area. Each field thus held in common is divided, according to the recognized shares of the labourers, along its whole length at the beginning of every agricultural year, and an acre will often be divided into several long strips, each not more than four or five yards broad, and marked off by tufts of dry grass stuck into the ground at intervals. To ensure fairness these strips are distributed among the cultivators by lot at the beginning of the season. It is hardly necessary to say that this splitting up of each cultivator's tenement into a number of narrow strips of land, situated in every part of the village, does not conduce to economy of labour, but it is on exactly the same principle as the division of every part of every village in an estate among the members of a co-proprietary community, and finds its origin in an instinct of equity, which demands that each sharer should participate equally in every special advantage possessed by different localities.

Another local custom is that three or four families will take a farm between them and cultivate it in common, storing the grain when cut in a common threshing-floor, after beating out and drying, division is made among the co-sharers, an equal share being taken by each male and each ox engaged in the cultivation. For instance, two families form a society of this kind—one with three males and four oxen, the other with one male and two oxen. The total number of shares in the grain here is ten, of which the first family takes seven, the other three.

I have hitherto refrained from saying anything about rights in waste, and I can hardly do so without giving a strong opinion on hotly contested points. In the first place I must point out the wide distinction between villages where there was no proprietary or *quasi*-proprietary body intervening between the cultivators and the rája, and villages held by what we call coparcenary communities of zamindars. Of the latter class it is enough to say here that the principal distinctive zamindari rights appear to me to be

the rája's rights, split up by devolution between every member of a ruling clan. The former class is by far the most common in this district, and displays, I believe, the most simple and normal form of the constitution of a Hindu society. The unit of this is the ráj whose boundaries usually corresponded with the revenue division known as the pargana, and the villages, though quite independent and self-contained with respect to each other, were, to use the words of Sir H. Maine, "held together by a variety of subordinate relations to a feudal chief, single or corporate, the lord." This was the state of things we found at annexation; it had certainly existed for the whole period of the Pathán rule in Utraula. We find clear traces of it in the oldest extant historical records relating to the country, and if ever wholly self-contained and independent cultivating village communities existed, it was in a truly primitive time, beyond the reach of historical proof or even tradition. The oldest and latest form of native society with which we are acquainted, either contained the single lord or the tribe of ruling clansmen as an essential part of the body politic, and the only trace of anything corresponding to the mark unit, described by Maurer and Sir H. Maine which I have met, is to be found in the non-Hindu communities of Thárús. The principle of association was a most complex and artificial form of commonism, in which no one could be said to have any real proprietary right in the land, but every single class has its definite share in the gross produce, the land belonging to the whole community of inhabitants in the lordship, as opposed to the inhabitants of neighbouring parganas, and jointly to the rája and village community as opposed to neighbouring villages. Each individual class, the barber as much as the rája, formed an essential part of the whole unit of property, and the absence of any one member would leave a share of the produce unappropriated, to which no one could advance a just claim on the ground of being proprietor of the land on which the grain was grown. It is certainly erroneous to suppose that the Hindu rája bore the slightest resemblance to the mediæval beneficiary. Instead of being created by, he was countless centuries anterior to the Muhammadan Emperors, and if they were able to establish certain families in that position, any argument from analogy would raise a presumption that in Europe also, the courts of Charlemagne and his successors owed their stability and independence to the fact that they succeeded to an indigenous institution of chieftainship to the forms of which they naturally accommodated themselves.

Hence we find in Utraula facts at irreconcileable variance with the received view of village communities. Nothing could be further from the truth than to suppose that the village council was the sole tribunal. Such was undoubtedly the case with villages held by zamindari communities, but that, as I have already said, was a complex and abnormal form of society, where a ruling clan exercised corporately the rights of the feudal lord. In Utraula there was no such thing as a standing council of village elders, many disputes were settled by friendly arbitration, but the arbitrators could enforce their decision by no sanction, and the real court was the rája's kachahri, whose orders were backed by ample force. Caste panchayats are left out of consideration, as their jurisdiction was quite independent of village boundaries, and

derived from another source than the local political organization. Neither do we find anything like the arable mark with its frequent redivisions according to fixed shares among the cultivating freemen. Indeed, there was no distinction between free and outside cultivators, all were equal, and though the fields under cultivation were commonly changed, they were distributed on no more regular principle than that of adaptation to the agricultural capital possessed by the several members of the community. In the same way then as the cultivated land belonged to the state, in the sense not of the government, but of the whole community, so also did the waste. Real rights in the soil were as little known in the one as in the other, and as the rája appointed headmen, with certain rights in the government share of the grain, to whole villages, so did he, or his representative, the headman, appoint cultivators to the arable waste, with absolute right to the customary cultivator's portion of the produce. As long as the waste remained untilled, the rights in it of the different classes of the community were naturally very indefinite, but Sir H. Maine's description of what he considers a derived form of society, applies, with the exception of a few terms, to the original Utraula village. "Waste was ancillary to the tenemental lands, the free tenants of the lord whom we may provisionally take to represent the freemen of the village community" (read the village cultivators) "retained" (held) "all their ascertained rights of pasture and firewood, but subject to all ascertained rights the waste belongs actually or potentially to the lord's domain." Thus we find that the villagers used to take as much wood, fish, or mahua fruit as they wanted for their own consumption from the ponds and jungles within the village boundaries, while they thatched their houses and fed their cattle free of charge from the grass lands. At the same time, any such produce as could be carried and sold beyond the limits of the village belonged to the rája, and the proceeds formed one of the chief sources of his revenue, the sáyar.

It was in accordance with this principle that when a cultivator moved to another village he ceased to have any rights in the house he left. The thatch beams and walls became the absolute property of the rája. It was always a disputed point whether the chieftain had any right to plant new villages on the waste land of a village, in which he had created a birt tenure. The birtia's resistance was generally successful, but in 1841 A. D. the point in issue between Rája Umr o Ali Khan and the wealthy Goshá'in birtia of Magaipur was decided in favour of the former by the názim, and the rája carved four or five new birts from the extensive forests of that village.

The chief mercantile classes, the money-lenders, grain merchants, and spirit distillers were not included in the agricultural community, but we have seen that the rája taxed them heavily, and when the shirakatána, or forced contribution in times of need, was levied, they took their share in the burden with the cultivators and village headmen.

UTRAULA*—*Parganá* UTRAULA—*Tahsíl* UTRAULA—*District* GONDA.—(Latitude 27°20′ north, longitude 82°28′ east) Capital of the pargana of that name, situated three miles south of the Rápti, and a mile and a half north of

* By Mr. W. C. Benett, C.S., Assistant Commissioner.

the Suwáwan. One road connects it with Balrámpur, 17 miles to the west, another with the important market of Biskohar in Basti about 30 miles due east crossing the Rápti by the Materia Ghát. Another road, some 28 miles from Utraula, runs 32 miles to the south-west to Gonda, and another, 36 miles south, to the great mart of Nawabganj. Tulsipur, 15 miles to the north, is reached only by cart tracks crossing the Rápti at Pipra Ghát.

A rate of 6 pie per rupee on goods sold in the bazar yields the annual sum of Rs. 1,900 only; the ordinary grain, pots, and pans and coarse cloths are sold. Great quantities of rice pass through on its way to Nawabganj. The pupulation is 5,788, of which an unusually large proportion are Muhammadans. The name signifies either the north town or Uttara's town, probably the latter. In the time of Uttra Kunwar (*vide* pargana article) it consisted of a large brick fort surrounded by a moat, the remains of which are still traceable, and covered by a circle of outlying forts, at distance of from one to one and a half miles. The first act of the Pathán conqueror was to dig a large oblong tank to the west of the town on the site of his final victory over Uttra Kunwar. On the edge of this and close to the road are the tombs of himself and some of his descendants in a brick building which has been rent asunder by a superb pákar tree. The next object to the east of the tombs is a large stone tank, sacred to Dukhra Náth Mahádeo. It was built some 80 years ago by a Balrámpur saint, and is surrounded by the houses of two rival establishments of devotees, and by a picturesque garden and fine trees. A few paces further is the ábkári godown, which here yields an annual revenue of about Rs. 25,000. With this the main street of Utraula commences, and runs due east for nearly three-fourths of a mile. More than half way down is the school which is frequented by some 70 or 80 pupils. A little way from the school, down an alley to the north of the main street, is the large brick house of the Rájas of Utraula. It is built on the top of the débris of the highest part of the ancient fort, and contains several courtyards, one of which is occupied by the tahsildar, while another serves as a temporary hospital, and a third as the residence of the boy rája and his mother. The brick work is solid and the arches pretty, but the building presents no very striking architectural features. Further east the thána on the north of the road is confronted by the new charitable dispensary, a large masonry bungalow placed in an airy situation on the highest point in Utraula. Adjoining this is the rája's garden surrounded by a high brick wall. The saráe also a large brick building ends the town to the east.

The town lands are covered with magnificent groves of mango trees, and are divided in a number of small parcels among many proprietors. The chief of course being the old Pathán rulers. To the north at a distance of from 3 to 1 miles run a series of large jhíls, with great quantities of duck, which however are exceedingly difficult to approach, and in places moderately good snipe shooting.

YAHIÁPUR—*Pargana* PATTI—*Tahsil* PATTI—*District* PARTABGARH.—The Sai river borders this village, which is seven miles from Partabgarh. This place was formerly in the possession of the Bhars; they killed the whole family of the qánúngo except one pregnant woman who fled to

Delhi and complained. Her son when come to years of discretion again urged the complaint. Gûlar Sáh, Dikhit Chhattri of Bisauli in Bánda, was sent against the Bhars and received a grant of ten parganas. The Dikhits came to Bilkhar, conquered the Bhars, settled in Bilkhar, and in digging foundations found an idol, Bilkhar Mahádeo, now a celebrated object of worship. This Bilkhar is within Yahiápur. There was a great fight in 1180 fasli (A.D. 1772) between the lord of Bilkhar, Ráe Meherbán Singh, and the chakladar; the former was overthrown, and his estate attached for several generations. The rest of the history is given under pargana Patti. There is a fair at the shrine attended by about 2,500 people.

ZAIDPUR—*Pargana* SIDDHAUR—*Tahsil* NAWABGANJ—*District* BARA BANKI.—This town lies 14 miles east-south-east of the civil station; it is said to have been founded 400 years ago by Sayyad Zaid, the ancestor of the great Sayyad community now living there.

A large manufacture of country cloth is carried on.

The total population amounts to	...	...	10,680
Of which the Musalmans are	...	...	6,875
And the Hindus	...	...	4,805

Latitude 26° 50′ north
Longitude 81° 21′ 30″ east

ZORÁWARGANJ—*Pargana* PURWA—*Tahsil* PURWA—*District* UNAO.—This town is 6 miles north of Purwa and 23 miles east of Unao; a tank made by the founder of the town, Zoráwar Singh, is to be seen to the south. This man was a brother of Rajá Achal Singh Bais; in 1145 fasli (A.D. 1737) he founded this village. The site belonged to two villages, Sháhpur and Sumdaha. The soil is good and the neighbouring country well wooded and picturesque, being diversified with numerous groves. The population consists of 1,472 Hindus and 11 Musalmans. There are two markets weekly, and the annual sales are Rs. 7,650. Jewellery and shoes are made here. There are two temples to Mahádeo. Of the Hindus more than half (880) are Baniáns.

THE END.

PRINTED AT THE N.-W. P. AND OUDH GOVERNMENT PRESS, ALLAHABAD.

INDEX.

A.

Accidental deaths, Partabgarh, 133; Rae Bareli, 215; Sitapur, 380; Sultanpur, 442; Unao, 539.
Achal Singh, Bais, Rája, 169.
Administration, Partabgarh, 132; Rae Bareli, 214; Sitapur, 378-379; Sultanpur, 438—441; Unao, 538.
Ágha Ali Khan, Mirza, Názim of Sultanpur, 471.
Agricultural operations, Partabgarh, 86-87.
Agriculture, Partabgarh, 77—87; Rae Bareli, 183-184; Sitapur, 355—364; Sultanpur, 422-423; Unao, 520-521.
Ahban Chhattris of Sitapur, 384.
Alá-ud-dín, Khilji, 447-448.
Alá-ud-dín, Makhdúm, 302.
Alá-ud-dín, Sayyad, 552.
Aláwal Khan of Utraula, 574.
Álha and Udal, 323, 486, 563.
Ali Khan of Utraula, 572-573.
Amír Ali, Molvi, of Amethi, crescentade and fate of—274.
Animals (see fauna).
Antiquities, Rae Bareli, 253—255.
Arab Taluqdars of Sitapur, family history of—389.
Árakts of Sandila, 301.
Archæology, Unao, 566.
Area, Partabgarh, 65, 66, 112-113, 170; Rae Bareli division, 170; Rae Bareli district, 170-171, 204-205; Sitapur division, 338; Sitapur District, 338, 341, 372-373; Sultanpur, 170, 404-405, 428; Unao, 510, 511, 530-531.
Ashwasthámá, 562-563.
Assessment, table of—Sitapur, 344.

B.

Bachgoti Chhattris of Khajuráhat, 37; Patti Dalippur, 152—154; Tappa Asl, 473.
Bachgoti Khánzádas of Hasanpur, 465—468; of Maniárpur, 468—471.
Bachgoti Rájkumárs (see Rájkumárs).
Bachgoti Rajwárs (see Rajwárs).
Bahá-ud-dín, Sayyad, 553.
Bahrela Chhattris of Súrajpur, 332-333.
Bais Chhattris of Nigohán, 30-31; Malahtú and Sohwal, 35; Uchhapali, Rámpur Bhagan and Gandor, 36; Sonpura, 154; Sultanpur, 460-4[illegible].
Bais Tilok Chandi, history of—221—244.
Bais Táluqdars of Sitapur, history of—386-387.
Bakhtiár Khilji, 446.
Bál Krishn, Mahárája, Káyath, ganj of—16.
Bamhan Gaur Chhattris of Sitapur, 383.
Bariár Singh of Bhíti, 470.
Bazars (see markets).
Bharsián Chhattris, Sultanpur, 462.
Bhars, Sitapur, 372.
Bilkharia Chhattris of Patti Dalippur, 152.
Billeswar Mahádeo, 320, 565.
Birds, Sitapur, 349-350.
Bisen Chhattris of Rámpur (Partabgarh), 265—269.
Boileau, Captain, Molvi Amír Ali defeated by—274.
Boundaries, Partabgarh, 65; Rae Bareli, 171; Sitapur, 341; Sultanpur, 404; Unao, 510.
Brahman, Sangaldípi of Mehdona, 37—44; Partabgarh, 116-117; Spurious, 117; Pánde Barwár, 326-327.

C.

Capperganj, 257.
Castes, Partabgarh, 114—119; Rae Bareli, 204; Sitapur, 371-372; Sultanpur, 429; Unao, 531-532.
Chamar Gaur Chhattris of Sara, 306-307.
Chandi Sahác, Diwán, ganj of—257.
Chauhán Chhattris of Ahran, 35; Sitapur, 397; Unao, 550.
Chauhárja Debi, 169.
Chhattris of Partabgarh, 117-118.
Christian, G. J., Mr., Commissioner of Sitapur, death of—392—394.
Climate, Partabgarh, 68; Rae Bareli, 178; Sitapur, 351; Sultanpur, 410-411.
Commerce (see trade).
Communications, Partabgarh, 106—110; Rae Bareli, 201—203; Sitapur, 368—370; Sultanpur, 425—427; Unao, 527—529.
Condition of the people, Rae Bareli, 206-207; Sitapur, 360-361; Sultanpur, 430-431.
Courts (see administration).
Crime Statistics, Partabgarh, 133; Rae Bareli, 215; Sitapur, 380; Sultanpur, 442; Unao, 539.
Crops, Partabgarh, 77—83; Rae Bareli, 183; Sitapur, 356—359, 361-362; Sultanpur 422-423; Unao, 520-521.

D.

Dán Bahádur Singh, Rája of Tulsipur, 505.
Daria Khan of Maniárpur, 468-469.
Dáúdpur, battle of—157.
Dayá Shankar, Rája of Parenda, 549-550.
Deaths in Rae Bareli, 180-181; Sitapur, 353-354; Sultanpur, 413—419; Unao, 516-517.
Dhanattar, the physician, 563.

Dikhit Chhattris, Unao, 545—550.
Dildár Ali, Sayyad, Mujtahid, 8.
Diler Khan, Nawab, 327-328.
Dirgbansi Chhattris of Patti, 156.
Diseases, Partabgarh, 69, 91; Rae Bareli, 180-181; Sitapur, 353-354; Sultanpur, 413—419; Unao, 516-517.
Doms, destruction of, 12.
Dost Ali, Chaudhri, of Unao, family history of, 553—556.
Drig Naráin Singh, Rája of Tulsipur, 505-506.

E.

Education, Partabgarh, 135-136; Rae Bareli, 217-218; Sitapur, 382; Sultanpur, 443; Unao, 541.
Expenditure (see revenue).
Exports, Partabgarh, 103—105; Rae Bareli, 201; Sultanpur, 425; Unao, 525-526.

F.

Fairs, Partabgarh, 101; Rae Bareli, 205-206; Sultanpur, 431—434; Unao, 518.
Famines (see prices and famines).
Fauna, Partabgarh, 76; Rae Bareli, 178; Sitapur, 346—349; Sultanpur, 409-410.
Ferries, Partabgarh, 106; Unao, 529.
Fish and fisheries, Partabgarh, 99-100; Rae Bareli, 198; Sitapur, 368; Sultanpur, 423; Unao, 524-525.
Fisher, Colonel, murder of, 459.
Flora, Partabgarh, 70—74; Rae Bareli, 175—178; Sitapur, 345-346; Sultanpur, 408-409.
Food, Partabgarh, 123; Rae Bareli, 198; Sultanpur, 423; Unao, 524.
Fords (see ferries).

G.

Game (see fauna).
Gánjar, people of, 24-25.
Gaur Bamhan Chhattris (see Bamhan Gaur).
Gaur Chamar Chhattris (see Chamar Gaur).
Gaur Chhattris of Unao, 545.
Gaur (converted) Chhattris of Sitapur, 386.
Gaur Chhattris, Taluqdars of Sitapur, history of, 385-386.
Gautum Chhattris of Unao, 544.
Ghafár Alam of Pihání (see Sadr Jahán).
Giám Pánde of Pali, 53.
Girdhára Singh, Názim, 332.
Gudun, Sayyad, 554-555.
Gur Bakhsh Singh, Rája of Rámnagar, 264.

H.

Hansadhwaj, 284.
Hanwant Singh, Rája of Kálákánkar, 265—267.
Har Charan Dás, Mahant, 13.
Har Har, Rája of Pali, 53.
Har Parshád, Rája Káyath, Názim, residence of, 8.
Harvests, Partabgarh, 84.
Hasan Khan, Rája of Hasanpur, 465-466.
Hashmat Ali, Shekh, Chaudhri of Sandíla, 303-304.
Hindus of Partabgarh, 116.
History of Partabgarh, 138; Rae Bareli, 219—253; Sitapur, 383—395; Sultanpur, 446—463; Unao, 542—566.
Houses, Partabgarh, 120—122.
Husen Ali Khan of Hasanpur, 467-468.

I.

Ibráhím, Sharqi, Sultan of Jaunpur, 448.
Imports, Partabgarh, 103—105; Rae Bareli, 201; Sultanpur, 425; Unao, 525-526.
Inheritance, law of, Partabgarh, 124; Unao, 532—534.
Interest, rate of, Rae Bareli, 207; Sitapur, 365.
Inundations, Sitapur, 342.
Irádat Jahán, Rája of Negun, 479.
Irrigation, Partabgarh, 87—90; Rae Bareli, 185—195; Sitapur, 363-364; Sultanpur, 423; Unao, 521-522.

J.

Jagat Singh, Ráe, Káyath, Subahdar, the Dome Rája killed by, 12.
Jain Rájas of Sahet Mahet, 283.
Jaisingarh, battle of, 157.
Janwár Chhattris of Sitapur, 390; Unao, 543—544.
Janwár Taluqdars of Sitapur, history of, 385.
Jasá Singh, Chaudhri of Fatehpur Chaurási, 544.
Jhájhú, Malik, 447.

K.

Kachhwáha Chhattris of Sitapur, 391.
Kanhpuria Chhattris of Salon, 288—290.
Kansúr Sáh, Rája of Saliána, 6.
Káshi Parshád, Rája of Sissaindi, 29-30.
Káyaths of Nasírabad, 8; Amodha, 12; Partabgarh, 119; Rae Bareli, 226, 227, 256; Sitapur, 376; Sri Bástabs of Upper India, 285; Sándi, 296, 298.
Káyaths Taluqdars of Sitapur, history of, 387-388.
Káyaths (converted) of Sitapur, 391.
Khan Alí Khan, 395.
Khánzádas of Bilahra, 383; of Hasanpur and Maniárpur (see Bachgotis).
Khánzáda Taluqdars of Sitapur, history of, 388-389.
Khattri Taluqdars of Sitapur, history of, 388.
Khwája Jahán, 448.
Kidár Náth, Kashmíri, Brahman, Deputy Chakladar, 307.
Kishn Datt Rám, Pánde, Rája, 13.

Kunwar Chhattris of Sitapur, 391.
Kusahri Debi, 15.
Kus, Rája (see Lava and Kus).

L.

Lakes, Partabgarh, 75; Rae Bareli, 175; Sitapur, 345; Sultanpur, 407; Unao, 512.
Land-owners (see Taluqdars, lists of).
Lava and Kus, 61.
Lohár Tára, battle of, 157.
Lona Chamárin, story regarding, 563-564.

M.

Mahesh Ráo, Ráo, Paymaster, 281.
Mahror Chhattris, 550-551.
Makhdúm Ashraf, tomb of, 272.
Maliks of Khaspur, 489.
Mandarkya Chhattris, 462-463.
Mán Singh, Maharája K.C.S.I., family history of, 37—44.
Manufactures, Partabgarh, 103; Rae Bareli, 198-199; Sitapur, 368; Sultanpur, 425; Unao, 523.
Markets, Partabgarh, 100-101; Sultanpur, 427; Unao, 525.
Measures (see weights and measures).
Medical aspects, Partabgarh, 69; Rae Bareli, 180—182; Sitapur, 352—354; Sultanpur, 412—421; Unao, 516—519.
Megh Ráj, Rája, 505.
Minerals, Partabgarh, 103; Sitapur, 350; Sultanpur, 409.
Moin-ud-din, Shekh, in Pali, 53.
Mughal Taluqdars of Sitapur, history of, 389.
Muhál, definition of, Sultanpur, 440-441.
Muhammadans, settlement of, Partabgarh, 115; distribution of, 116; Unao, history of, 552—[illegible].
Musalmans (see Muhammadans).
Mutiny, incidents during, Rae Bareli, 252-253; Sitapur, 392—395; Sultanpur, 458-459; Unao, 556—562.

N.

Nagar, battle of, 252-253.
Náhuk, Rája, 28-29.
Nawabganj, battle of, 10.
Názims of Sultanpur, list of, 457.
Newal Ráe, Maharája, ganj of, 16.
Nihál Khan, Rája, 32.
Nihál Singh of Sehipur, 469-470.

O.

Occupancy rights (see tenures).
Outturn, Rae Bareli, 184; Sitapur, 362.

P.

Palwár Chhattris of Surharpur, 479—481.
Panwár Taluqdars of Sitapur, history of, 387.
Parasenajít, King, 282.
Pargana, definition of, Sultanpur, 438.
Parganas, lists of—Partabgarh, 65-66; Rae Bareli, 171, 204-205; Sitapur, 342, 372-373; Sultanpur, 404-405, 428; Unao, 511, 530-531.
Parihár Chhattris, 334-335.
Pathán Taluqdars of Sitapur, history of, 389.
People (see population)
Physical features, Partabgarh, 67; Rae Bareli, 171—174; Sitapur, 341; Sultanpur, 405; Unao, 510, 512.
Pír Mahammad Shah, 290.
Plants (see flora).
Police, Partabgarh, 132; Rae Bareli, 214; Sitapur, 379; Sultanpur, 441; Unao, 538.
Police stations (see thánas).
Poppy, Partabgarh, 81.
Population, Partabgarh, 65-66, 111—113, 170; Rae Bareli division, 170; Rae Bareli district, 170, 171, 204-205; Sitapur division, 338; Sitapur district, 338, 341, 371, 372-373; Sultanpur, 170, 404, 428—430; Unao, 510, 530-531.
Post offices, Partabgarh, 136-137; Rae Bareli, 218; Sitapur, 382; Sultanpur, 443—445; Unao, 541.
Prices and famines, Partabgarh, 98; Rae Bareli, 195—198; Sitapur, 365—367; Sultanpur, 424; Unao, 523-524.
Prithípat, Rája, 147-148.

R.

Raghubansi Chhattris of Sitapur, 390-391; Sultanpur, 460.
Rahmáni, Bíbi, of Maniárpur, 469.
Raikwár Chhattris of Sitapur, 383; Unao, 544.
Raikwár Taluqdars of Sitapur, family history of, 386.
Railway (see communications).
Rainfall, Partabgarh, 68-69; Rae Bareli, 178-179; Sitapur, 351-352; Sultanpur, 411-412; Unao, 515.
Rájkumár Bachgoti Chhattris of Sultanpur, 471-472; Fyzabad, 482.
Rajputs (see Chhattris, and also under each clan).
Rajwár Bachgoti Chhattris, 472.
Rám Bakhsh, Bábu, of Daundia, Khera, 168—304
Ráni of Tulsipur, 506.
Rasúl Khan, Togh of Nánpára, 6.
Ratan Náth, the great, 505.
Ráwat Chhattris, 551.
Religion, Rae Bareli, 205.
Rents, Partabgarh, 92-93, Rae Bareli, 183-184; Sitapur, 359-360, 365; Unao, 522-523.
Revenue and expenditure, Partabgarh, 133-134; Rae Bareli, 215-216; Sitapur, 381-382, Sultanpur, 442-443; Unao, 539-540.

Riásat Ali Khan, Rája of Utraula, 576.
Rivers and streams, Partabgarh, 74-75; Rae Bareli, 174-175; Sitapur, 342-343, Sultanpur, 406-407; Unao, 510, 513-514.
Roads (see communications).
Rustam Sáh, Rája of Dera, 459.

S.

Saádat Khan of Oudh, 455.
Sadr Jahán, Nawab, of Pihání, 161-162.
Sahaj Rám Bakhsh, Rája of Pukhra Ansári, 167.
Sáhú Sálár, 322.
Sái Sukul, 281.
Salím Shekh, 287.
Salona, Begam, 5.
Samundrapál, Jogi, 283.
Sangrám Sáh, Rája, 6.
Sarfaráz Ahmad, Chaudhri of Bhilwal, 402-403.
Saroman Dás, Ráe, 318-319.
Sarwan, Rishi, 320-321, 562—565.
Sayyad Husen of Sandíla, 302.
Sayyad Mir, Risáldár, 287.
Sayyad Rájas of Negun, 479.
Sayyad Sálár, 284.
Sayyad Taluqdars of Sitapur, history of, 390.
Schools (see education).
Seasons, Sitapur, 351.
Shahdeo Singh, Shahzáda, 259.
Shambhú Náth of Sahet Mahet, 283.
Shekhs of Sitapur, 391; Rasúlpur, 490.
Sher Bahádur Singh, Rája of Kamiár, Amír Ali, Molvi, pursued by, 274.
Sher Jahán, Sayyad, 479.
Sher Shah, 450.
Shriñes, Sultanpur, 431.
Singhji, Rája of Súrajpur, 477.
Sital Parshád, Rája, Názim, 303, 383.
"Sleeman's Tour in Oudh," extracts regarding, Nimkhár, 33; Pali, 52; Sándi, 297; Sandíla, 303-304; Shahabad, 329-330; Siddhaur, 332-333; Maniárpur, 469.
Sogura Bíbi (see Sughra).
Soti, Partabgarh, 67; Sitapur, 341; Unao, 510, 520.
Sombansi Chhattris of Partabgarh, 139—144; Saromannagar, 318.
Sri Chandra Deva, 284.
Staples, Sitapur, 355; Sultanpur, 422.
Streams (see rivers).
Sughra, Bíbi, of Maniárpur, 470-471.
Suhel Deo, Rája, 12.
Súr Kings, 449.

T.

Tahsil, definition of, Sultanpur, 438.
Tahsils, description of, Sitapur, 378-379.
Tahsils, lists of, Partabgarh, 65-66; Rae Bareli, 204-205; Sitapur, 342, 372-373; Sultanpur, 404-405, 428; Unao, 511, 530-531.
Taluqa, histories of Singha Chanda, 13; Basantpur, 13; Sissaindi, 29-30; Mehdona, 37—44; Bahiolpur, 144; Dalippur Patti, 152—154; Adhárganj, 155-156; Rámpur, 265—267; Tiloi, 290; Hasanpur, 465—468; Maniárpur, 468—471; Bhadaiyán, 471-472; Tigra, 481-482; Tulsipur, 504—507; Fatehpur Chaurási, 543-544; Parenda, 545—550; Utraula, 572—583.
Taluqdars, lists of, Partabgarh, 131; Rae Bareli, 208-209; Sitapur, 377; Sultanpur, 436-437; Unao, 536.
Taluqdars, history of, Sitapur, 383—391.
Tarbiat Khan, Rája of Utraula, 574-575.
Tátár Khan, or Tilok Chand Bachgoti, 465.
Taxation (see revenue).
Temperature, Partabgarh, 68; Sitapur, 350, 352-353; Sultanpur, 421; Unao, 514.
Tenures, Partabgarh, 124—131; Rae Bareli, 207—213; Sitapur, 373—377; Sultanpur, 434—437; Unao, 534—537.
Thánas, Partabgarh, 133; Rae Bareli, 214; Sitapur, 379-380; Sultanpur, 441; Unao, 538.
Thárus of Sitapur, 372; Tulsipur, 502—505.
Thornhill, Henry, Mr., death of, 394.
Tiar Chhattris of Sultanpur, 460.
Tikait Ráe, Mahárája, 496-497.
Tilok Chand, Bachgoti (converted) (see Tátár Khan).
Towns, Partabgarh, 100-101; Rae Bareli, 206; Sitapur, 355; Sultanpur, 427; Unao, 530.
Trade and commerce, Partabgarh, 102—105; Rae Bareli, 199—201; Sultanpur, 424-425; Unao, 525-526.
Traffic (see trade).
Trees (see flora).

U.

Údal (see Alha and Údal).
Ugarsen, Dom, Rája, 12.
Ugarsen, Rája of Ugú, 281, 508.
Unwant Singh, Rája, 568.

V.

Vaishyas of Partabgarh, 118.
Village, establishment of, Partabgarh, 96—98.
Village, definition of, Sultanpur, 441.

W.

Wages, Rae Bareli, 183; Sitapur, 353-363.
Wájid Ali Khan, Názim, 470.
Weights and measures, Sitapur, 370.
Wild animals (see fauna).

Y.

Yásín Khan, zamindar, fugitives from Sultanpur, killed by, 459.

Z.

Zabardast Khan of Hasanpur, 467, 468-469.
Zohra, Bibi, fair in honour of, 274-275.

Digitized with financial assistance from
NSDL
Technology, Trust & Beyond
on 07 January, 2017